



J. D. Davis.
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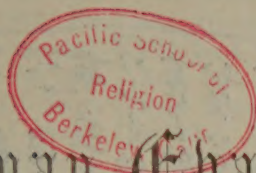
THE JAPAN EVANGELIST

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MURATA WAKASA NO KAMI,
THE FIRST PROTESTANT BELIEVER IN JAPAN.

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THE OLD GOSPEL IN NEW JAPAN.

CHAPTER I.

IT is our purpose, in a series of several articles*, to trace the development of Christianity in Japan, especially during the half century that has passed since the opening of the country to foreign intercourse in 1853 and 1854. We consider that the birthday of New Japan was July 14, 1853, because on that day the Japanese authorities, breaking the strict laws that had held them in seclusion for more two and a half centuries, illegally received at Uraga an official communication from the President of the United States and thus informally put an end to the old régime. Others, however, reckon the birth of New Japan from March 31st, 1854, when Perry's treaty, the first made with a foreign nation, formally ended the old policy of seclusion. It is not necessary, and it is perhaps impossible, to be so exact in an affair of this sort; but, as a matter of convenience, we shall adopt 1853 as the date dividing the old from the new. And, as a perfect understanding of the development of Christianity in New Japan from 1853 to 1903, demands a "looking backward,"

*As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

we shall extend our survey so far as to take at least a glance over the half century preceding 1853. Therefore, the entire period under consideration is that of one hundred years from 1803 to 1903.

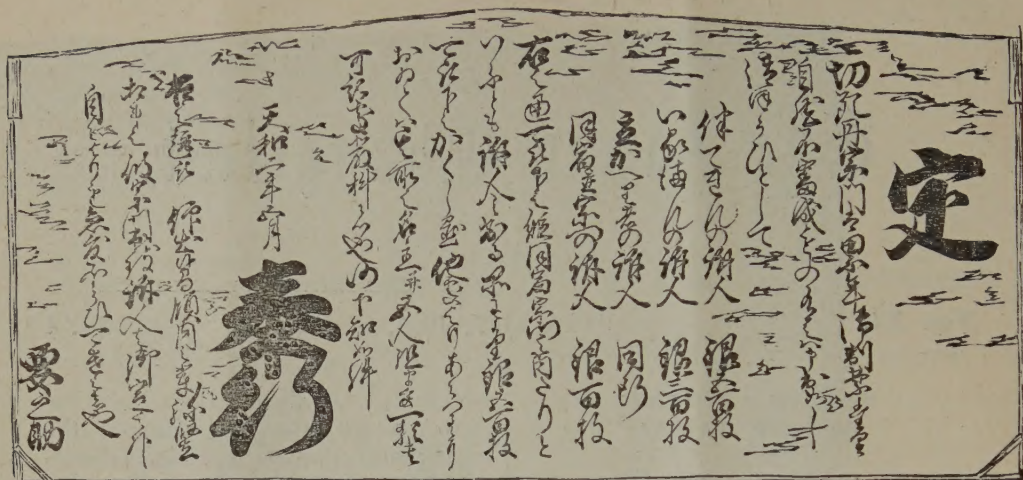
Now, the political history of this period is naturally divided into the following seven eras:

- I.—Seclusion (1803-1853).
- II.—Treaty-making (1854-1858).
- III.—Civil Commotions (1858-1868).
- IV.—Reconstruction (1869-1879).
- V.—Internal Development (1879-1889).
- VI.—Constitutional Government (1889-1899).
- VII.—Cosmopolitanism (1899-).

But, although the development of Christianity has been considerably related to the political movements and social progress of Japan, the history of the former is more naturally divided into six or seven periods, whose names and dates do not always correspond with those just given. They are as follows:

- I.—Preliminary (1803-1859).
 - A. Exclusion (1803-1853).
 - B. Unlocking (1853-1859).
- II.—Preparation (1859-1873).
- III.—Foundations (1873-1883).
- IV.—Popularity (1883-1889).
- V.—Reaction (1889-1899).
- VI.—Revival (1899-).

It should be kept in mind, that, in both these lists, the names of the periods are not absolute, but relative, and yet they quite fairly indicate the prevailing characteristic of each period as well as the general progress of the



ANTI-CHRISTIAN EDICT.

hundred years. Let us then take up the consideration of these periods, one by one, in order.

- I.—Preliminary (1803-1859).
 - A. Exclusion (1803-1853).
 - B. Unlocking (1853-1859).

In 1803 there was no apparent sign of Christianity in Japan, except the negative evidence of the anti-Christian edicts* on the bulletin-boards of the empire. It was assumed, moreover, that Christianity was practically extinct; that the persecutions, capped by the slaughter of the Shimabara Rebellion, had exterminated the Japanese Catholics; and that the

*One of those edicts is said to have read as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan: and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head." And two of the later edicts, confirming the old prohibition, run as follows: "The evil sect, called Christian, is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." "With respect to the Christian sect, the existing prohibition must be strictly observed. Evil sects are strictly prohibited."

rigid policy of exclusion pursued by the Tokugawa government had prevented foreign priests from entering Japan. That this policy had not been completely successful is evident in the case of Father Sidotti, a Sicilian priest, who succeeded in reaching Japan in 1709, but was so carefully quarantined that his "pestilential doctrines" did not spread among the people. It is, therefore, quite accurate to state that in 1803 Christianity was practically extinct in Japan: it had absolutely no influence upon public affairs or public opinion; it was even branded as a "wicked teaching" and so regarded by the nation as a whole. And for fifty more years from 1803 this exclusion of Christianity from publicity in Japan continued.

It may also be affirmed that in 1803 there was no special interest among Christians, except in Roman Catholic circles, for the conversion of the Japanese. The first English missionary society, that of the Baptists, only about 10 years old, was especially interested in the work of Carey,

Marshman and Ward in India. The first American missionary society, the American Board, was not yet organized. Thus in 1803 spiritual darkness prevailed in Japan, and no special desire to dissipate that darkness had arisen, at least among Protestants. The man who at that date should have foreseen and prophesied the Christianization of Japan would not unreasonably have been denounced as visionary, as a wild and insane prophet.

But within less than a quarter of a century from that date, *i.e.*, in 1827, we hear of what was probably, at least so far as material in hand is concerned, the first display of American interest in mission work in Japan. It was at a prayer-meeting in the home of a Christian merchant in Brookline, Mass.; and after prayers for the conversion of the world, a collection was taken up and designated for "mission work in Japan." This seems to have been followed by other contributions for several years, until the whole amounted to more than \$600. "By the time the American Board commenced its work in Japan, this money, which had been committed to its care, amounted, with accrued interest, to over \$4,000."¹

Just two years later there occurred in Japan an event which showed the persistency of the Gospel and real faith in surviving opposition and persecution. For in 1829, it is said, seven Christians were crucified, although the place of martyrdom is not stated. (Osaka?).

When another two years had passed away (1831), twenty Japanese sailors, wrecked on the Philippine Islands, were found to have in their possession "Christian medals," which they regarded with great reverence, and, they said, had been handed down by their ancestors.²

More than a decade later (1844), a French priest and a native catechist

were carried to the Loo Choo Islands and allowed by the King to remain, but kept under strict surveillance.³ And just ten years later (1854) there were Roman Catholic priests waiting in the Loo Choo Islands for the opportunity to enter Japan as soon as permission of residence there should be granted.

But, to go back a little, in 1846, Dr. Bettelheim, representative of a missionary society formed by officers of the British navy, got into the Loo Choo Islands and labored there for a few years with great difficulty and little apparent success.

And it must have been about this time, that, "though the living preacher was excluded from Japan, it was hoped that some way might be found for the entrance of the living Word."³ Some Japanese, whom their government would not receive, when an attempt was made in 1837 to return them to their native land, worked with Gutzlaff and S. Wells Williams in Macao in the translation of the New Testament. Dr. Bettelheim also did work of this kind.

It would not, of course, be extravagant, in this connection, to take into consideration the various attempts made by foreign nations from 1803 to 1853 to open commercial relations with Japan. For such attempts, if successful, would have resulted, by breaking down the old policy, in opening the way for the introduction of the Gospel. Merchants and missionaries, though generally different in purpose and character, are often mutually helpful. But, inasmuch as these attempts proved abortive, and our space is limited, we must be content with this statement, and refer those interested to historical works. This is all for the sub-period of "Exclusion" (1803-1853).

We come now to a consideration of Perry's successful attempt to open

¹ Cary's "Japan and its Regeneration," pp. 76, 77.

² Cary's "Japan and its Regeneration," p. 76.

³ Cary's "Japan and its Regeneration," p. 77.

Japan. This is important, first because it was the initial event in the second sub-period of "Unlocking" (1853-1859), a period practically synchronous with that called "Treaty-making" in the secular history of Japan. But Perry's Expedition is also important because it contained an indirect religious element. This must be called "indirect," because Commodore Perry took pains to assure the Japanese that he intended no interference in their religious affairs. But he also claimed logically the right to have no interference with his religious principles and practices.

Therefore, although the Japanese desired on Sunday, July 10th, 1853, to continue communication, Perry declined to allow any visitors on ship-board, and based his declination on the sole ground that it was the *Christian Sabbath*. Nor was he satisfied with merely a negative observance of the holy day, but he held divine worship, as was his wont, on board the ships. This was undoubtedly the first Protestant service, with hymn, prayer, scripture reading and sermon, held in Japan in modern times.⁴

Perry's Expedition is related to our subject, also because among the sailors of his fleet was one Jonathan Goble, who afterwards became a Baptist missionary and was thus the first Protestant missionary to set foot on Japanese soil.

The year 1855 deserves a star in the chronological table of Christianity in Japan; for it was in that year when Wakasa-no-Kami happened to pick up from the waters of Nagasaki harbor a strange book. It turned out to be a Dutch [English?] Bible; and

it aroused a deep interest in the story of the Gospel that led to the conversion of himself and others of his family. Thus although he did not receive baptism till later than others, (1866), he was probably *the first Japanese convert to Protestantism in New Japan*.⁵

It is pleasant to be able to record the fact that Hon. Townsend Harris, the first United States Minister to Japan, like Commodore Perry, was a Christian who set a good example and let his light shine. He also scrupulously observed the Sabbath and on every Sunday read aloud the Episcopal service. He remarks in his diary⁶: "I am probably the first resident of Japan who ever used that service. How long will it be before that same service will be used in Japan in consecrated churches?" On Sunday, December 6, 1857, he enjoyed another distinction, because "this was beyond doubt the first time that the English version of the Bible was ever read, or the American Protestant Episcopal service ever repeated in this city" [Yedo, now Tokyo].⁶

To Harris belongs also the honor of getting incorporated into the first treaty of trade and commerce negotiated by New Japan with a foreign country a clause, which "provides for the free exercise of their religion by the Americans, with the right to erect suitable places of worship, and that the Japanese would abolish the practice of trampling on the cross."⁶

By this and other treaties in 1858 and 1859, Japan's door was unlocked and opened, never to be closed again, to the Gospel of Jesus Christ. And in 1859 through this "open door" the first missionaries, both Protestant and Roman Catholic, entered New Japan to make preparations for its evangelization.

⁴ For fuller account of this impressive event, see Griffis's "Matthew Calbraith Perry," pp. 323-325. The first stanza of the hymn sung on that occasion is as follows:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy."

⁵ See JAPAN EVANGELIST, Vol. I, pp. 19, 20

⁶ "Townsend Harris" (Griffis).

FATHER NICOLAI AND THE HOLY CHURCH.*

By K. ISHUKAWA, IN THE *Fukuin Shimpō*.

Father Nicolai first came to Japan as a missionary in 1861, or the first year of Bunkyu, sixth month, before the writer was born. He was then 24 years old. From that time to this, almost fifty years, he has had but a single purpose—evangelization—and his labors have resulted in the establishment of the *Sei Kyōkwai* (Holy Church).

Few of us to-day can realize the difficulties of his environment during this half-century, the suspicion and hatred of which he has been the object. But he himself does not seem to think that his difficulties have been great or unusual. He seems to think it a matter of course that those who propagate the Christian religion should encounter the opposition of men.

He began his work in Hakodate about the time of the Restoration (1867-8). At that time Hakodate was the rendezvous of the defeated adherents of the Tokugawa and other malcontents from the provinces. Many of them sought the acquaintance of Father Nicolai. On this account the leaders of the victorious Sat-Chō party came to regard him with suspicion as a Russian spy, and all who associated with him were looked upon as friends of the lost cause of the Tokugawa and enemies of the existing government. This foolish suspicion against Nicolai is not entertained by any to-day, but until a few years ago it was widely held.

And again, on account of the transactions with the Russian government re the Kurile Islands and other matters, Russia came to be regarded by the Japanese as an unfriendly country; and as the name of Father Nicolai was better known than even those of the Russian Minister and Consuls, when-

ever the word "Russian" was named, Bishop Nicolai was thought of, and since the people hated Russia, they came to hate the name of Nicolai.

Such was the evil condition of Japanese society in which he had to do his work as a missionary, a very different condition from that which met the missionaries from England, America, France and Germany, who had in their favor the incoming tide of western civilization.

But his greatest difficulties were not those from without, but internal. It has been a common opinion that the Russian Church bore the expenses of this mission—a very great mistake. There is no special fund in the Russian Church for foreign missions. There is a small Foreign Mission Society, but its object is evangelization in Siberia and other frontier regions of Russia. It does not lay stress on foreign missions proper. Its contributions to the Japan Mission from the first year of Meiji (1868) have been very meagre, and even to-day there is no increase in the appropriations. Hence, since nothing could be accomplished with the meagre grant from the Mission Society, Bishop Nicolai has with great difficulty procured funds from individuals from year to year. These individual contributions have come mainly from priests in Russia, rarely from nobles and rich merchants. And since these gifts were insufficient, he has used the whole of his episcopal salary for the work.

The expenses of the Mission in all its departments, including schools, printing, buildings, repairs, &c., do not exceed Yen 72,000 or 73,000 (\$36,000). The difficulty of maintaining such a mission on so small a sum is truly great.

And what of the organization which is carried on at such small cost? The number of churches whose pastors and evangelists are supported by the Mission is over 200. Those churches are able to bear, as a rule,

* Also see JAPAN EVANGELIST, Vol. III, pp. 260-265.

only their incidental expenses, there being scarcely any self-supporting churches. The salaries of pastors and evangelists are all paid from the treasury of the Central Church in Tokyo. This fact is greatly to the shame and grief of the members of the *Sei Kyōkwai*.

At present the membership of the *Nihon Sei Kyōkwai* totals 27,966. There are forty pastors (priests), 140 evangelists, about 13 editors and translators, seven or eight professors in a Theological school, twelve or thirteen teachers in a Girls' School, 78 theological students, 16 students in a Training School for Evangelists, and 83 students in a Woman's Theological School. Besides these, there is a large number of teachers of singing, and ten or more priests employed in various ways. The students of the Theological schools, Girls' School, &c. are nearly all boarding pupils whose expenses are borne by the Church, about one third of the Mission funds going for school expenses.

There are also periodicals of three kinds maintained at no small expense; and every year large expense is incurred in the publication of translations and new books. It is plain, therefore, that, after all these expenses have been met, the amount remaining for direct evangelistic work is not great.

The man who labors as an evangelist in the *Sei Kyōkwai* has need of great patience and steadfastness: none but those who voluntarily and gladly choose a lifelong fight with poverty could remain in the service a single day. The evangelists of the *Sei Kyōkwai*, as a rule, live on about one half the salary received by evangelists in the various Protestant denominations. Nevertheless, for the sake of the Way, they are joyfully maintaining the fight with poverty as they go on preaching. Not being an evangelist himself, the writer can make this statement without reserve.

Father Nicolai sympathizes profoundly with the evangelists in their hard life and grants all the aid in his power, at the same time earnestly urging upon the churches the importance of helping their evangelists and pastors. And these nearly 200 pastors and evangelists who preach the Gospel while enduring hardness have a worthy example in the Bishop himself. Being, of course, unmarried, he has no house of his own. This man, who in Russia would be fit for a Minister of State, has not only no home of his own, he has no property, hardly anything at all. In a corner of the Cathedral at Surugadai, a room of eight mats (12 feet square) serves as office, bedroom and dining room. The furniture consists of a table, a bed, two chairs, a small bureau, book-shelf and book rack. There is not a single article of ornament. He has also a small reception room where he receives everyone, student or minister of state alike. As for clothes, he has one or two suits for special occasions and two or three ordinary suits for summer and winter. Bishop though he is, he has a scantier wardrobe than some of us. In his room no clock is seen. The plain silver watch he carries was given him by relatives. He has no finger rings or other such ornaments, of course. His best pair of spectacles is framed in silver. I have friends, evangelists, who have finer watches and spectacles than the Bishop.

As to daily habits. He rises at six a.m. and breakfasts at half past six on a bit of bread and a cup of tea. Butter and the like he does not use at all. At half past seven, the year round, he goes to his translation. The New Testament, Prayer-books and other important literature used in the *Sei Kyōkwai* were all prepared by the Bishop and his helpers. He works till noon, with an intermission of ten minutes. At noon he takes luncheon, consisting of two

or three very plain articles. He then takes a siesta till about two p.m. From two p.m. he transacts business with his secretaries and managers for several hours. From six to nine p.m. he works as in the forenoon. As he takes no evening meal, he has really but one meal a day. [The light breakfast above mentioned not counting as a meal, apparently, in the mind of the writer.—Tr.]

During this period (evening?) he writes with his own hand his letters to learned men in Europe and America, to the Russian Church, &c., not troubling his secretaries with such work. He only employs a secretary for correspondence when writing a Japanese letter. All other letters and his accounts he writes with his own hand.

In our Church there is but one missionary, Bishop Nicolai. There have come two others who are called missionaries, but they are priests for the Legation and have no connection with the Church (*Sei Kyōkwai*).

The whole business of the Church is in the hands of this one man, Father Nicolai, with his 68 or 69 years. On this account he never takes a summer vacation. We usually go away for a month in summer, but he remains summer and winter working away in the little room described above. Here he works without relaxation the year through. In my opinion Father Nicolai does more work than the eight ministers of state in Japan put together.

And in the midst of all this labor he reads the *Japan Times*, the *Jiji Shimpō*, daily papers of Russia, five or six theological magazines and recent publications in English, German and Russian, so that he is thoroly informed in the affairs of the world and in the theological developments of the west. He also reads Uchimura Kanzo's "Bible Study" (a Japanese periodical) and always marks with a blue pencil his criticisms. He reads

also the writings of distinguished Japanese like Shimada Saburo and the late Mr. Fukuzawa. Being thoroly conversant with the Japanese written language, he can, of course, read such works in the original.

Father Nicolai is the only missionary in the *Sei Kyōkwai*, but, as a religionist, he is a pattern in his life of self-conquest, self-control and unresting industry. We may be ever so poor, but we can not be poorer than Father Nicolai. We may be ever so diligent in labor, but we can not excel him in the amount of work done. He is now nearly 70 years old. The writer is only 29, but in physical energy he can not compare with the Bishop.

If there were ten missionaries in the Protestant churches who would put forth half the energy exerted by Father Nicolai, I believe the power of those churches would be increased tenfold. Whenever I compare the hundreds of missionaries with their wives and children enjoying their vacations at the summer resorts with Bishop Nicolai in his little room at Surugadai, dripping with perspiration as he toils on at his work, strange feelings arise.

The existence of the *Sei Kyōkwai* of to-day is due to the labors of Father Nicolai. The policy of his Mission is to evangelize Japan through Japanese alone. No effort is made to introduce foreign customs into Japan, apart from the customs inherent in universal Christianity. The aim is to establish a truly Japanese church.

In methods no attempt is made at external show. The one method of the *Sei Kyōkwai* is a method of the utmost quiet and mental concentration, viz., expounder and hearers sitting together in a quiet room, tasting the Gospel. Instead of noisy "lecture-meetings," like the blare of trumpets in the ears of hundreds of auditors, our method is to sit in the secret room urging sinners to repent-

ance by the light of the Gospel. The Kingdom of Christ is not to be organized from students seeking novelty, nor from people who are amused with the striking terms of the so-called "New Theology," but it is to be made up of repentant and converted sinners.

(*Fukuin Shimpō*, October 6, 1903.
Translated by B. C. Haworth.)

INTERNATIONAL CHRISTIAN POLICE AND WARDERS' ASSOCIATION.

During the past few weeks very interesting meetings of the above Association have been held in various places in connection with Miss Riddell's visit to Tokyo and the neighbourhood. Its members increase sensibly month by month, chiefly by the influence of its magazine, "The Police and Warders' Friend" and by mutual recommendation to join emanating from members of both forces.

It is sometimes thought that the name implies that all members of the Association must be Christian. That is not the case. Hundreds of men belong to it in England and in Japan who are not Christians. But the foundation of the Association is essentially Christian, and when men wish to know the truth of Christianity, they are given material help. It enables them to decide for themselves. A Judge of the Court of Administrative Litigation in Tokyo, who is not himself a Christian, said recently that from his point-of-view he wished that not only all policemen were Christians, but the whole Japanese nation, for when he had a witness before him, if he were a Christian, he was sure of hearing the truth, but if he were not a Christian, the ordinary witness did not hesitate to diverge from the straight truth.

It is the experience of men in similar positions in England to that

of the Japanese Judge that fine a body of men as the English police are as men, the best and most dependable are Christians.

In Tokyo a meeting was held in the large Methodist Church in Kudan and was addressed by the Rev. Arthur Lloyd, who spoke on the two great commandments, and by Mr. Hara of the Discharged Prisoners' Home, whose subject was "Forgiveness offered to the greatest of sinners."

Mr. Arima, the Governor of the Prison in Yokohama, also spoke with much acceptability, on the seed good or bad police and warders have it in their power to sow among the sinful men and women in their care.

This meeting was also addressed by the Rev. D. Motoda, who presided. The meeting held in the Hall of the Y.M.C.A., Kanda, was presided over by Prof. M. Honda and was addressed by the Rev. W. P. Buncombe of the C. M. S., who spoke of Righteousness through Christ alone and of his own conversion. He was followed by the Rev. D. Y. Honda whose subject was the words of Cornelius, "I too am a man." He urged upon his hearers the necessity of each one knowing his own personal relation towards God, and of remembering that even a criminal has the right to say "I too am a man."

Mr. Kume intended to be present, to speak on Prison Reform, but the recent bouleversement in the Government kept him too busy in the Houses of Parliament to allow him to attend. The Governor of the Ichigaya Prison also sent his regrets.

In Yokohama the Rev. Walter Weston kindly lent his dining-room for a meeting which was addressed by Prof. Iwaya and the Rev. W. Weston.

In Kobe a largely attended meeting was presided over by Mr. Tsuboi, the Governor of the Prison, and was addressed by Miss Riddell on the

work of the Association in England and in Japan, and by the Rt. Rev. Bp. Foss, the Rev. Mr. Tsuji, and Mr. Iuchi, a Police Interpreter. The meeting was attended by all the principal Police and Prison officials or by their representatives, and most kindly notice has been taken of all the meetings by the Japanese Press.

—J. T.

RELIGIOUS EDUCATIONAL ASSOCIATION.

EDITOR EVANGELIST:

A few weeks ago, a brief account of the "Religious Educational Association," was given in your columns. What was said was entirely favorable to its aims and purposes. But it seemed to me that it did not express the opinion of all or most of your readers, in Japan at least. Will you, therefore, be kind enough to allow space in an early issue of your valuable magazine for the publication of the enclosed article which I have taken from one of the Home papers. This side of the question treated deserves consideration of all who are interested in the subject.

T. C. Winn.

DEFINING A POSITION.

In an article entitled "By Way of Defining a Position," the *Interior* discusses the matter at issue between the Religious Education Association and the International Sunday-school Association. It says:

"The differences between what may—for convenience' sake, at least—be called the conservative and progressive wings of the great body of American Sunday-school teachers, are complicated by much misunderstanding of the sentiments of the latter, and it has seemed to the *Interior* that a restatement of the position of those workers who are contending for graded lessons might contribute to allay some present friction."

As the editor of the *Interior* is a director of the Religious Education Association, the statement which follows this introduction may be regarded as at least a semi-official declaration by that Association, or, as the *Interior* expresses it, of the "progressive" wing of the Sabbath-school workers.

We note with interest that the only difference between "conservatives and progressives," which the *Interior* recognizes either in the introductory statement or what follows, is the question of "graded lessons." Indeed, it affirms that "this is the only contention of the progressive element."

We are surprised by the statement. We have not regarded the question of graded lessons as the only issue, or even as the principal issue, if indeed it is in any sense an issue between conservatives and progressives, or between the Religious Education Association and the International Sunday-school Association. The Executive Committee of the latter body has a committee on education, which is considering the subject. Several of the denominations have taken it up. The Presbyterian Alliance has considered it carefully. Our Assembly has referred it to the Board of Publication and Sabbath-school Work, with power to prepare such lessons.

No; the question is not one of graded lessons, but of leadership and evangelical teaching. The "conservative element," as the *Interior* styles it, believes that the Religious Education Association is dominated by the destructive critics; that it is organized to teach the doctrines of the destructive critics in our Sabbath-schools. When the *Interior*, describing the advanced course, says it would be devoted to "special study of certain books, certain epochs, certain forms of Biblical literature, or certain aspects of revelation," those familiar with the controversies of the last ten

years see the suggestion of an opportunity to reopen these controversies and bring before the young people of our churches various questions of literary criticism, including the authorship of the five books of Moses, and the books of Daniel and Isaiah, and also questions as to the reliability of divine revelation.

These questions have agitated the church, and we should be sorry to see them introduced into the Sabbath-schools. We believe in the study of Biblical literature and of all the books of the Bible, and of the doctrine of revelation; but our own Church is competent to direct such study and to avoid making it an instrument of destruction. The difference between "conservatives and progressives" is not one of graded lessons or of the things to be studied, but, as we have already said, of leadership. The Religious Education Association, which numbers among its members Unitarians, Universalists, Rationalists, Swenckfeldians, Ethical Culturists, and people without any religious faith, is no more competent to direct the Sabbath-school teaching of Evangelical Churches than to direct their pulpit ministrations.

We acknowledge, with many thanks, the receipt of a copy of a pamphlet giving a "Review of the Evangelistic Work carried on at the Fifth National Exhibition at Osaka." It was presented by Rev. T. C. Winn as a paper before the Missionary Association of Central Japan, and is an interesting document, giving succinctly a report of that work. We recommend every one interested in the cause of Christianity in Japan to secure a copy for filing. It gives a vivid idea of the influence of that work, which has been fittingly described as not a "seven days' wonder" but a "five months' wonder."

SUCCESSFUL EVANGELISTIC WORK.

Kimura Seimatsu, formerly a student of the North Japan College, Sendai, and afterwards for several years of the Moody Institute, Chicago, U. S. A., recently visited the churches and *Kogisho* of the Reformed German Mission both in Tohoku and the vicinity of Tokyo. The success which has attended his efforts has exceeded the most sanguine expectations of the mission—has been simply phenomenal.

During a two months' campaign this earnest evangelist visited some fifty different points, and made ninety addresses to some nine thousand people. The results of this work are 858 persons who have expressed a desire to become Christians, a large number of whom might be classed as *Kesshinsha*, that is to say, persons who had been seekers, or inquirers and who under the influence of the evangelist's earnest appeals, by the guidance of the Spirit, actually decided for Christ.

The paper, or pledge, signed by each of these persons reads: "I repent of all my past sins and believe on the Lord Jesus Christ, and I have decided, by the help of my Heavenly Father and the guidance of the Holy Spirit, henceforth to live a holy and righteous life."

Among these hundreds are found, of course, all classes, including "old and young, learned and unlearned, rich and poor, high and low", quoting the words of the evangelist himself. In one town a *Keibucho* (Chief of Police) came forward; at another place the head physician of the hospital; and still at another the station master was one of sixty-seven.

The largest number at any one place was at Kakada, a small town in Fukushima *Ken*,—one hundred and sixteen. At Koriyama, a town of considerable importance in the same *Ken*, the number was sixty-seven. And so, wherever this messenger

went from Akita Ken in the north to Saitama Ken, outside of Tokyo, thousands came to hear, and hundreds were moved to take a stand for Christ.

Wherein lies the strength, and to what may we attribute the great success, of the man?

First, he is intensely earnest in his presentation of the truth. His whole soul is in action and his heart aglow while he is speaking. Secondly, his sermons are illustrated, and in this respect are unique. With the aid of the black-board, or large sheets of paper and a *fude*, while he talks, he makes racy sketches in the way of figures, pictures and symbols to illustrate salient points, and thus presents truth taken in by the eye as well as the ear. The effect of this method, as witnessed by the writer, is really wonderful, and the impressions made, very great.

What estimate may be placed upon such a work? How much of permanency is there in it? is the question which immediately arises. Dr Schneder of Sendai writes: "My estimate of his work is favorable. He is undoubtedly specially gifted for the work of a travelling evangelist He works with an eye single to the glory of the master and the salvation of souls. He has done a big work here (North Japan), and if it is properly followed up, large and permanent results are sure to follow." This is also the writer's estimate of the character of the work done, and the good accomplished by this servant of the Lord, and he expresses the hope that many will avail themselves of his services for this kind of work. Mr. Kimura's address is at *Shinjuku, Tokyo*, and though engaged already for the first few months of the coming year, he will be open to engagements later on.

J. P. Moore.

JAPANESE HOME MISSION WORK.

The Nihon Dendo-kaisha has just celebrated its 25th anniversary, and the *Kirisutokyo Sekai* utilizes the occasion for furnishing a history of the Association, written by Mr. Osada Tokiyuki. The title of his article is "The Past and Future of the Japanese Missionary Society." For many years the Society received help from abroad and was to a certain extent controlled by foreign missionaries, but during the past 7 years it has been under exclusive Japanese management. The following is an epitome of the history of the Association. The Japanese Missionary Society (Congregational) was founded on January 2nd, 1878. On that occasion delegates from Kobe, Osaka, Mita, Hyogo, Kyoto and other places, representing 9 churches in all, met in a girls' school situated in Hori-ura Machi, Tosa. Mr. Niijima* presided at the meeting. After each of the delegates had given an account of the work carried on by his church, it was unanimously agreed that a Missionary Society be formed, which should from the first aim at becoming by degrees entirely self-supporting. A committee consisting of Messrs. Niijima, Sawayama and Imamura was appointed, to whom the task of drawing up rules and taking steps for the proper organization of the Association was entrusted. These may be said to have been the founders (*ranjo*) of the Society. At first the Society received help from the American Board of Foreign Missions, the sums granted differing according to years. But in January, 1896, this practice ceased, and the Society became wholly self-supporting. The Society has since its foundation carried on work at 75 different mission stations, located in the 3 chief cities and in 33 prefectures of the empire. At 50 places churches were

* Better known by the spelling of Neeshima.

formed, and 17 out of these churches are wholly self-supporting. The evangelists in the employ of the Society number 126. It would be quite correct to say that more than half of the evangelistic work of the Kumiai churches has been done by this Society. In 1890 Mr. Sawayama Takakichi was chosen President of the Society, but he soon after resigned and Mr. Ebina Danjō was appointed in his stead. During the first 18 years of the Society's existence it received from native and foreign sources the sum of 51,280 *yen* 17 *sen* 6 *rin*. Of this sum 38,000 *yen* came from the United States, the remainder was subscribed in this country. The money subscribed since the Society became entirely independent, that is, during the last 7 years, amounts to 26,954 *yen* 93 *sen* 2 *rin*, that is, to more than double the amount subscribed during the 17 years of the Society's dependence on foreign aid. The total amount subscribed by Jaapanese to the Society's funds during the 25 years was 40,188 *yen* 87 *sen* 9 *rin*. The total amount expended by the Society since its establishment reaches 78,237 *yen* 20 *sen* 8 *rin*. Since it became independent, the Society has not only succeeded in collecting money with greater ease, but its work has advanced with more rapid strides than it did when it was pecuniarily semi-dependent on foreign aid. The present annual expenditure of the Society is reckoned at 5,550 *yen* 50 *sen*. New stations have just been opened in Tōkyō, Yokohama, Nagoya, Fukui, Hiroshima, Fukuoka, Kumamoto and Nagasaki by evangelists who are full of faith and earnestness, from whose labors much is expected. We aim, says Mr. Osada, at breaking up new ground and at establishing self-supporting churches at places where now there are none. We contemplate eventually being able to send missionaries to other Eastern countries, to China and

to Korea. In the latter country we already have a Christian teacher engaged in education who may act as a John the Baptist there and "prepare the way of the Lord." There are many circumstances connected with the situation in Korea which make it desirable for us to open mission stations in that country. As the most advanced of Eastern nations, our responsibility is great. "If," said Joseph Cook, "the East be compared to a big man-of-war, Japan is the rudder of that ship." A true saying, indeed, to which we Christians do well to take heed. We wish that we could commemorate this our 25th Anniversary by reading reports of work carried on in the neighbouring countries. But we trust it will not be long before our resources will allow of our sending missionaries to China and Korea. We need more evangelists. Out of Japan's 50 million inhabitants there are now some 50,000 Christian soldiers, but for the evangelization of neighbouring countries our disposable force is still inadequate. The *Kirisutokyō Sekai* publishes a very happily worded letter of congratulation from the Rev. H. Kozaki, in which he speaks of the society as a child that had grown to manhood unobserved by its parents, (of whom Mr. Kozaki was one) as the Japanese saying is, *Hito sono ko no chōzuru wo shiru mono nashi*. The letter calls attention to the steady progress which the Society has made and warns its members against any relaxation of effort.

Japan Mail.

The indefatigable Dr. Griffis has published, as a private venture, "Sunny Memories of Three Pastorates" (in Schenectady, Boston and Ithaca). The volume contains also "Messages to my Fellow-Christians," in Japan, and "Japanese Wit and Wisdom for the Preacher." The price is only one dollar, postpaid.

JAPAN AS A BASE OF ATTACK.*

It is one thing to imagine a need, another to realize it from seeing it. I knew pretty well the needs and attitude of the American sailors at Chefoo before I went. But my eyes and heart were opened to China's need only when I saw Peking and other cities, and realized how the heart of our Father must yearn for those poor, dirty, miserable souls. The words of that old hymn have come to me many times.

"Pity them, pity them, Christians at home.

Haste with the bread of life, hasten and come."

It seems that we can appreciate the loathsomeness of sin more, and the need of the sinner, when we see it through the filth and outward misery which it produces among the poor creatures of China. I was also better fitted to estimate the importance of my work in Japan. Having carefully observed the Japanese in contact with Chinamen, how they are weaving their lives into the woof of Chinese industrial and social life, I have seen proven what I had often heard before, that the Japanese come closer to them than any one else. Shall we then not yearn that every Japanese who sets foot on old China's shore shall have stamped upon him the marks of the Lord Jesus?

The Japanese will certainly continue, as in the past, to open China through lines of commercialism. They

are likewise exerting a strong influence as teachers in the new colleges of China. What a power they might become for her spiritual regeneration! China is indeed the battleground of the missions of the century, and Japan is the best base of attack. When I came to Japan, I felt it was the most important key to China; now I have seen it proved to my complete satisfaction. To think that it took twenty-two U. S. battle-ships and 8,000 sailors to open my eyes to the fact! I have always prayed much for China, but now may God help me to strive in prayer for her and for poor Korea. Let us as teachers of the students of Japan keep in mind the influence that these thousands of students will have as they penetrate the life of these other Oriental nations whither they are flocking by scores. If they leave us new men in Christ with a testimony for Him in their lives and on their lips, I know not of a more far-reaching influence for the evangelization of East.

The record of the Ohashi Public Library at Rokubancho, Kojimachi-ku, is on the whole a satisfactory one. The daily average of visitors now stands at something like 180, or an increase of about 20 over the corresponding period of last year. Lately the institution distributed some 600 free tickets for admission among the best pupils of the higher primary schools in the capital, and this liberal step has apparently gone far to bring about the present increase. The institution will remain closed from the 28th inst. to the 7th prox. except the newspaper reading room which is to be open as usual. Between the 1st of January last and the close of November, the number of volumes was increased by 4,337, of which 2,728 were contributed. —J. T.

* At the Association Summer Conference last July, Dr. Corbett of Chefoo appealed to the foreign teachers in government schools for volunteers to work a few weeks among the 8,000 sailors of the American Asiatic squadron, which was then anchored at Chefoo. Messrs. R. P. Gorbald and M. M. Smyser, "Association teachers," responded, and spent their summer vacation in the work. The other foreign teachers and the Association Secretaries subscribed Y. 150. for equipment and travel. The above paragraphs occur in Mr. Gorbald's report to the subscribers.

MISSIONARY ASSOCIATION OF CENTRA JAPAN.

The December meeting of the Missionary Association of Central Japan was held in Osaka, the 15th. A goodly number were present, and the exercises were especially interesting.

The forenoon session was a devotional meeting, and the topic, "What Habits or Influences have Aided us most in the Cultivation of our Spiritual Lives during our Residence in Japan?" had been chosen by the Committee. Very helpful remarks were made by the Chairman, Dr. Wainright, and by Dr. Pettee, Mrs. Winn, Mr. Van Horn, Mr. Curtis, Miss Tristram, Mr. Ambler, and Mr. Wynd. All present felt that it was good to be there.

At the afternoon session Dr. Davis of Kyoto read a very interesting paper* on "The Relation of the Church to Social Questions." He told of the unsanitary conditions of the ordinary Japanese house, of the low standards of morality among many, and of the danger to health and morals of the girls in the factories, &c., and made suggestions as to how the Christian people could be helpful in meeting these pressing needs of the hour. An interesting discussion followed in which several took part, the thought of the speakers being that some organized effort should be made in which we could secure the coöperation of the Japanese Christians to meet this emergency. It was finally voted that a Committee of five be selected to consider the question of the organization of a "League for Social Service" and report at the next meeting.

Also upon the recommendation of the Standing Committee, a committee was selected to take into consideration the advisability of holding in

Osaka next year or the year following a General Conference for Central and Western Japan, this committee also to report at the next meeting. It was the thought of many that the missionaries of this part of the Empire could with great profit get together for two or three days in a Conference midway between the General Conferences for all Japan which are expected to meet once in ten years in Tokyo. *J. H. Scott.*

THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

Concerning these lessons and the helps* provided for their study the *Fukuin Shimpo* says:—

"In America there are correspondence schools for teaching various subjects, but in Japan the only thing corresponding to it are the Magazines published in connection with the International Sunday School Lessons. The correspondence school consists of two parts—teaching and examination. These magazines contain explanations of the text, parallel readings from the Bible for each day of the week, with questions on the text. In seven years—about the period that a child spends in a primary school—these lessons cover the most important parts of the Bible. There is, of course, no such thing as graduating from the Bible, but this systematic study will be of great profit. The system is not without objections, but at present it seems the best one available and we hope that many will get the magazines and follow the system. We shall publish every Thursday the daily readings for the following week and notes on some of the leading truths of the lesson." *F. M.*

* THE SUNDAY SCHOOL MONTHLY (NICHISO GAKKWAN, GEKKWAN) 40 sen a year.

THE SUNDAY SCHOOL QUARTERLY (NICHISO GAKKWAN MIKWAN) 25 sen a year.

Kyobunkwan, 3 Ginza, 4 Chome, Tokyo.

* It is to be printed in the EVANGELIST.
—Editor.

CHRISTMAS GREETING* AND NEW YEAR'S REPLY.

How goes the fight with thee—
The life-long battle with all evil
things?

Thine no low strife, and thine no
selfish aim;

It is the war of giants and of kings.

Goes the fight well with thee—

This living fight with death and
death's dark power?

Is not the Stronger than the strong
one near,

With thee and for thee in the
fiercest hour?

What though ten thousand fall,
And the red field with the dear
dead be strewn!

Grasp but more bravely thy bright
shield and sword;

Fight to the last, although thou
fight'st alone.

What though ten thousand faint,
Desert, or yield, or in weak terror flee
Heed not the panic of the multitude;
Thine be the Captain's watchword
—VICTORY!

Dr. H. Bonar.

THE ANSWER.

Thou askest if the fight be hard;
If fierce is felt the tempter's power:
Thou bid'st me mind that strength
to seek

Which kindles hope in darkest hour.

Right well thou gaugest human
hearts,

And welcome is thy word of cheer:
We give our swords a firmer grip,
And bolder face the new-born year.

Dost ask us where our weakness lies?
Why less of joy we find in life?
'Tis when we yield to selfish claims,
And fight less keenly in the strife.

For men around deny a God;
Find life in death and worldly aims:
Refuse to look beyond the grave,
And scorn to hear the Spirit's claims.

* From a missionary in the Hokkaido.

Yet high the honour God ascribes
To those who will His battles fight:
"Co-workers" doth He name us all,
And bids us conquer by His might.

His watchword knits our hearts as
one,

Though each the other cannot see;
'Tis bright with hope, and full of
cheer:

Thou know'st it well: 'tis—
VICTORY!

W. A. de Havilland.

WEEK OF PRAYER.

The Week of Prayer, which extended from Jan. 3rd to Jan. 10th inclusive, was very largely attended, and the meetings were unusually devout and interesting. Rev. Benj. Chappell, Dean of the Aoyama Gakuin Theological Department, preached the sermon for the opening day, and Rev. E. S. Booth, the Pastor the Yokohama Union Church, that of the closing day. The Sunday evening services, as were the daily 6 p.m. services, were led by various Ministers and laymen. The Japanese Churches, as usual, with the exception of the Methodist Episcopal Churches, united in a Union Service held at the various Church edifices in the City, the Pastor of each presiding in turn at his own church, and a Pastor of a different body making the leading address. The addresses and the prayers were of a most edifying nature: The Programme of the Evangelical Alliance was followed, with the single exception of an additional topic for the day of prayer for "God's Ancient Covenant People Israel," when "Missions for the City of Yokohama" was added. This was not because of lack of interest in the Jews—but contrariwise, never has there been so earnest and intelligent an interest exhibited. The Methodist Protestant Pastor, Rev. Tsugawa, surprised his foreign auditors as well as his own countrymen by his

exposition of the Spirit of the Great Apostle to the Gentiles in regard to his own countrymen, and the importance of the conversion of the latter as affecting the evangelization of the world. Very appositely the results of Bishop Schereschewsky's labor on his translations into Chinese of the Scriptures, into easy Wenli, and the Mandarin dialects, was referred to by other speakers, and the remarkable providence that has sent a Russian Jew early to Japan, where he embraced Christianity, and for a few years labored most acceptably in Korea, and after a course in theology in the United States, where he outstripped 40 competitors, and was offered a 600 dollar scholarship for further studies, modestly declined and has been doing yeoman service in the Philippines as an American Missionary, and is now seeking to be transferred to Korea for his life work. Besides his linguistic skill, he is both a poet and musician. He has written Hymns for both the Koreans and Filipinos. His desire is to render a translation of the Old Testament into Korean.

Some interesting facts in connection with the coming Centenary of the British and Foreign Bible Society, to be held on the 6th of March in London, were given by the Rev. H. Loomis, Agent of the American Bible Society. He said that at a preliminary meeting held 6th of March, 1903, the Lord Mayor, of London, Sir Marcus Samuel, presided, and said that, while some of his co-religionists objected to his doing so, as he is a Jew, he thanked the Society for its publication of the Holy Scriptures, and for its efforts for his people. Lord Polwarth, the President of the Society, said, while the Society at its first organization contemplated only to supply a neglected part of Great Britain, it had been constrained to undertake a world-wide mission. There were Scriptures published in 50 languages at the beginning, and now

the entire Bible is found in 100 languages, and portions in 330. The total output for the 99 years had been 180 millions. And still there were 450 millions of the earth's inhabitants that are without any knowledge of the Bible. Mr. Loomis also gave some most encouraging facts about Bible distribution in Japan. In the 37 years of the Bible Societies' work here, there had been 2,585,846 portions of Scripture circulated, and fully 2,600,000, if statistics of two of the Societies for a few years were forthcoming. The circulation of the past year was 167,825 portions. The increase over the year before was 143 Bibles, 31,884 Testaments. This includes 1796 English Bibles, and 12,834 English Testaments. Total receipts for 1903 were 13,621 *yen*, showing an increase over the previous year of 2,414 *yen*. These evidences of the favor of God upon the work of the distribution of the Word of Life caused yet more earnest prayer that all obstructions to the free circulation of the Scriptures and for inculcation of its principles might be removed. Many and earnest were the prayers for the removal of the opposition of school teachers and of the Educational Department, and of the Prison regulations forbidding free circulation of religious truth. An amusing instance came to light in one of the most advanced and liberal prisons, where when the Salvation Army's *War Cry* is admitted, the Buddhist Priests in charge cause the faces of females in the pictures in its columns to be inked over or painted black to prevent unchaste thoughts arising in the minds of the prisoners! A fine instance surely of "straining at a gnat, and swallowing a camel."—*Japan Mail*.

Miss Yasui, a teacher of the Female High Normal School, is reported by Tokyo papers to have been engaged by the Siamese Government. She will leave shortly for her post.—*J. T.*

THE CHURCH AND SOCIAL QUESTIONS.

*Paper read at the Osaka Missionary
Conference, Dec. 15, 1903,
by Rev. J. D. Davis, D.D.*

I wish to say at the outset that I have no sympathy with social reform which has not Christianity as its foundation and impelling motive force. Individual souls renewed, born again into the likeness and love of Christ, and banded together into churches to work directly and indirectly for the betterment of society, are the most important and the basal factors in social reform. Let us not relax but double our efforts to gain these vital factors in the great work!

Again, I have no sympathy with a socialism which arrays itself against government or the present social order. Such socialistic agitation has begun in Japan, but it can never succeed. We must have, not a destructive, but a constructive Socialism, one which is Christian through and through, in its foundation, in its spirit, and in its methods. From this is seen the supremely important and vital relation which the Church of Christ sustains to social questions.

Japan is in transition. Things are in a plastic, formative condition. Japan is powerfully, though unconsciously, under the influence of Christianity. This is seen in the adoption of the new Civil and Criminal Codes on the basis of the Codes of Christian nations, in the phenomenal growth of the Red Cross Association, now numbering over one million members, and in the way the Buddhists are adopting our methods, in preaching, in Sabbath Schools, in Y.M.C.A., and in women's Societies.

Buddhism is rapidly changing. The following is the conclusion of an article in the *Japan Register and Messenger* for September, 1903, on "New Brddhism" by Prof. Nakariya

of the Sotoshu Hongan Dai Gakuin, in Tokyo:

"There are a great many differences between the old and the new beliefs, which are hardly reconcilable. They are contending with each other for supremacy, and the Buddhist society is now torn by dissensions. The new spirit that rapidly spreads itself among the rising generation is overthrowing old customs one after another. The yellow robe, the tonsure, the rosary, the almsbowl, the staff, and such like things monastic, together with those ancient beliefs that made them sacred, are swept away by the new tide. Time will come, we hope, when Buddhism will undergo a change, a change so great that a Japanese Rip Van Winkle will be at a loss to tell whether it is Buddhism or not."

Leading men are publicly declaring that the only hope of the nation lies in Christianity. The eyes of the nation are being turned toward the Christian Church as a great moral and social renovating and uplifting power. Hence, it becomes supremely important that the Church should fully occupy her vantage ground and be the mold and leader in all social reforms, making them from the beginning thoroughly Christian, but co-operating with all who will cordially unite with it in working for social betterment.

Let us glance for a moment at some of the social conditions in Japan. As a nation, the vitality of the people is very low. A few years ago a foreign girl of 13 years was stricken with typhoid fever. A Japanese physician had charge of the case, and after the fever had run over twenty days, the doctor said that, if it was not checked by the twenty-fifth day, there would be no hope. The fever ran for fifty-five days and the girl recovered. The physician was judging the case by the vitality of the Japanese.

Lung disease is the most frightful scourge in Japan. The whole plan

of the houses of the masses needs to be changed. Their rooms are constructed so as to exclude the sunshine and the light. The floors are near the ground, and they sleep largely in inner rooms, shut in by closed *amado* with almost no ventilation, and with the air contaminated with charcoal fumes in winter, and with the reeking odors of cess-pools of filth shut up within their houses all the year round. The wonder is that the nation survives.

The food of the masses is very deficient in vitality-giving qualities.

The legs of the children are stunted by the practice of carrying them on the back as they do for several years. Innumerable cases of blindness are caused by tying the new-born infants on the backs of other children and letting the full glare of the blazing sun shine in their unprotected eyes.

Early marriages are also dwarfing the nation and lowering its vitality. The marriageable age is now fixed by law at seventeen for males and fifteen for females.

Japan is, fast becoming a nation of factories and mines. All the problems of capital and labor are upon us for solution. In 1900, there were 2388 factories with either steam or water power, and there were nearly five thousand other factories without motor power. 280,000 operatives were employed in these factories. The number has greatly increased during the last three years. The above does not include the smaller private factories, looms and workshops where hundreds of thousands are employed.

The condition of the laborers in many of these factories is deplorable. For instance, the long hours, fourteen hours is common, and eighteen hours in some cases is required. Child labor is largely employed. Look at some of the conditions in the more than twenty cotton factories in this city of Osaka. In 1897, in fourteen spinning factories, in Osaka,

of 21,000 employees, 1600 were females, and over four thousand five hundred were between ten and fifteen years old. The average price of board for these operatives was less than seven *sen* a day. Some children under ten years old were employed twelve hours a day, and some of them sixteen hours a day. I condense below from a paper prepared by Miss H. S. Jackson, who has done earnest and efficient work among these operatives. (See JAPAN EVANGELIST, Sept., 1893.) Girls as young as eight years old are employed in some of these factories; the hours are from six to six and on alternate weeks all night. The ventilation is bad, and in summer the heat is almost unbearable. Girls often die from illness caused by the work and heat. In some of the larger Osaka factories, as many as two thousand girls live inside the factory walls, and other thousands go backwards to their homes or to lodging houses. In some of these lodging houses, men and women live together. Here are young girls living among crowds of rough, debased, drunken men. In the northwest section of Kyoto, the Nishijin district, there are about sixty thousand operatives in private silk-weaving establishments. A large proportion of these are boys and girls, principally girls, who are apprenticed, sold by their parents for a few *yen*, for terms of three years. Some of the girls are sold three times in succession, and have to endure this slavery nine years. They have to work fourteen hours a day. In many cases they are compelled to sleep promiscuously, boys and girls crowded together on the mats in the same room. The results can be imagined. Dr. Saiki, an earnest Christian physician, has a Charity Maternity Hospital in connection with his Hospital and Training School for Nurses, and he told me a year ago, that during the year he had received into that

maternity hospital nearly eighty of these unfortunate girls, and that he had been called to attend enough of them outside to make more than one hundred, and he said that these were only a small fraction of the whole. Until recently, nearly all these children have been put to death, but now, under the Criminal Code, this is more difficult. ✕

There is another class of most insidious foes which are filling the land, and rapidly sapping the vitality of the nation. The stronger liquors of the West are imported in large quantities, and some of them are manufactured here. Beer is becoming almost the national beverage of the young men of Japan. The consumption of strong drink and of beer is still farther lowering the vitality of the Japanese people, to say nothing of the want and misery which it produces. It shortens life. Mr. Nelson, one of the most distinguished actuaries of the English Life Insurance Societies, after long and careful investigations and comparisons, ascertained by actual experience in those companies the following facts. A total abstainer, twenty years old, has the chance of living forty-four years longer: a moderate drinker, twenty years old, has the chance of living only fifteen and one half years longer. A total abstainer, thirty years old, has a chance of living thirty-six years longer, but a moderate drinker only thirteen years longer. At forty years, the chances are twenty-eight and eleven years, respectively. The fatal effects of beer are not seen until after the age of forty, usually. Beer causes a part of the worn-out matter of the body to be retained, and the system become loaded with this dead matter, which is some times mistaken for a sign of strength. (See the sign of the three men back to back drinking beer). When, however, an habitual beer drinker, above the age of forty

or fifty years, is attacked by a heavy fever, or other violent disease, or is injured bodily, his system, being loaded with this dead matter, is not able to throw off the disease, and the rate of mortality in such cases is more than double the normal rate among those who do not drink beer.

Cigarette smoking is another insidious foe of Japan. Cigarettes are flooding the land. The Murai brothers are said to spend twenty five thousand *yen* a month in advertising cigarettes. The government has made a law forbidding their use by minors, but it is not enforced. The rising generation in Japan are sapping their own vitality and cursing generations yet unborn by the persistent use of the cigarette.

There is one other physical and moral curse in Japan, and that is the fearful prevalence of sexual immorality. The government has instituted some reforms since the restoration. The disgusting and shameless exhibitions of immorality in connection with religious festivals, which some of us witnessed thirty years ago, have been prohibited. A Free Cessation regulation has been issued, so that girls who wish to quit their life of shame can do so, but it is made very difficult because the keepers of these houses manage to keep the girls in debt and detain the property of those who affixed their seals to the contracts of the girls, and the Supreme Court of Japan has given judgment that these financial obligations are valid in law, and, strangest and saddest of all, that court is said to have declared that there is nothing in these financial contracts, which have legalized prostitution as a purpose, that can be termed contrary to good custom, or to the moral welfare of society.

Such declarations from the supreme Court of the land is a sign of the sad fact that the morality among

* Dr. Saito told me ^{at} the writer, that in 1902, he received several fine hundred 5, etc.

the higher middle classes in Japan, has declined in the last twenty five years. Mr. Yoshito Okuda, formerly Chief Secretary of the House of Representatives, in his Brochure on "The Career of Constitutional Government in Japan," speaks as follows: "Should some one ask what forms of pleasure and pastime are prevailing in society at present; we doubt if any person could publicly name them without a feeling of shame. Examine the kinds of pleasure indulged in by the educated class, such as politicians, business-men, and wealthy merchants, and also glance over the pastimes of the laboring classes, at home and in society, how do they spend their evenings and their leisure hours? Are not the kinds of pleasure equally too low and too dark in their nature to permit public mention of them?"

Vice is more public and shameless now than it was twenty-five years ago. It is disgustingly visible in many of the so-called first class Japanese hotels. The principal of a large Normal school told a member of my own Mission, a few years ago, that he not only patronized houses of ill-fame himself, but that he advised all his teachers to do so, and that he even gave them tickets, so that, at the end of each month, all the bills would be sent to him for payment and deducted from their salaries.

Such are some of the social conditions and questions in Japan. Now, what shall be the relation of the Church to these questions? The Church should sustain a very vital relation to them. The Missionaries, the Pastors and the leading Christians in the churches have a very weighty responsibility. We are not only to reform and save individuals and to build up a strong aggressive Church. We should ally ourselves just to far as it is wisely possible with every movement for social betterment on any and all lines.

This is already done along many lines. There are over thirty orphanages in Japan, four homes for discharged prisoners, three blind asylums, three leper hospitals, three homes of mercy, two homes for the aged, five schools or homes for Ainu, ten industrial schools, and ten other schools for the poor, all of which are, I believe, under Christian auspices. Grand work is being done to provide homes for factory girls and to teach them, also in providing homes for discharged prisoners. Mr. Tomeoka's Family school is also doing a grand work.

Mr. Hara's work for discharged prisoners in Tokyo shows how hopeful this work is in Japan. During the first four years of this work Mr. Hara received 459 discharged prisoners into his Home. At the end of four years 54 of these 459 men were still in his Home; 150 were in Tokyo and 150 in other places; 19 had died, 22 had run away and 55 were unknown. 269 of those men were in business of their own, 158 were married, 65 had children, and they were engaged in 91 different kinds of business.

Mr. Tomeoka spent four years in the Hokkaido prison work. He left there nine years ago, but last fall among the 700 prisoners of the Obihiro prison about 350 were studying the Bible regularly.

The churches and many of the missionaries have done well in allying themselves with these institutions, in efforts to relieve the suffering, lift up the fallen, and save the unfortunate. The healing, hospital and asylum work of all kinds is Christian and commendable.

It seems to me, however, that the Church has a more important and greater work than this to perform in relation to these social questions.

We should certainly heal the sick, raise the fallen and mitigate the woe which sin causes, but the most

important work to be done in social reform is to go to the fountain heads of vice, sin and suffering and change and cleanse them. This can be done only by creating a public sentiment which will demand and bring about a change. Every individual soul, born again into the kingdom of Christ will be a factor, in helping forward this movement, but this needed sentiment can only be created by educating the public so that their eyes will be opened to see the need of reform and unite in earnest effort to secure it. For this purpose organization is necessary, as well as agitation, lectures, newspaper articles, and booklets large or small. The Woman's Christian Temperance Union and the Japan Temperance League are doing a grand work in this direction in regard to the evils of strong drink, beer and the deadly cigarette. The public meetings held by these societies and the printed pages distributed are enlightening the public mind and gradually creating a public sentiment which will, in due time, check these evils at their sources.

The relation of the Church and of missionaries to this movement ought to be one of sympathy and coöperation. I see no reason why pastors and missionaries whose eyes are opened to see the evils connected with these things, should not be active members of these organizations and thus help to educate the public as well as to reform the erring. Scores of men are coming into the Church every year who are first reached through these temperance organizations.

The Red Cross Association is another organization which has its root and origin, as well as its symbol, in Christianity. Why should not all Christian men unite with it and help it forward and at the same time gain an influence over the enlightened and progressive men who

so largely compose its membership? They are glad to have missionaries join the Association. I was invited to do so and have united with it.

The Rescue work is another movement which was started by Christians. The success attending it has been remarkable when we consider the intense opposition which it encountered. The number of licensed prostitutes in Japan has decreased nearly fourteen thousand in four years, and at the same time the arrests for illicit prostitution have also decreased. It is a question which each missionary must decide for himself how pronounced a part he will take in this work. Rev. U. G. Murphy has done heroic work for this cause. Mrs. Pierson, in Asahigawa, in the center of Hokkaido, has thrown herself heart and soul into this work, and has been instrumental in rescuing about fifty girls. I think that it is safe to say that her missionary influence is greatly increased as a result.

A few years ago, Rev. Mr. Van Dyke of Shizuoka and the Japanese pastor of his church engaged in an effort to help girls in that city to quit a life of shame. A band of *soshi* came with clubs to the house of the Pastor one morning with the evident purpose of beating the life out of him. Mr. Van Dyke was providentially in his house at the time and threw his powerful arms around the pastor to shield him from the blows. They were dragged out into the street, and down two blocks, and the roughs rained their blows upon the two men all the way, aiming at the head of the pastor. Mr. Van Dyke's arms were almost useless for a month. These roughs were tried and acquitted in the Japanese Court. Up to this time Mr. Van Dyke had not been able to gain any influence with the higher and official classes, but about six months afterwards the writer was

asked to speak to a large audience at Mr. Van Dyke's house on the relation of religion and education. The Governor, the principals and many of the professors of the Normal and Middle Schools were among those present, and they were nearly all present at the church the next evening to listen to the Gospel.

It seems to me that the Church ought to be closely identified with all movements for social betterment in Japan, that they ought to have the Christian stamp; that the world ought to have the impression that Christianity stands for all that is good and pure and helpful for body, mind and soul. Nothing would tend to commend Christianity to the intelligent classes in Japan so much as to see Christianity taking the lead in all these reforms. Has not the time arrived for the leaders in the Church in Japan to make a forward movement along the line of agitation for social reform? Everything seems ripe for it. Many of the leaders of thought in Japan recognize the fact that Christianity must be the great solvent of the moral and social problems which are pressing for solution. For instance, the recent public utterances of Count Okuma, Baron Suibusawa and Baron Maejima, who are expecting Christians to lead, and many of them are ready to coöperate in movements for social betterment. It may not be wisely possible to organise a League for Social Service just like that which exists in the United States, such as are being organised in Great Britain and in France. But why can there not be an organization effected in which Christian men shall be the leaders, but where men of influence in government and educational circles shall be associated together with the Christians? Associations whose aim shall not be destructive but constructive, which shall make a thorough study of these social questions, the poor,

the unhealthy houses of the masses, insufficient food, the factory problems, long hours, child labor, promiscuous sleeping, the liquor problem, the beer problem, the cigarette problem, the prostitution problem; associations which by public lectures, by public articles and by tens of thousand of booklets, should inform the public mind and gradually create a public sentiment which, moving in harmony with the spirit of Christianity in the churches, would demand and secure reform along these lines, are needed.

There are many signs that coöperation with the Church or with leading Christians in such a movement is possible. Take the decoration recently given by the government to Mr. Ishii, in recognition of his work in the Okayama Orphan Asylum. Take Dr. Hall's reception at Sendai, where he gave his course of Christian lectures, under the auspices of the Governor; and take the case of the missionary in an interior city who has come into the "*Chonai*," and is consulted freely by the *Ken* officials. May it not be possible for the Church to make her influence felt, coöperating with the honest earnest hearts in Japan who are ready to work together for the adjustment of capital and labor here now in this formative period, that Japan may be saved a long period of fruitless strikes, and anarchy, and have, from the beginning, a sympathetic joint agreement between capital and labor, so as to hasten the time when the golden rule, the only true solvent of labor troubles, shall be put in practice here? If all who are interested in these questions and in the welfare of this nation would unite in such an effort, I feel very hopeful that a way of peace and harmony and sympathetic helpfulness might be devised and put in operation almost from the beginning. Do not let us be like the shipwrecked sailors in the mouth of the great Amazon river in South

+ We have heard of this

+ In the beginning of this year 1904
the government gave 200,000 yen (2000 dollars)

America, who signalled to a passing steamer, that they were dying for want of water, and the reply was signalled back, "Dip it up."

Japan is powerfully under the influence of a Christian civilization. The leaders are many of them coming to realize that Christianity is the root of the civilization she is adopting, and that the great need of the nation is Christian morality. I feel that the Church of Christ has an opportunity so to fall in with these currents of thought which are taking possession of the nation and so to add to and increase them as to bring this whole nation speedily and powerfully under the influence of the principles of Christianity.

I believe that there are opportunities all about us for service along the lines indicated in this paper, which will, if seized upon, yield rich results for society, for the nation and for the kingdom of Christ. Let us enter the wide doors of influence and work which are open all around us, and unite all the helpful forces for the ushering in and the perfecting of the kingdom of our Lord in Japan!

The current year, 1904, is the 41st year of the present "cycle of Cathay," and goes under the appellation of *Ki-no-e Tatsu no Toshi*, Natural-Wood, Dragon Year. But, according to the old-style lunar calendar, the new year does not really begin till Feb. 16.

In a Wisconsin city of from 5,000 to 6,000 inhabitants, the pastor of the Baptist church was brought up a Presbyterian, the pastor of the First Presbyterian Church was brought up a Methodist, and the Methodist pastor was brought up a Baptist, and thus the circle is complete.

"Will the contact of the Orient with the Occident modify our Christian religion?" asked one of the editors of the *Outlook* of the writer yesterday.

"Profoundly," was the answer. "The effect will be far reaching. Much of our form, tradition, Christian theology, so-called, and popularly held to be such, must pass away. The West will give to Asia the idea of personality. The East will elaborate and perfect the doctrine of the Holy Spirit. Both will learn from each other to the glory of the Father."

The old heavens and old earth of past tradition will pass away, but Christ's words—not even a jot to tittle of them—will pass away. He is still Lord of the centuries, and to what he taught of life and religion, added nothing. The time is coming when Christians will actually, even as they now sing, "Crown Him Lord of all."
W. E. G.

The eminent scientist Lord Kelvin has recently expressed himself on the subject of design in nature as follows: "While 'fortuitous concourse of atoms' is not an inappropriate description of the formation of a crystal, it is utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which he saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of human free will is a miracle to physical and chemical and mathematical science."—*Standard*.

M. E. E. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same. Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 Torii Zaka, Azabu, Tokyo.

SUBSCRIPTIONS TO FLORENCE CRITTENTON RESCUE HOME.

Mrs. S. W. Hamblen	...	...	2 00
" H. Topping	...	...	1 00
" E. W. Clement	...	...	2 00
" L. H. Clement...	...	...	1 00
" W. B. Parshley	...	...	5 00
Miss M. A. Whitman	...	...	5 00
" A. H. Kidder	...	...	5 00
" M. A. Chagett	...	...	5 00
" Pettigrew...	...	...	5 00
" A Friend, per Mr. Cogand	...	...	1 50
M. A. Spencer,			
Treasurer.			

SUBSCRIPTIONS TO FLORENCE CRITTENTON RESCUE HOME BUILDING FUND.

Mrs. Henry K. Miller (Yamagata)	10.00
Miss Catherine Pifer (Sendai)...	2.00
Miss F. E. Phelps (")...	1.00
Miss C. A. Henton (")...	1.00
Kobe Girls College	26.00
Mrs. George Braithwaite	10.00
A Friend (Sendai)	.50
A Student (Tokyo)	.85
Total	51.35

The Rescue Home is practically finished, all but a few minor finishing touches, and the grounds, which must await Spring weather. We still need a little more money to finish, and wish at this time to make this need known. The committee at its last meeting agreed to postpone the formal opening of the Rescue Home till the warm weather of Spring; the time suggested was "The birthday of H.M. the Empress." And all the friends of the Rescue Home are solicited to make, or furnish, some article of use, to be sold on the opening day, for the benefit of the Home.

Will lady readers of the EVANGELIST bring this request to the notice of school girls under their care, Bible women, Fujin Kwai and Kyofukwai, interest them, and in this way create an interest in this worthy charity, which will not lack support, if it is brought to the knowledge of the Christian women and girls of Japan.

J. K. McCauley.

(Chairman of Building Committee)

L. T. L. DEPARTMENT.

THE PURPOSE OF THE L. T. L. is not only to put a wall of protection of good teaching about the legions, but to defend them by setting them to and keeping them at combating the evils of tobacco, alcohol, narcotics, evil thinking and speaking. The wide-awake-on-the-field-army may be overpowered by numbers, but its indomitable spirit will not be conquered. The sleeping-basking-in-the-sun-army, if such it can be called, has not enough interest in its cause to keep awake. We purpose to keep the L. T. L. army awake and at the enemy till he is vanquished.

Organize now, in January, the L. T. L. month under the new and well adapted methods, and see what the children can do "In His Name" and for him and home.

SAVE YOUR BOYS AND GIRLS. See what cigarets are doing in Kansas. Director Hutchinson of the State Reformatory, in his report to the Governor, says, "Cigarets are the cause of the downfall of more inmates of the institution than are all other vicious habits combined." Of the 350 inmates in the reformatory last year 236 claimed that cigarets had driven them to crime.—*Crusader Monthly*.

A medical writer says the average life of a cigaret fiend is 22 years. He says cigaret smoking is a worse curse than any drug, and a man who uses cigarets incessantly will land in the penitentiary, on the gallows or in an asylum.—*Crusader Monthly*.

FOUR RULES FOR SMOKING.

The following has been used with good effect in temperance meetings for women. It will work even better among children.

Never smoke before meal, as tobacco is hurtful on an empty stomach.

Never smoke after a meal, because tobacco produces indigestion.

Never smoke out of doors, because you become a public nuisance.

Never smoke in doors, because you become a nuisance to your family.—*Crusader Monthly*.

PLEASE NOTICE JANUARY IS LOYAL TEMPERANCE LEGION MONTH.

Just ready, SCIENTIFIC TEMPERANCE LESSONS FOR LITTLE FOLKS. New and special for children.

A fifty two page manual. Prepared with the definite purpose of giving systematic and definite teaching to children on the evils of alcohol, tobacco and narcotics. This bright new book contains *twelve Scientific Temperance Lessons*, and *thirteen new Temperance songs*—lively, inspiring and to the point—three with new music and ten to familiar tunes. It contains a full "Order of Service," telling how to conduct L. T. L. meetings, and *Teachers' Notes*, and *nine lessons in calisthenics*.

Price, *sen* 15. Post-paid by Department. The L. T. L. Department is also prepared to furnish ribbon badges practically free. Metal badges new and pretty for *sen* 8. L. T. L. Constitutions for societies will be sent free on application. Pledge Cards, beautifully designed for *sen* 35 per hundred. A number of tracts are also ready.

Address W. C. T. U. Department Superintendents: Mrs. T. Ukai, 20, Konya Cho, Kyobashi, Tokyo; Christine Penrod, 26, Kasumi Cho, Azabu, Tokyo.



BOOK REVIEWS.

"EVOLUTION OF THE JAPANESE."

THIS work, by Rev. Sidney L. Gulick, of Matsuyama, is a very important contribution to the bibliography of Japan. It appears to be likewise a valuable addition to the general subject of social science; although, as we are not well posted in that line of study, we do not feel warranted in making an absolute statement on that point. The author's chief contention concerning the general principles of sociology is that "the evolution of the psychic characteristics of all races is due to social more than to biological evolution." This principle is frequently mentioned and illustrated throughout the volume of 450 pages, and is specifically discussed in one chapter (XXXVII) on "General Conclusions."

But we are more particularly concerned with what Mr. Gulick has to say with reference to the application of this principle to Japanese "characteristics." In the treatment of this subject the author goes into great detail and is possibly too profuse; but he undoubtedly felt that he must not ignore or omit any fact or presumption bearing on his thesis. In this way and with such a purpose, he has "passed in rather detailed review the emotional, aesthetic, intellectual, moral and religious characteristics of the Japanese race"; has "given considerable attention to the problem of personality"; and has "tried to understand the relation of each characteristic to the Japanese feudal system and social order." All this he has done thoroughly, scientifically and philosophically, to prove that so-called Japanese characteristics "are due to the nature of the social order that has prevailed among them, and not to the inherent nature of the people." He insists that the recent progress of Japan is "an evolution as distinguished from a revolution";

that "New Japan is the consequence of her old endowment and her new environment."

The question of Japanese impersonality is a tempting one, which we have already discussed in these columns.* Portions also of Mr. Gulick's book have recently appeared in this magazine†. He devotes to this topic, besides frequent allusions thereto throughout his book, four chapters or about 50 pages. We must acknowledge that he makes out a strong case; but we are not yet convinced that he is entirely right, and think that, in one way, he begs the question, and, in another, proves too much. At present, we have neither time nor space to discuss this question further; but later we may take it up again.

We wish that we had room for long extracts from this instructive book; but, as several pages have already been reproduced on the subject of Japanese impersonality, we must content ourselves with a few brief quotations from here and there:—

"In Japan there is going on to-day; a process unique in the history of the human race. Two streams of civilization, that of the Far East and that of the Far West, are beginning to flow in a single channel. These streams are exceedingly diverse, in social structure, in government, in moral ideals and standards, in religion, in psychological and metaphysical conceptions. Can they live together? Or is one going to drive out and annihilate the other? If so, which will be victor? Or is there to be a modification of both? In other words, is there to be a new civilization—a Japanese, an Occidento-Oriental civilization?"

"Japan has already produced an Occidento-Oriental civilization. Time will serve progressively to Occidentalize it. But there is no reason for thinking that it will ever become wholly Occidentalized."

* See JAPAN EVANGELIST, vol. VI, pp. 12-16.

† See JAPAN EVANGELIST, vol. X, pp. 215-222.

"The practice since then has not been so much to retain the foreigner as to learn of him and then to eliminate him. Every branch of learning and industry has proved this to be the consistent Japanese policy. No foreigner may hope to obtain a permanent position in Japanese employ, either in private firms or in the government. A foreigner is useful not for what he can do, but for what he can teach. When any Japanese can do his work tolerably well, the foreigner is sure to be dropped."

"Study confirms the impression that the emotional life is fundamental in the Japanese temperament. Japan is a nation of hero-worshippers."

"The avowed aim and end of the ruling powers (of the Tokugawa feudalism) was to keep the nation in its *status quo*. Originality was heresy and treason; progress was impiety."

"Much of the Japanese education of to-day, although it includes mathematics, science and history, is based on the mechanical memory method. The Orient is thus a mammoth illustration of the effects of over-development of the mechanical memory and the consequent arrest of the development of the remaining powers of the mind."

"These facts prove conclusively that the Japanese individual is still a gregarious being, and this fact throws light on the moral life of the people."

"Feudal communalism has given way to individualistic commercialism."

"The Buddhist was of necessary a pessimist; the Greek only less so; while the Jew and the Christian could alone be thorough-going optimists. The Buddhist ever asserts the is-not; the Greek, the is; while the Jew and Christian demand the ought-to-be, as the supreme thing. Hence flows the perennial life of the Christian civilization."

"Speaking from my own experience, I may say, that many of the Japanese show as great an appreciation of the essence of the religious life, and find the ideas and ideals, doctrines and ceremonies, of Christianity as fitted to their heart's deepest needs, as do any in the most enlightened parts of Christendom. It is true that the Christian system is so opposed to the Buddhist and Shinto, and in some respects to the Confucian, that it is an exceedingly difficult matter at the beginning to give the Buddhist or [the] Shintoist any idea of what Christianity is. Yet the difficulty arises not from the structure of the brain, nor from the inherent race character, but solely from the diversity of the hitherto prevailing systems of thought. When once the passage from the one system of thought to the other is effected, and the significance of the Christian system and life has been appreciated,—in other words, when the Japanese Buddhist or Shintoist or Confucianist has become a Christian,—he is as truly a Christian and as faithful as is the Englishman or American."

"Of course, I do not mean to say that he looks at every doctrine and at every ceremony in exactly the same way as an Englishman or American. But I do say that the different point of view is due to the differing social and religious history of the past and the differing surroundings of the present, rather than to inherent racial character or brain structure. The Japanese are human beings before they are Japanese."

"For these reasons have I absolute confidence in the final acceptance of Christianity by the Japanese. There is no race characteristic in true Christianity that bars the way. Furthermore, the very growth of the Japanese in recent years, intellectually and in the reorganization of the social

order, points to their final acceptance of Christianity and renders it necessary. The old religious forms are not satisfying the religious needs of to-day. And if history proves anything, it proves that only the religion of Jesus can do this permanently. Religion is a matter of humanity not of nationality. It is for this reason that, the world over, religions, though of so many forms, are still so much alike. And it is because the religion of Jesus is pre-eminently the religion of humanity and has not a trace of exclusive nationality about it, that it is the true religion, and is fitted to satisfy the deepest religious wants of the most highly developed man of any and every race and nation. In proportion as man develops, he grows out of his narrow surroundings, both physical and mental and even moral; he enters a larger and larger world. The religious expressions of his nature in the local, provincial and even national stages of his life cannot satisfy his larger potential life. Only the religion of humanity can do this. And this is the religion of Jesus. The white light of religion, no less than that of scientific truth, has no local or national coloring. Perfect truth is universal, eternal, unchangeable. Occidental or Oriental colorations are, in reality, defects, discolorations."

"In loyally accepting science, popular education, and the rights of every individual to equal protection by the government, Japan has accepted the fundamental conceptions of civilization held in the West, and has thus become an *integral part of Christendom, a fact of world wide significance.*"

This book is, as already stated, a distinct contribution to the English literature on "things Japanese." It is such a thorough analysis of Japanese characteristics as to be an immense assistance to missionaries, as well as to others who are brought into very

intimate relations with the Japanese, in understanding their so-called "queer" expressions and actions and in getting into complete sympathy with them. Indeed, what Arthur Smith did for the Chinese in his "Chinese Characteristics," Gulick has done for the Japanese in his "Evolution of the Japanese."

JAPANESE ART. *

This book is a useful addition to our literature on Japanese subjects. It claims to be "the first history of Japanese Art which attempts to popularize the subject." It certainly does give, in less than 300 pages, an excellent general view of its topic. Its eight chapters treat of the following themes: Early Religious Painting, The Feudal Period, The Renaissance, The Realistic Movement, The Influence of Japanese Art on Western Civilization, Japanese Architecture and Sculpture, The Ornamental Arts, and Modern Japanese Art. It is unfortunate that a French style of Romanization has been used in spelling some Japanese names; and that in other cases poor proof reading seems to be responsible for many errors. It is still more unfortunate that the peroration of the last three paragraphs of the book is a plagiarism of the peroration of an article by Ernest F. Fenellosa on "Chinese and Japanese Traits" in the *Atlantic Monthly* for June, 1892.

But, in spite of these faults, the book is valuable, and appears to fulfill its purpose, as stated in the preface:—"It is not so much a book for experts and connoisseurs—too much has been written in that strain—but for those persons who would like to become more intimately acquainted with Japanese Art, but have been deterred from doing so by the want of a book which would accomplish this, without obliging them to turn specialists."

Y. P. S. C. E. NOTES.

(From *The Endeavor*.)

FROM DICE TO HYMNBOOK AND BIBLE.

The faithful little member, of what is probably both financially and socially the lowest junior society in Japan, of whom we wrote some months ago as patiently leading her father and mother into the better life, has so far succeeded that the mother has become an earnest Christian and the father has ceased his gambling. He told a missionary the other day that not merely had he been kept from gambling for the past two months, but that the desire for it, heretofore an insatiate fever, had left him. "Our home is so different now from what it was. We are all so happy together," he continued. They have saved money enough to buy a hymnbook and now are economizing that they may purchase their own Bible. It pays to rescue such children.

NO JUDAS WANTED.

The Kō-ai (loving deeds) juniors, a society of boys in the Okayama Orphan Asylum, engaged in practical work on the first Sunday in October, the subject for the week being home missions. They went in groups over different sections of the city distributing tracts and inviting people to read them and to attend Christian meetings. They found great delight in this new style of a meeting. There being at first eleven boys, they compared themselves to the twelve disciples with Judas omitted. One more boy came later, but it was decided to name him Matthias. At the last moment eight others appeared, making a round twenty in all. Miss Adams holds no patent on this method of teaching home missions. Let it be tried elsewhere.

A CHRISTIAN MARBLE MINER.

We have just received from the author, who is a C. E. sustaining member, an intensely interesting booklet of some thirty-seven pages entitled *Nagata Dai-ri-seki Sai-kutsu Sho Ichi Nen Kan-Shakwai Shi* (History of the Nagato Marble Mine and its First Thanksgiving Service.) It recounts the marvellous experiences by which Mr. Shumpei Homma was let to become a Christian and to discover after severe trials a profitable way of mining marble in Nagato and at the same time reforming the life and morals of a desperately wicked community. Among the congratulatory letters read at the thanksgiving service were those of Messrs. Harada, Ando Taro and J. W. Wadman, Mrs. Deforest and Miss Bradshaw. We shall tell more about this wonderful story in a later issue.

UNSOLICITED TESTIMONY.

An Endeavorer whose house stands close to the street overheard three workmen exchanging greetings as they met the other morning just outside his garden wall. Said the youngest of the trio:

"I received the other day from a Christian a little book called 'Life's Three Problems' (*Jinsei San Mondai*). From it I learned about the evils of the drink habit. I have decided to give up *sake* drinking. I am sure this Christian religion must be a good thing. I mean to study it more. I wish you fellows would join me in this."

The others replied: "Well, now, if you are going to become such a high principled chap, we fear we shall be forced to deny ourselves the pleasure of your friendship," and the cartmen passed on.

Jinsei San Mondai is one of our C. E. prize tracts and was given to the men by a junior Endeavorer.

TEMPERANCE EVANGELIST.

The following Appeal will be sent out to all the friends of the Temperance Cause in a few days. We bespeak a ready and liberal response to this worthy object:

We are planning for another three years' campaign of our National Temperance League. During the past seven years the Rev. K. Miyama has been employed as our Temperance Evangelist for Japan. Many speak in the highest terms of Mr. Miyama's labors. His work is undenominational and interdenominational. The friends of Temperance, both Japanese and foreign, have stood nobly by us and helped us to keep Mr. Miyama in the field. We want to continue him. It would be a great loss to our cause to give him up. Including his salary and traveling expenses, it requires about 60 Yen per month.

In view of the established reputation Mr. Miyama has won by his Temperance work throughout Japan, and to avoid the uncertainty coincident with a new call every year for donations for his support, it was decided by the Board of Control, at its Quarterly Meeting, held January 16, to make an appeal for a THREE-YEAR Guarantee Fund; i.e., for a Fixed offering, payable annually for three years. If possible, we would like to have donations sent in, not later than October of each year.

We, therefore, sincerely and earnestly request you to become a subscriber to this Guarantee Fund, signifying the same by filling in the enclosed Form. Please return it to Rev. Julius Soper, Aoyama, Tokyo, not later than the middle of February, 1904.

The Japanese friends have agreed to raise one-third of this Guarantee Fund.

Taro Ando, Sho Nemoto, (Miss) K. G. Smart, E. W. Clement, Julius Soper, Committee.

The Woman's Christian Temperance Union of Japan is affiliated with the National Temperance League and coöperates in this good work.

Y. M. C. A. NOTES.

ASSOCIATION BIBLE INSTITUTE.

The Tokyo Young Men's Christian Association will conduct on Saturday and Sunday, Jan. 30 and 31, a Bible Institute. The purpose is to interest young men in the Bible and enlist them in the study. There will be two meetings each day at 2 and 6 P.M. respectively. For young men desiring to attend the afternoon meetings and remain through the evening, a lunch will be provided at the building at a slight fee.

At each of the four meetings there will be one address and one Bible study. The topics of the addresses will be as follow: The Bible and Human Progress, Rev. T. Miyagawa; The Bible and the World's Literature, Prof. S. Uchigasaki; The Bible the Sufficient Basis of Morality, Dr. K. Ibuka; Why should Young Men Study the Bible, Dr. Y. Honda. The Bible studies will be as follows: Saint John's Religious Ideas, Rev. T. Miyagawa; Aspects of Christ's Life, Rev. K. Kozaki; Study in Job, Rev. J. Takagi; Character Sketch of Joseph, Rev. F. Matsunaga.

The Institute is for both Christian and non-Christian young men. It is hoped that it will be of interest also to pastors and evangelists in Tokyo and neighboring cities. A list, as complete as possible, of all young men's Bible classes in Tokyo has been prepared and will be distributed at the meetings for a guide to young men desiring to enter some class. The help of all Christian workers in touch with young men is requested in bringing the Institute to the attention of three young men.

NOTES.

Apologies are due for the lateness of this issue. The delay was caused partly by the usual New Year's recess and partly by a "concatenation of circumstances" of various kinds. We shall attempt hereafter to publish the EVANGELIST promptly.

In taking up again the editorship of the EVANGELIST, we desire to put on record our appreciation of the services of Mr. J. L. Cowen, the publisher, in keeping the magazine going when no one else could be found to assume the editorship. Those who know best how busily occupied he ordinarily is, wonder most how he could find time to serve as acting-editor for one year and a half. We feel certain that our constituency appreciate fully his public spirit in not allowing the magazine to die. We thank him most heartily.

The Executive Committee of the Japan Sabbath (Lord's Day) Alliance requests that the last Sunday of this month (January), the 31st, be observed as a Sabbath Day Alliance Sunday, and that special sermons or addresses be delivered in all the Churches on the observance of the Lord's Day as a day of physical rest and spiritual refreshment. In a short time an Appeal on the subject will be issued in the religious papers, Japanese and foreign.

We read in the *Kirisutokyō Seikai* that a Christian belonging to the Tōkyō Shinkō (眞光) Kyōkai has established in Nagoya what the Japanese call a *Yorozu-ya* for supplying Christians with any articles they may require at reduced prices. The profits of the business are to be devoted to Christian work. The shop is said to be much appreciated. The notion of starting this business agency originated with Mr. Teramoto, belonging to the Mitsui Bank.—*Japan Mail*.

It is probably because the Japanese are so *polite* and *courteous* a people that many of them become adepts in *civil engineering*. —*Japan Mail*.

"The 26th Annual Report of the Council of Missions Coöperating with the Church of Christ in Japan" is another valuable document for which we desire to express thanks. We only regret that unusual demands on our space prevent making extracts from these two pamphlets.

The *Chuokoron* publishes an article from the pen of L'Abbe E. Ligneul entitled "National Maladies that I have Observed in Japan." In this article M. Ligneul says that he considers that the Japanese were in former times to a certain extent a religious-minded people and that even to-day this national characteristic has not been obliterated by any means. But the Japanese have a notion that the scientific spirit is opposed to religion, forgetting that from the days of Sir Isaac Newton onwards there have been hundreds of noted scientists who have accepted Christianity. The study of nature impresses on the mind the vastness and grandeur of the Universe and the comparative insignificance of man and so prepares the mind for the acceptance of religion. . . . The difference between the morality of religious people and non-religious people is, I think, sufficient to call the attention of thoughtful people to the claims of religion. But when we come to consider what religion should be adopted, we reach the conclusion that whatever benefits Shintoism, Buddhism and Confucianism may have conferred on Japan in past ages, from one cause or another they are neither of them suited to her wants to-day. She must look elsewhere for help. *Japan Mail*.

PERSONALS.

The Lutheran Mission has had its forces increased by the arrival of Miss Ella Johnson from the Danish Luth. Church in U.S.A., located in Kūrūme, and Miss Sigrid Unsitalo from the Lutheran Church, Finland, located in Saga.—*J.M.T.W.*

The "Korea," sailing Jan. 7, carried off for furlough Prof. Henry Topping, A.B.M.U., Tokyo; Rev. Sheldon Painter, C.M.S., Kumamoto; and Miss Williams, Meth. Prot., Yokohama. Prof. Topping's home address is Delavan, Wis.

Miss Wirick, Independent, has returned from furlough to work in Tokyo.

The force of Y.M.C.A. Secretaries has been increased by the arrival of Mr. and Mrs. N. W. Helm, for work in Nagasaki. Mr. Helm, who has been a Latin instructor in Princeton, is a younger brother of the Tokyo Secretary. The latter and his wife are rejoicing over a son born on the luckiest of lucky days, New Year's Day.

Rev. and Mrs. E. H. Van Dyke, Meth. Prot., of Shizuoka, have gone home on furlough.

Our sympathies are extended to Rev. and Mrs. Prudham, Can. Meth., Toyama, who were burned out the other night. They barely escaped with their lives and lost every thing else. They had no insurance on property.

Miss Morrison has arrived in Japan as representative of the Y.W.C.A. of the U. S. A., for similar work in this Empire. She is temporarily with Mr. and Mrs. Galen M. Fisher, in Tokyo.

BORN.

To Mr. and Mrs. C. S. Griffin, Tokyo, on Wednesday, January 6th, a Daughter.

THE JAPAN EVANGELIST

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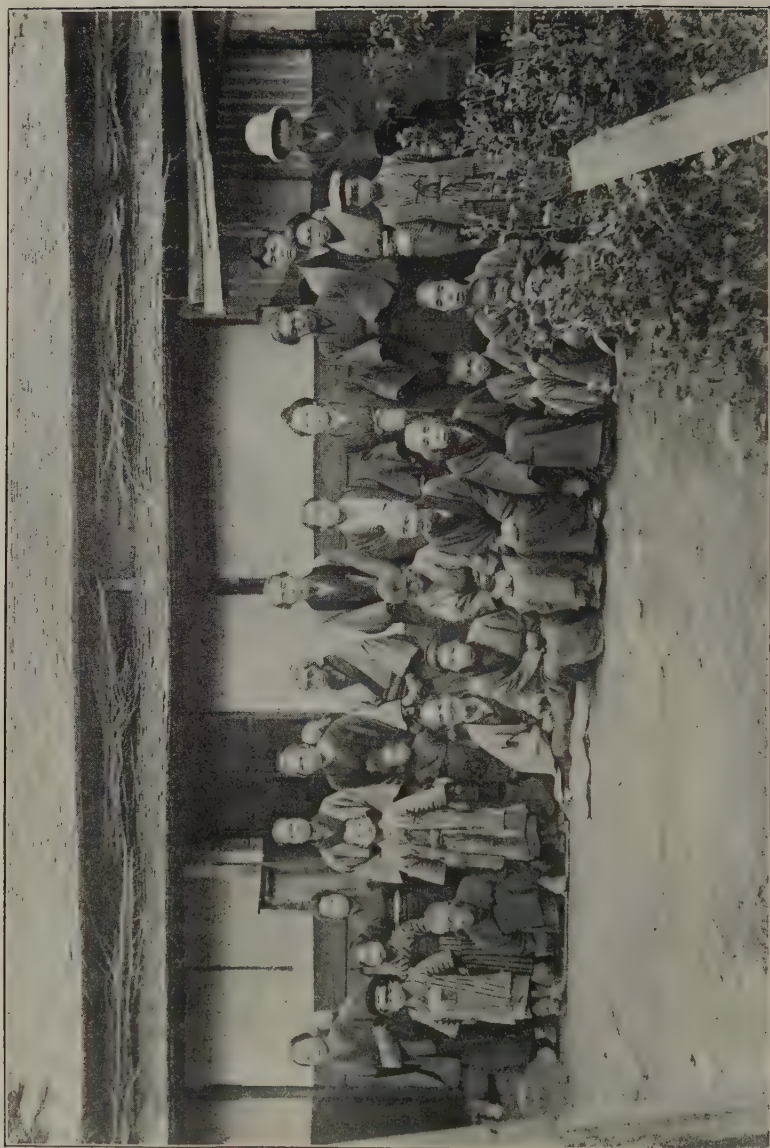
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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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SENDAI JIEIKWAN

The Japan Evangelist.

VOL. XI.

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No. 2

THE OLD GOSPEL IN NEW JAPAN.¹

CHAPTER II.

Period of Preparation (1859-1873.)

THE treaties which had been concluded in 1858 with several foreign nations did not go into effect till July, 1859. Before that time "reconnoitering trips" were made to Japan by persons interested in the establishment of missions in the newly-opened country; but such persons could only make limited visits to Nagasaki or Shimoda. When, however, the treaties went into effect, permanent residence was allowed to foreigners in several ports and "concessions." At the beginning of the period under consideration, these "open ports" were only three in number,—Nagasaki, Kanagawa (or Yokohama) and Hakodate; but before the period closed, Hyogo (or Kobe), Osaka, Yedo (or Tokyo) and Niigata had been included.

It is needless to say that missionaries came to reside in Japan just as soon as allowable. The Protestants, who first landed in Japan in the capacity of missionaries, were Rev.

J. Liggins and Rev. C. M. Williams (later Bishop), of the American Protestant Episcopal Church. In fact, they reached Nagasaki a month or two before the treaties went into effect.²

In the fall of 1859, the missionary force was increased by the arrival of J. C. Hepburn, M.D.,³ of the Presbyterian Church, North, in October, and Rev. S. R. Brown,† D. B. Simmons, M. D.† and Rev. G. F. Verbeck,† of the Dutch Reformed Church, in November. In the spring of 1860, Rev. Jonathan Goble,† of the American Baptist Free Missionary Society, arrived.

During the first decade (1859-1869) of the Gospel in New Japan, these four American Missions were the only Protestant societies at work there; but the personnel of the missions was largely changed through removal, transfer, death, and reinforcements. In 1869 the Church Missionary Society (British) and the American Board of Commissioners of Foreign Missions entered the Japanese field.

² These two pioneer missionaries are still living, although neither is at present in Japan. Bishop Williams resided in Japan till last December, when he returned to the home land. We regret, that, on account of his well-known modesty, no good photograph is available for our use. See short sketch of Bishop Williams on p. 37.

³ Still surviving, in America. † Deceased.

¹ As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

Roman Catholic Missionaries, too, re-entered Japan as soon as possible. In 1861 the cathedral in Yokohama, and in 1865 that at Nagasaki, were dedicated. In connection with the latter service occurred a marvellous event, which Pope Pius IX honored by the appointment of a "greater double feast" to be celebrated for ever in Japan under the name of "The Finding of the Christians." For it was no less an event than the discovery of thousands of Christians who had kept their ancestral faith in secret, but disclosed themselves after the dedication.⁴ And in the following year (1866,) the Nagasaki priest, Father Petitjean, was appointed Vicar-Apostolique of Japan.

Inasmuch as the anti-Christian edicts were still upon the bulletin-boards and were even specially renewed in 1868 by the new Imperialism of the restored Emperor, public Christian work was attended with great difficulty and serious dangers. Meetings might be held in such places as the Catholic cathedrals constructed partly at least for the services of Occidental Christians; or even in the United States Legation, as on March 11, 1860, when the first formal Christian service in Yedo was held and thus became "a landmark in the history of modern Christianity in Japan."

But such services were attended entirely by foreigners; for Japanese, if caught there, would be in danger of losing their lives. The old inherited prejudice against Christianity was still omnipotent, and even frightened Japanese away from positions like that of teacher of the vernacular to the missionaries. "The man employed by Rev. Mr. Ensor as a teacher was arrested in 1870, and

remained in prison for two and a half years.⁵ The next year Rev. O. H. Gulick's teacher was arrested, together with the latter's wife. For a long time it was impossible to find where they had been sent. The teacher died a few months later in prison. In 1872 a person who assisted Mr. Gulick to rent a house in Kyoto was arrested and charged with the offence of trying to have the city opened to Christianity. He and his family were imprisoned in his own house."⁶

Thus the chief work of this period was necessarily very quiet and private, and consisted mainly in studying the language and in gradually overcoming the prejudice against foreign things. The latter was accomplished in different ways, but largely by English teaching, dispensary work, tactful conduct and holy living.

This was, of course, a period of "firsts" in the records of Japanese Christendom. In 1864 occurred the first baptism, that of Yano Riyu, by Rev. J. H. Ballagh, in Yokohama. The second baptism was that of Wakasa-no-Kami and brother, by Dr. Verbeck, in Nagasaki in 1866. The following year saw the publication of the first tract, "Easy Introduction to Christian Doctrine," and the first dictionary, that of Dr. Hepburn, whose work stood so long without a rival in the field. In 1869 the first lady missionary, Miss Mary Kidder, now Mrs. E. Rothesay Miller, arrived; and in 1870, after a short stay in Niigata, she took over in Yokohama Mrs. Hepburn's classes for girls, and afterwards opened a school which later developed into the present well known Ferris Seminary.⁷ The first mission school, however, according to

4 For details of this discovery, see Cary's "Japan and Its Regeneration," pp 79-81, and Ritter's "History of Protestant Missions in Japan," App.

5 See later article in this issue (p. 37 †) and JAPAN EVANGELIST, vol. IX, pp. 185, 186.

6 From Cary's "Japan and its Regeneration," pp. 85, 86.

7 See JAPAN EVANGELIST, vol. VII. pp. 386-392.

Dr. Verbeck in his paper before the Osaka Conference, was that begun by Rev. Christopher Carruthers in Yedo, or Tokyo, in 1869. The first portion of Scripture published in the Japanese language was a translation of Matthew by Rev. J. Goble in 1871. And in 1872 was founded in Yokohama, by Mrs. Mary Pruyn and others, the well-known "Home," which has been the "spiritual birth-place" of so many Japanese women.

As we now look back from our present vantage-ground upon this early period, we are mightily impressed with the idea that the strict enforcement of the anti-Christian edict, by the new and supposedly liberal government, from 1868 to 1871, was but the final dark trial before the bright triumph that was soon to follow. It was, for instance, in 1872; that the government grants were withdrawn, entirely from Buddhist, and partly from Shinto, priests and temples. It was in that same year that the Gregorian, or Christian, calendar was adopted, to go into effect from January 1, 1873. Still earlier than that, in 1869, the new young Emperor had taken his "Charter Oath," that public opinion should be consulted and wisdom and ability should be sought after in all quarters of the world. In 1871 feudalism was abolished; and outcasts were removed from the category of "beast," as they had been classed under the old régime, and admitted to the ranks of human beings. A postal system, telegraphs, railways, docks, newspapers, educational institutions, etc., were all established, as incidental preparation in Christian civilization; for these things broadened the horizon of the Japanese, and brought them into closer contact with the nations of Christendom and instructed them in Christian ideas and ideals. On this general subject we add a few words from Dr. Verbeck: "The general breaking loose from ancestral

traditions and the very subversion of the old foundations of society, prepared this naturally receptive people in a remarkable way for the introduction of the Gospel."

But the hopeful movements were not all indirect; there was also direct encouragement; for 1872 is the date of the first Japanese prayer-meeting and the first Japanese church. The usual week of prayer in January of that year was repeated after the old-style New Year in February and continued for three months until the end of the school year. At the very first meeting and "for the first time in the history of the nation, [several suppliants] were on their knees in a Christian prayer meeting, entreating God *** that he would give his Spirit to Japan as to the early church and to the people around the apostles." And on March 10, 1872, the first Japanese Christian church was organized in Yokohama with eleven members, under the name of "Church of Christ in Japan."⁷

This church was not at the outset a denominational organization, although its form of government was rather Presbyterian. But it is now known as the *Kaigan Kyokai* (Seashore Church), and is one of the churches of the *Nihon Kirisuto Kyokwai*. Its creed was "a simple evangelical" one, of which the first article read as follows: "Our church does not belong to any sect whatever; it believes only in the name of Christ in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

Another sign of the endeavor of the various missionary societies for coöperation is manifested in the first

⁷ See JAPAN EVANGELIST, vol. IV. pp. 311-313, and vol. IX. pp. 123, 124.

Conference, held at Yokohama in September, 1872. "The less than twenty missionaries who attended it comprised nearly all who were then in Japan." The principal purpose and business of this Conference was "to devise means for expediting the translation of the New Testament as well as to call forth an active interest in it;" and the result was the organization of a "translation committee."

February 19, 1873, should be a red letter date in the chronology of Christianity in Japan; for on that day was issued the decree which removed the edicts against Christianity from the official bulletins-boards of the Empire. This was the first step toward religious toleration and liberty of conscience in Japan.

The statistics of this period are far from encouraging, but should not be neglected. It is stated, for instance, that there were only about 15 converts during those 14 years, an average of less than one per year. But figures *do* lie sometimes; or at least they do not represent the whole truth, but only a very small fraction of it. The real results of the labor of this period have been well stated in Dr. Verbeck's paper before the Osaka Conference, and may be summarized as follows:

1. The missionaries, as a body, had gained the confidence and respect of the people.
2. The people no longer regarded Christianity with horror and aversion.
3. Thousands of volumes of Chinese Bibles and other Christian literature had been circulated.
4. The Japanese language had been diligently studied.
5. Much useful literary work had been done.
6. Translation of the Scriptures was well initiated.
7. Much dispensary work had been done.

8. Education of the youth of both sexes had made a small beginning.

9. Foreign communities were regularly supplied with preaching.

10. Many earnest prayers and supplications had been offered.

11. One joyful day of harvest had come toward the close of the period.

These results, though they "cannot be either accurately measured or expressed in precise terms" on account of their being "of an entirely moral nature," are nevertheless of "paramount importance." They certainly represent thorough *preparation* for the work to come.

Editor EVANGELIST:

As you kindly invite "corrections, additions, subtractions or other emendations," to your "Old Gospel in New Japan," I take the liberty of correcting by way of addition your statement in the frontispiece of the January No. of the EVANGELIST. I insert for historical accuracy the word "SAMURAI" between "Protestant" and "Believer in Japan." By reference to pg. 49 of History of Protestant Missions in Japan, given by Dr. Verbeck in Osaka Conference, you will see that it was stated in that Circular letter sent out January 14th, 1866, that "One of the first teachers employed by the Missionaries in 1860 recently died in the assurance he was about to be with Jesus." His baptism is related, and followed by the statement: "Thus the first fruit of the gospel in Japan, at least in our time, has been gathered into the garner of God." The baptism referred to took place the 1st Sabbath in November, 1864, whereas the baptisms of Wakasa no Kami, and his brother Ayabe, as recorded by Dr. Verbeck, whose was the honor and privilege of administering the same, took place May 20th, 1866. Historical accuracy not only requires the correction, but testimony to the grace of God, who to obviate the disposition to glory in men,

and to show that not many mighty, wise or noble are called, determined to choose first those least esteemed among men. Zech. 12 : 7. Mr. Edwards remarked upon this in his day of the great New England revivals, and it is equally true of the beginnings of the Old Gospel in both Old and New Japan.

Jas. H. Ballagh.

Rt. Rev. C. M. WILLIAMS, D.D.

The first bishop of Yedo, having jurisdiction in Japan, was a native of Virginia, and was born in Richmond. He was graduated at William and Mary College, 1853, and two years later completed his course of study for orders at the Virginia Theological Seminary. His ordination to the diaconate by Bishop Meade took place in St. Paul's, Alexandria, July 1, 1855. In November of the same year, he sailed for China. He received priest's orders from Bishop Boone in the Mission Chapel, Shanghai, Jan. 11, 1857. By request of the Foreign Committee, he was transferred shortly after his ordination to the priesthood, to Japan.

Chosen to succeed the excellent Boone, (with the added care of Japan) by the Church in General Convention, October, 1865, he was consecrated in New York in October, 1866. He received the degree of Doctor of Divinity from Columbia [University] in 1867. The Church in 1874 divided the see of Bishop Williams, assigning to him the oversight of Japan, and giving him the title of bishop of Yedo. After long, faithful, self-denying and successful service, the bishop resigned his jurisdiction in October, 1889, and, after a brief interval of rest, resumed work in the field to which his life has been consecrated, under the episcopal oversight of his successor, Bishop McKim.—“The Episcopate in America.”

Bishop Williams never married. He is now the Senior Bishop in the American Episcopal Church.—Editor.

AN EARLY CHRISTIAN IN CHAINS.

BY REV. A. T. HOWARD.

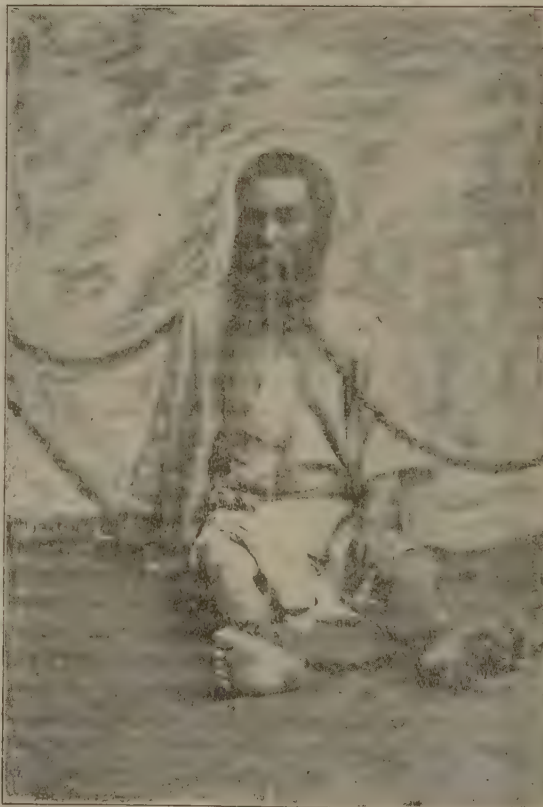
In 1868, a young man, Mr. Itto Kojima, left his country home and went to Nagasaki. Here Doctor Verbeck was already working, as was also Rev. Mr. Williams, who was afterwards Bishop of the Episcopal Church, and a Mr. Ensor, of the Church Missionary Society. This young Mr. Kojima soon became interested in studying this foreign religion, and acted as teacher to Mr. Ensor. At that time Mr. Ensor had been in the country only two or three years, and knew the language very imperfectly, so that progress in teaching this young man was slow. Of course, there was no Bible, though Mr. Ensor procured a Chinese Bible, which Mr. Kojima greatly enjoyed reading. He would conceal this precious book as well as possible in his gown, and then go to Mr. Ensor's home, when the door would be locked, while he and his spiritual teacher worked over the pages, trying with imperfect language to work out the truth. Then the student would go home and lock himself in his room and study alone. At last the meaning of Christ's work dawned upon him, and he believed and was baptized. Mr. Ensor also secured a small printing press from England, upon which he and Mr. Kojima printed a small tract. It was while he was engaged in this work that the suspicions of the officials were first aroused, and he was suddenly arrested and thrown into prison. When summoned into court and charged with being a Christian, which was publicly forbidden, he made the point that the sign-boards referred to Roman Catholic Christians, while he was a Protestant. This was a new idea to the judges, as they had known only one class before. They were probably somewhat relieved when the officials of Mr. Kojima's own province

sent soldiers to Nagasaki to conduct him to Fukuoka, and demanded their right to try their own countryman.

Accordingly he was placed in a *kago*, a sort of a cross between a basket and a box, in which people were formerly carried. On the journey he was brought to his own native country village. Here he wished to send a letter to Mr. Ensor, stating the facts of his arrest, and asking for assistance; but this the soldiers refused to allow. However, as the soldiers who composed his guard were comparatively uneducated men, Mr. Kojima was able to hold a conversation with the keeper of the tea-house, using difficult Chinese words that his friend understood, but the soldiers did not. The friend afterward sent a letter to Mr. Ensor, acquainting him with all the facts. Meantime Mr. Kojima was taken to Fukuoka for safe-keeping

ed by his town's-people as the proper one by which he should atone for his crime of being a Christian. Finally, he was carried to the capital of his native province where his treatment was more severe than ever. He was bound in heavy stocks with an iron collar, with its chains, about his neck. After being confined here for some time, an order came from the Imperial Government at Tokyo, stating that, as Mr. Kojima's offense

until a prison could be prepared for such a dangerous man as he in his native town, Fukuyoshimura. On the road and in prison, he had an iron collar about his neck, to which five chains were attached when he was outside of prison, a soldier holding each chain. The fact of his being a Christian caused great consternation in his family. His mother went for days without eating; a sister who was the wife of a priest, was sent home, with her children. As he lay in prison, the people would come and look through the openings at him and suggest the methods by which he should be killed. An ordinary criminal was simply beheaded, but a man who killed his father, mother, or committed other horrible crime, was executed by cutting transversely from one shoulder to beneath the opposite arm, and this punishment was suggest-



was against the Imperial Government, he must be judged and punished in Tokyo. Accordingly, he was soon started in a *kago*, with a guard of nine soldiers and four other men to carry him to Tokyo.

Day after day this poor prisoner sat cramped in his narrow cell, unable either to stand up or lie down. He received his food and water through a small opening and was allowed to leave the *kago* to

bathe but once on the entire journey. That once was a notable instance of bravery on the part of the guards, as five men, holding chains which were attached to the ring about his neck, stood with drawn swords while their Christian prisoner bathed himself in a courtyard in Osaka.

Finally, the attention of our American Minister, Mr. Harris, was called to Mr. Kojima's case, and that gentleman, being in high favor with the Japanese Government, soon secured his release.

A rather amusing illustration of the Oriental tendency to follow custom occurred just here. Although the government released Mr. Kojima, no one would take his iron collar off, as the officials said there was no *precedent* for taking iron collars off people. Fortunately, the late Mr. Fukuzawa was more resourceful and took Mr. Kojima to a physician, who prescribed its removal on the ground of *health*. Finally, a blacksmith removed the companion and burden of his imprisonment, and he walked a free man. His life has ever since been consistent and earnest, and a constant testimony to the Lord, who kept him during those dreadful days when his life seemed to be hanging on very uncertain chances.

Searchlight.

The announcement, said a London paper on Dec. 18th, that the offer of the latest edition of the *Encyclopædia Britannica* on the instalment system will be withdrawn at the end of the week has had the effect of increasing the demand to an enormous extent. Since April over 7,000 tons of Encyclopædias have been despatched to all the points of the compass, and over £300,000 has been spent in advertising. According to a table which shows where the Encyclopædias have gone, Japan has taken 1,500.

Japan Mail.

EDUCATIONAL REFORMS.

MR. KUBOTA'S INSTRUCTIONS.

Mr. Kubota, Minister of Education, summoned the principal officials of his Department on Monday and gave them very important instructions. In the first place he impressed on his hearers what an important part education played in moulding a nation's destiny. He did not wonder that the Japanese clamoured for educational reforms. In order to promote the country's welfare and to dissipate the doubts of the public, he deemed it necessary to formulate the educational reforms contemplated by the Government. The manner of carrying out these reforms would be decided by a special committee to be immediately organized.

Among various educational reforms that Mr. Kubota suggested, the most welcome is the popularization of the Imperial University. He said that the University course should not be divided, as at present, into classes, and that the public should be allowed free admission, under certain restrictions, to the University lectures. Moreover, two kinds of the Imperial Universities should be established, one devoting itself to the prosecution of the most advanced studies, and the other to the training of practical intelligence as required by the nation to-day. Mr. Kubota gave utterance to the spirit of the time when he remarked that the students should be taught to appreciate business—in the sense of the word as used by men of the world. In addition, the tuition-fee system should be amended so as to increase the revenue of schools, except in the case of primary and other schools of a special kind. The liberal tendency of Mr. Kubota's instructions is most manifest in that he advocated the alteration of the method of supervising private schools so as to allow them freer scope for their activities. This suggestion will

be enthusiastically welcomed by the existing private schools in this country. Touching the vital points of education, he instructed his hearers that the appointment and promotion of school masters and teachers should be made on the basis of character. He next denounced the pernicious usage in ordinary schools of attaching excessive importance to mere intellectual culture, to the great detriment of the physical and moral strength of young Japan.

The above is not an exhaustive report of the useful instructions given by the Minister of Education to his subordinates on Monday: it is merely a summary.—*Japan Times*.

ENTRANCE TO KOTO GAKKO GRANTED.

On several occasions during the past four years efforts have been made to obtain for the graduates of Christian schools of a certain grade the privilege of entrance to Koto Gakko: i. e. schools preparatory to the University. Those interested in these efforts will learn with pleasure that the privilege has now been granted by the Department of Education. To many this is of sufficient importance to warrant a brief statement of the essential facts in the history of the case.

In 1899 what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. Prior to that time Meiji Gakuin, Aoyama Gakuin, Doshisha, and perhaps other schools, had been granted Chu Gakko (Middle School) licenses; but as Instruction No. 12 forbade all religious instruction and services, "even outside the regular course of instruction," those who hold to the principle that schools carried on by Christian missions should be avowedly Christian institutions were forced to surrender the licenses along with their attendant privileges.*

In the hope of obtaining relief, a petition was presented to the Minister of Education requesting that the Instruction might be restricted in its application to such Chu Gakko as were supported by public funds. That petition the Minister felt himself unable to grant; but some time afterwards regulations were issued by which the graduates of such schools as Meiji Gakuin were allowed the privileges of those of Chu Gakko regarding admission to Koto Gakko, though the schools were not allowed the name Chu Gakko.

This concession on the part of the Department of Education was understood to be and was accepted as a final settlement of the question; but during the spring of 1902 new regulations were issued requiring the graduates of all schools excepting Chu Gakko to pass a special examination, in addition to the examination required of graduates of Chu Gakko, in order to enter Koto Gakko. Also a fee of five *yen* was to be paid for this special and preliminary examination.

This was a manifest injury to Meiji Gakuin and similar schools, and accordingly shortly after the new regulations were issued, Dr. Ibuka, Mr. Honda and Mr. Kataoka laid the case before the authorities and endeavoured to obtain relief. In addition to this a letter was addressed to the Minister of Education, signed by representatives of Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin, and Doshisha, and designed to bring the matter to his attention from the point of view of foreigners deeply interested in the welfare of the institutions affected by the regulations. This request was received with great courtesy and with something of encouragement for the future; but for the time being the Department was unable to comply with it. Dr. Ibuka and

* See JAPAN EVANGELIST, Vol. VII, pp. 31-63, for account of the important Educational Convention held in Tokyo in January, 1900.
—Editor.

Mr. Honda therefore decided to make an attempt in another direction; and in this they were successful.

Included in the Government system of education are a number of Semmon Gakko: i. e. schools which prepare students for a profession without the necessity of their passing through the University. Among these are the Commercial College, the Foreign Languages School, the Agricultural College at Sapporo, one or more Polytechnic Schools, and a number of Medical Schools. In fact, these are the schools which a considerable number of the graduates of Meiji Gakuin and similar institutions prefer to enter; but until recently they were open only to the graduates of certain Government schools and to students passing special examinations. After a painstaking presentation of the case by Dr. Ibuka and Mr. Honda, the regulations for entrance were changed so as to include "graduates of schools recognized by the Minister of Education as equal or superior to Chu Gakko." The first Christian schools to obtain such recognition were Meiji Gakuin and Aoyama Gakuin. Subsequently it was obtained by Doshisha, Tohoku Gakuin, and perhaps others. I has also been granted to the Chuto Kwa (Middle Department) of Gakushuin (Nobles School), and to several Buddhist institutions.

But the privilege of admission to Semmon Gakko was not only valuable in itself. As Semmon Gakko no less than Koto Gakko belong to the Government system of education, and as the grade of scholarship for entrance is the same for both, the privilege of admission to one was logically a promise of the privilege of admission to the other. Accordingly towards the close of last year Dr. Ibuka and Mr. Honda called upon Mr. Kubota, the present Minister of Education, who promised to inquire into the matter. Subsequently they called upon Mr. Koba, the present

Vic Minister, and also upon Mr. Matsui, the Director of the Semmon Gakko. These gentlemen told them that the request would be favourably considered; and on January 25th of this year there appeared in the *Official Gazette* a regulation extending the privilege of entrance to Koto Gakko to "graduates of schools recognized by the Minister of Education as set forth in Article VIII, No. 1 of the regulations for entrance to Semmon Gakko."

This gives to such schools as Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin and Doshisha, all the privileges of Chu Gakko. They have besides, within certain limits, greater freedom than Chu Gakko in determining their curriculum. Such action on the part of the Department of Education is also evidence that it is coming to set a higher estimate than formerly upon the value of private schools, and that it consents to recognize their right to freedom in the teaching of religion. Looking to the future of Japan the importance of the adoption of these principles by the Department can hardly be overestimated. On the other hand, the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well.—*William Imbrie.*

The Meiji Gakuin, having been granted all the privileges of the Chu-Gakko (Middle School) by the Department of Education, is making preparations for the enlargement of its building. A spacious lecture hall, now in course of erection in the compound of the institution, will be finished by the end of March. It is expected that the school will receive numerous applications for admission in April, when the new curriculum begins.—*Japan Times.*

BRITISH AND FOREIGN BIBLE SOCIETY.

On March 7th 1904, the British and Foreign Bible Society will complete the first hundred years of its existence, and the Parent Committee in London wish to seize on this occasion as a favourable opportunity of stimulating the prayerful interest of Christian people all over the world in the great work of translating and distributing the Holy Scriptures.

The sole object of the Society has always been to give to all men the Word of God in languages they can understand. Its work during the Century has been bountifully owned and blessed of God. The Scriptures have been rendered into about 370 languages, largely through the Society's efforts, and over 180,000,000 volumes have been circulated. These Books have been distributed through the Society's depositories, colporteurs, and also women of whom 1,500 are in the Bible Society's employ. In addition to these agencies a wide circulation is being effected through the missionaries of various Societies the world over.

The Committee are impressed with the great need for expansion of Bible work in many lands, and recognize that there are at the present time opportunities for disseminating the Scriptures such as have never been known before. They therefore appeal to all their friends all over the world to unite in furthering their one object. It is proposed to observe March 6th as universal "Bible Sunday," and already every Church of importance in England and many in America, Canada and other countries have resolved to do so, and strong recommendations are being sent out by nearly all Congresses, Conferences and Unions that collections should be made on that day for the special Century Fund of 250,000 Guineas (*yen* 2,500,000). This Bible Sunday

promises to be one of the most impressive manifestations of the unity underlying all sections of the Church.

As you are aware, the Society has expended large sums of money in Japan, and is anxious to extend its work and to offer increased facilities for procuring the Scriptures at prices of which missionaries can avail themselves, and which will enable the poorest man or woman in the country to become a possessor of some portion of God's Word. If, however, the Committee are to carry out their programme in this respect and meet the urgent needs of the nations, it will be necessary to increase the income in some way. In order to do this, we acknowledge the need of prayer first and foremost, and we therefore ask that Bible work may have a special place in your supplications before God. It is necessary, secondly, to increase the interest of Christian people by giving them information on Bible work. We should be grateful if you would kindly agree to fall into line with other Churches and Missions by observing March 6th, 1904, as Bible Sunday, and making it the opportunity for emphasising the duty of disseminating the Scriptures. Thirdly, if you could give us an offertory towards the Centenary Fund, you would help to relieve the Committee of the anxiety they feel in the attempt to cope with growing demands for Scriptures out of a stationary income.

I am sending out an official notification of the proposed celebration of the Centenary of the British and Foreign Bible Society, and appeal to you personally for assistance in the attempt to raise a fund which shall enable us to maintain and increase our world-wide work. You are probably aware that a fund has been started in England and augmented by similar funds in America, Canada, Australia and other countries. May we have a Japan Fund? All missionaries be-

nefit by Bible Societies' work. Here in Japan Holy Scripture has been translated into the native native tongue, colportage for thirty years has been maintained, special efforts have been assisted, and I believe no reasonable application for such assistance, as our work enables to give, has been refused. The mother of Bible Societies has borne her share in this and to-day supports 31 Bible women by grants to different missions in Japan. Knowing well, as I do, the unceasing demand for support for so many worthy objects in this country, I hesitate in sending out this letter: but I am impelled to do so by the consciousness of the provision necessary for the society's income which must be increased to meet the unceasing demand for translation and revision work that to-day is being prosecuted in over 100 languages. Surely we must thank God for such opportunity; and of our gratitude may not some offering, however small, be added to the fund from every missionary in Japan?

In the dark places of the earth numerous peoples and tribes still remain without a single Gospel in their own tongue. In hundreds of languages imperfect translations need to be revised, and unfinished Bibles need to be made complete. The spread of education is raising up millions of new readers every year. In all quarters of the world closed doors are opening and eager hands are stretching out to welcome the Book of God.

In sending out this appeal, I earnestly hope that every missionary may be able to send into the fund, some gift, if only One Yen, that we may have a united offering, from all who love their Bibles, to this work of giving to all mankind the book of the revelation of God, and of His Son Jesus Christ.

F. Parrott, Agent.

SENDAI BENEVOLENT WORK.

By REV. E. H. JONES.

St. James says, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Isaiah, who has been called the Old Testament Evangelist, says: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, etc." Christ's condemnation of the religionist of His day was as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint, and anise, and have left undone the weightier matters of the law, justice, *mercy* and *faith*." We Sendai missionaries think it is a proper exercise of our religion, its natural development in fact, to do Christ's work as a pure exercise of mercy, and not as a means of proselyting the recipients to our faith. There is a natural tendency in human nature to be satisfied with mere religiosity without really having the spirit of Christ, which is love.

Too much of our religion consists of going a round of religious ceremonies intended for the culture of our souls, or those of others, when a little practical, personal work for the unfortunate and suffering ones to be found everywhere would give us more soul culture in one day than we would get in a month of religious services unaccompanied by practical deeds of benevolence. Not that religious services, technically so called, should be left undone, but that works of mercy and helpfulness should be used to give effort to, or complete, our religious services. One of the

best proofs of the true religion will be found in its practical helpfulness for the suffering and fortunate, and it should be both remedial and merciful. Just as Our Lord said to John's disciples who had been sent to Him for proofs of His Messiahship, "Go," He said, "Tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, *the poor have good tidings* peached to them." We are glad that so many of our missionaries in Japan are so moved by the spirit of Christianity that they are prominent in all benevolent work. This work will appeal strongly to the Japanese who know a good thing when they see it.

The benevolent work that has been carried on for years by the Sendai missionaries has crystalize by experience into a certain form, called the Sendai 'Jiekwan' or Self-help Society. Thinking that our experience may be of some benefit to others wishing to do benevolent work, and also for general information as showing what missionaries in Sendai are doing in their spare time the following description is given of our institution.

Perhaps from the fact that the North Eastern district is the poorest part of Japan, and also because Sendai is its largest city, and therefore naturally collects a large number of the suffering poor, we missionaries from the first have not had to search very much for poverty; we found it abundant, even within a stone's throw of the best of the city. Our first experience was the sight of a pitiful procession of old men and women, with some few younger ones among them, ragged, emaciated and dirty, laden with great backloads of small wood, evidently broken branches of dead trees, and bushes, carrying them to the city to sell. We found, upon inquiry, that they gather this wood

from the mountains from five to eight miles away, paying a small fee for the privilege (!), and make about eight or ten *sen* a day for their hard day's work of gathering the wood, and carrying it to market. If the weather is snowy, or heavy rain prevails, there has to be a rest taken, and the eating for the day has, generally, to be omitted. Then too this hard work will only provide them with two or three meals of "Zampan" *i. e.*, the cleansing of the bowls, the scraping of the pots, etc., of the mess table of the military barracks situated here. Rice is too high priced for this class to indulge in. Seldom a piece of fish can be afforded. And when they indulge in such a luxury, it is a fish head, skin, or the intestines only. These things are never thrown away here, but usually sold to the poor at a small price. Then upon going to the place where the "Zampan" is sold—a purveyor buys the whole of it, and retails it to the destitute, himself making a good living therefrom,—we found that many others than our friends, the kindling wood carriers, are purchasers of the unsightly stuff. For instance, the small official in the city government office, on a salary of from seven to twelve *yen* per month, having a large family; or a school teacher of low grade, who will only get from 8 to 10 *yen* per month, but is helping to prepare the next generation of legislators of New Japan; or a policeman, who happens to be blessed with grandfather and grandmother—and such simple hearted honest folk are apt to be long lived. You often find among those low salaried officials men who, finding that they cannot feed all mouths of their families, have to eke out their living with this cheap food. Or again there are the outdoor workmen, carpenters, masons, etc. who have to rest a good deal in rainy or wintry weather: all these, on occasions,

if they are family men, have to patronize the "Zampan ya." Then there are the widows, and deserted women with children, who are not few among the very poor. The man, brute that he is, when he finds things going too hard, will go off with a woman who has fewer incumbrances. Then there are the old grandfathers and grandmothers, who somehow have come to have no relatives, or whose relatives are so poor that they cannot support the old people, and who, by one pretext or another, are thrust out to shift for themselves. All these we have found very pitiful, and and deserving of temporary or permanent help. There are also other customers of the "Zampanya," viz., the families of drunkards, who are often entirely supported by the small earnings of the hard working wife, while the husband and father drinks more than he earns, squeezing the difference out of the amount earned by the wife, often by actually choking her till he gets what he wants.

We have not found the professional beggar among these people. They, the drunken, lazy, iron-faced (*tetsu menpi na*) race, are too well paid to indulge in such food. Too many people in Japan—and elsewhere as well—either from superstition, or from a feeling of obligation to part with some portion of their comfortable living to their starving fellow creatures, give to such without taking the trouble to inquire as to their deserving, and thus while appeasing, as they think, certain malevolent beings, or quieting their consciences, help to pauperize these beggars, and at the same time make it harder to get help for the deserving poor. The Bible says, "The poor ye have always with you," but we may from experience add, "they do not always come to your door asking alms." We have found that the really deserving poor have to be looked up. You can put

it down that the persistent, iron-faced beggar, who comes to your front door, is generally lazy, drunken, and undeserving. We found that by giving to such we were keeping them from coming under the sway of the wholesome rule given in the Bible, viz., "If any will not work, neither let him eat." So we organized a committee, and appointed a district of the city to each member, agreeing to look up all who came to our doors for relief. This we did by sending the name and addresses, and a brief outline of their story, to the missionary appointed by our committee to that district. He would go to the place, inquire of the neighbors, of the policeman, and especially of the Head-man of the ward, and finally go to the house of the applicant for a personal view of their condition. We soon found that we could thus sift out the professional beggar, and discover the deserving poor. But, as before remarked, the most deserving poor, generally speaking, do not come to your door for relief.

So we got the names of the patronizers of the "Zampan ya," or inquired of the policeman, or the ward Head-men, about the poor of their districts, and sometimes stopped very wretched old men, or women, in the street, as they were staggering home from the mountains, with their loads of kindling wood. Thus we each had a full list of people to visit, and soon found our hands full of more or less deserving, suffering poor.

Then we commenced distribution, as we thought with great wisdom, and carefulness, of the funds we, a small company of missionaries, could contribute. It was food to those who could not earn enough to feed the family; 'futon,' (comfortables) clothing, and charcoal to those living in houses where the plaster had fallen off the bamboo lattice work that forms the foundation of the mud

plastered walls of Japanese houses; of medicine and doctors to the sick, etc.; etc.

Those who did faithful pioneer work in those days ought to be mentioned, viz., Mr., and Mrs. Fry, Miss Phelps, Mr. H. K. Miller, Mr. Paul Gerhart, Mrs. Jefferys and Mrs. Jones. The other members of the Sendai group of missionaries gave their cordial sympathy, together with their subscriptions, without which nothing could have been done. But we were from the first dissatisfied that we could do so little for these people in a spiritual way. It seemed to us that the greatest privation of all that they had to suffer was the lack of any consolation that religion might give to help them to bear the trials of life, or in lightening them by giving them knowledge of how to live more hygienically, not to mention the consolation to be drawn from the teaching of Christianity concerning the future life; the hope of going, in the end, to a place where the "wicked cease from troubling, and the weary are at rest," where there will be no more sinning, and therefore no more sorrowing.

So we came to see that the small amount of money and time we had to give to the relieving of the poor could be better invested by collecting a few worthy people in a house, where with a Christian overseer, and with more warmth, better food, better clothing, and more continuous religious instruction, concerning the dignity of labor, the duty of self support, etc., we could do more good than by such wide and wasteful distribution of our funds.

Let me say, however, that we do not think our former methods were entirely bad. We still give much outside relief, especially in inclement winter weather. Many poor and worthy families and individuals were greatly helped; and we hope that any persons pursuing those

methods will not be induced by our experience to give up entirely trying to help the poor. Rather on the points mentioned above the methods might be skilfully modified till—as with us—the better way can be inaugurated. To attain this better way, we gathered money and put up a building on a healthful, highly situated piece of ground, well drained and with good water. The rooms are made to accommodate single persons and families. Sanitary arrangements are provided for. There is a bath house which gives a new experience to most of our inmates, who pitifully said they neither had the money to pay the one *sen* for a bath ticket, nor a change of garments to enable them to wash and keep clean their clothes, which got so dirty as to make the taking of a bath a species of comedy. We have a Christian man in charge, who, having himself to struggle for a living, has sympathy for the poor people under his care. He only gets his rent for pay, doing a good deal of work for the inmates out of real interest for their welfare.

Another thing has to be mentioned before we go to a brief description of the inmates together with some incidents of our work. We had intended to make our place a true Industrial Home by teaching industries to those able to work but who by the neglect of parents or guardians, or lack of ambition on their own part, had never learned any employment profitable enough to provide them with a living. But when we had our arrangements nearly completed, some prominent men of the city, hearing the particulars of our plan were impressed with its usefulness to cure the pauperism of the district on a large scale. They proposed gathering subscriptions widely, putting up buildings, providing a superintendent, instructor of industries, etc, and there to gather, by compulsion if neces-



sary, the paupers of the city and thus compel them to relieve their own necessities. They aimed, of course, primarily at those able to work. This scheme received a large support from the citizens in the way of voluntary subscriptions; and, promising to occupy the very ground we had planned to occupy on a smaller scale, we modified our plan to the extent of confining our effort to the gathering of a company of old, sick, and partially helpless poor, who could not be expected to earn their own living; and while encouraging them to work to the extent of their ability, to add to their living what was necessary. We planned to give them rent free a comfortable, sanitary living room. We have been successful to the extent of our funds, and are thankful to have been able to confer some considerable measure of physical comfort, and at the same time have led some of these outcast poor to know about, and to cherish a hope of going to, a home in the next world, where God shall wipe away tears from all eyes. That our

plan was copied by the people of Sendai and has been attended with some practical success, is not one of the least causes for thankfulness.

Our object was to have the work done, not that we should have the monopoly of doing it. Some individuals too have been stirred up by our effort, to relieve the suffering poor to also start similar work. But like ourselves they are not able to do but a small portion of the work needed to be done. So we do not see any reason for withdrawing our helping hand; especially as our efforts are not only for relieving the bodily distress, but also to administer spiritual comfort and blessing, by pointing, the suffering ones to the gracious Saviour, who was when on earth—and is now—ever ready to bless the poor and suffering. It is written of Him, "He went about doing good."

As to the inmates of 'the Jiekwan' we have three old men, aged respectively 76, 73, 70; and five old women, ranging in age from 65 to

79. There is one paralyzed woman of 42. Then there are middle aged women of respectively 40, 37, 36 & 26, all working hard to get their rice and provide for their families. There are thirteen children, the oldest of whom is 15 years of age. A good number of the children are attending school.

These inmates are divided into six families, and four single persons. One woman is the wife of a man who is serving a long term in prison for forgery. She gets her living by weaving. A hard day's work will bring her in about 12 *sen*. I first met her on the street one day and asked her what was her trouble that made her look so sad and wretched. She said she had had nothing to eat yet that day. It was nearly nightfall at the time. She had been laid up with illness so she could not work. She had struggled along for two years since her husband was imprisoned, often going hungry. She did not think so much of being cold and wet. She had got used to that. I noticed she could not speak above a whisper. She appeared to me to have pneumonia. Her oldest boy, about 14, had been loaned out to a farmer to earn his living.

She had now only this little boy of nine years, whom she held by the hand. We took her into the Home. After some weeks of medical care and rest, she came around all right, and could go to her work at weaving. Her boy who had been put out to earn his living, came back to her about this time with a bad running sore on his hip. The farmer to whom he was apprenticed had neglected him after a bad fall, and his bruise developed into this disease. The farmer had now no further use for the boy, and returned him to his poor mother. Such is the way of the hard-hearted world. He lingered along for some months, and gave good evidence that he had listened

to the teachings at the Home to some purpose, for he died happy, trusting in Christ for salvation. The mother too has become an earnest Christian, and by her faithfulness in her work and general exemplary conduct, is a constant illustration to the other inmates of what we try to teach them. Her husband too in prison has lately begun to study the Bible. We hope that when he comes out, as he does soon, he may by God's grace lead a different life, and with his wife start a Christian home.

You will see this woman in the general group picture* as the second woman from the extreme left with her little boy in front of her. The family at the extreme left of the same picture, the first being the mother with a baby of two years on her back, and three other children by her side, forms an interesting case. We found the husband of this family in the last stages of consumption. He lasted for three months, receiving our help outside 'the Home' and then left the mother with six children, of whom one was an infant. The two eldest girls, 12 and 15, work in a steam thread factory, and earn seven and five '*Sen*' (1/2 cent) a day respectively. The father died trusting in Christ, and thanking Him for raising up friends for his helpless family.

The fourth grown woman from the left in the same picture, whose husband's feet and ankles are twisted out of shape by inflammatory rheumatism (he sits in front of her) we helped for ten years or more. The husband is the oldest man in 'the Home,' viz., 76 years of age, and carries kindling wood from the mountains, thus earning more than half their living, we making up the rest. When we first knew and helped this family, they had a boy growing up that they expected to be their stay in

* See frontispiece.

their old age. He was taken away from them by death ten years ago when the writer of this account was in America on furlough. When I again met them, she told me with tears that they were only two now, the boy had 'become not,' as the Japanese express it, and she was getting so old, and blind, that she could not earn so much as she used to).

Kimura Chokichi, who stands in the back row in the picture, a man 70 years of age, one of the inmates, used to own the land on which 'the Home' is built, and much more in the neighborhood. He has only privilege of shelter in 'the Home.' His wife, 59 years of age, earns something, and the rest of their meager living they get from a son who is not yet through with his apprenticeship to a trade. When we found and took them up, they were living in a house, near 'the Home.' The roof of their dwelling was so full of holes that a dry place could not be found in the house to spread their "futon". The plaster was all off the walls, and the house looked as if it might fall on the old people any time. The landlord, in fact, was wishing for that, for he wanted the old people away off from what had been their land, but had now come to be his.

The paralyzed woman of 42, mentioned above, is a deserted wife. She sits in the front row in the general picture beside the old crippled man just described. Her husband lives in Sendai with another woman, and has a new family. His father stayed with the daughter-in-law after the son had deserted her, and worked to support her. When we first found her, he was able to get a very meager living for the two. But soon he had a bad stroke of paralysis, and we found him lying in a hut, with a couple of old 'todana' (cupboards) serving as walls, but not filling up completely the space between them and the outside world, and the winds would drive the snow and rain into their dwelling. The old man of 78 lay helpless on a ragged old 'futon'

spread on the ground, and I found that when it rained, a little stream of water ran in, and wet the very spot on which he, a paralyzed man, was lying. This, with only what fuel the lame woman could pick up, and depending on charity for their food, made a very pitiful case. We took the deserted wife into 'the home,' and a younger son took the father. He did not live long to trouble his relations.

But time and space fail me to tell you all I want to have you know of this refuge for the poor and helpless. Several inmates have died since we opened 'the home.' One other besides the sixteen year old boy—mentioned above—gave evidence of having a well grounded hope of going to place where the poor are better treated than in this world. Two others of the inmates gave such undoubted evidence of faith as to have been admitted into the church as members. They all attend the weekly meetings held weekly in 'the Home' by the Japanese superintendent, who by the way is very faithful to his charges in every way. The majority of them attend the services in the nearest church every Sabbath. Two of the women went to work as helpers in the city drain tile manufactory. When the first Sabbath came, they risked losing their places by giving notice that they would rest next day. But they had pleased their employers so much that they were told that it was all right, if they were willing to lose their wages, they could rest; they made the sacrifice, and were at church as usual.

They can sing—and heartily too—the hymns 'God is Love,' and "Lord Jesus I long to be Perfectly Whole." Not long ago a policeman stopped me in the street and asked me about 'the home.' He said he became interested in it by hearing a poor woman, who was going about peddling 'konnyaku,' (a sort of cheap Japanese food), and singing to herself as she walked, the hymn "God is Love." He had asked where she lived, and she told him she was an in-

mate of the 'Jiekwan.' The missionaries and some Japanese go and hold meetings in 'the home,' giving the inmates either by magic lantern help, or directly, Christian instruction. The inmates know, from pleasant experience, what Christmas means, and look forward to it for the whole year.

Altogether we feel thankful to God who led us into this work. It forms a basis for the other charity work that to the extent of our spare time and money we still keep up. We feel as did the Master when He said to the disciples that they must go to the other towns and villages also to preach to them 'the Glad Tidings', that is, we feel our first business is to save the souls of men. But like Him we want also to do as much good as we can by the way. It gives us much satisfaction when we think of the light and blessing, both spiritual and material, that our limited funds have, under the good providence of God, brought to so many of our poor brothers and sisters.

Our building and land, as it now stands, is worth about 1,500 *yen*. Dr. Yamamoto, of the Sendai Methodist Church kindly acts, as our trustee, and representative to the Government.

The present managing and visting committee consists of the following persons; Rev. W. E. Lampe of the Reformed German Mission, Secretary and Treasurer. Miss Frances E. Phelps and Miss C. A. Heaton of the Methodist Mission, Miss True of the Christian Convention Mission, Miss Paulson of the Baptist, and the writer of these notes, Chairman.

Tokyo papers state that the President of the French Republic has conferred a decoration on Kawamura Moto, a nurse of the Red Cross Society, for having attended French wounded soldiers who were brought from China to the Hiroshima military hospital at the time of the Boxer disturbance.—*J.M.*

GOOD LITERATURE FOR THE PEOPLE.

In toil for the restoration of lost souls in non-Christian lands, it is not only direct evangelistic work that is needed: infinite pains must be taken to make ourselves familiar with the exact condition of the people among whom we are working, so as to meet the need and attain our object, or much labour will be lost.

People living in Tokyo, amid its many forms of modern civilization, often entirely fail to realize that there are two distinct Japans. One is the enlightened Japan which is always before them, and the other is the less favoured Japan which, in some points, is much the same to-day as it was three hundred years ago. In many remote prefectures, such as Echizen, Etchu, Hida, Kaga, Noto and other parts of the country, the most extraordinary ideas prevail still with regard to Western Nations. In some places even, when a chance foreigner is seen there, the children call out in chorus similar sounds to "Me—ow, Me—ow," seeming to imagine that Western nations are allied to the feline tribe; and worse than this the most sacred name of our Lord Jesus Christ is a, by word to be flung from lip to lip in ridicule and scorn. In these same country districts, strange as it may seem, the people still believe that when their friends are dying, the Christians hammer nails through their hands and feet, and after death unearth their bodies. These misconceived ideas regarding Christianity are due greatly to the grotesque misrepresentations of the Buddhist priests to advance their own ends. They are also largely due to the ancient and erroneous traditions which tell of strange enormities practised by the early Jesuit priests; and sometimes to the fact that Christian truths have been sprung upon minds in no wise prepared to receive them.

With their many and false notions concerning Christianity, is it likely that these ignorant people will listen with respect to its doctrines? There is a tremendous difference between the attitude of the prejudiced listeners of to-day, and the unprejudiced men and women who listened to the teachings of Francis Xavier. It is therefore clearly our duty to try to dispel the wrong and deep-rooted ideas from the darkened minds of the people, before attempting to instil into them the most precious truths of our religion. For Christ specially taught his disciples not to give that which is holy to dogs nor cast their pearls before swine, thus clearly implying that there would be occasions when common sense must be used by those who have a dispensation to preach the Gospel.

A very feasible expedient at present, to prepare the minds of the more ignorant of the Japanese people to receive the doctrines of Christianity, is to drive the false notions out of their heads by giving them simple and instructive tales to read about every day, Christian lives to attract them unconsciously to admire those graces which are the outcome of true Christianity.

About a year ago a series of books was started, which has proved excellent for this purpose. Though first of all its sale was confined to Tokyo, later it found its way to some of the most bigoted districts, resulting, it would appear, in a more friendly attitude to Christianity as many have become willing to listen to spiritual teaching.

At present there is a scheme on foot to try and get these books into every remote village in the different prefectures. Addresses can be had from the local government, lists of the three principal families in each village, and it is felt that, owing to their general popularity, those who once read some of these books will

wish to read more. In Tokyo they are having an increasingly large sale: about 45,000 have been sold there within these last three months. Permission has been received from the Government, the Nippon and the Sanyo Railway authorities to have these books fixed in holders in all the large station waiting rooms on their lines for the benefit of juvenile passengers; the company's employees changing the books as received monthly.

Our desire is to send these books to some families in every village, as yet unreached by Christianity, and with the books the information where to get more if desired. These plans may sound very simple, but on account of the large numbers required, they would entail an outlay of several hundred *yen*; but it would be a small thing for the children in America and England to *put aside* one *cent* or a *farthing* and thus each send one or two books to a Japanese child; and much blessing would result, especially if donors were asked to pray for the recipients, that though now "sitting in darkness, light may be brought to them, and their feet guided into the way of peace."

The books which are issued at present will be followed later by others containing more definite Christian instruction.

If a few responsible people at home would take up the matter, we are sure that contributions from the children would come flowing in, for most children of to-day are beginning to realize the happiness of giving.

The Rev. W. P. Buncombe, 52 Tsukiji, Tokyo, and the editor of the EVANGELIST have kindly consented to act as treasurers to receive contributions from those at home who will help to work out this plan in their schools or Sunday schools.

The book trade in Japan is handicapped in the way of distribution, and if this is the case with the

ordinary trade, how much more is it so with books which are written to do good. Religious books can only be bought, with but few exceptions, in some of the larger towns. The manager of the greatest publishing house in Tokyo stated, that any attempts made by that house to send books out on trial to the provincial book stores had all resulted disastrously to their trade, so that they were forced to return to their position of never sending out books not previously ordered. The conditions in England and America were wholly different; a higher condition of morality is needed before the pure literature trade can gain ground in Japan.

Those who are therefore really interested in the spread of Christian pure literature in Japan, need to put forth some effort themselves to its attainment. Missionaries have been often heard expressing regret that in their sphere of work the progress of the gospel was so slow, the alleged reason being "there are so many evils to remove from our hearers' minds"—As to freely preach the gospel is the highest privilege and joy in prepared hearts, even from economic considerations it seems expedient that as far as possible the gospel hearers of the future should take up the weeds of prejudice and false impressions. This can be done by putting in their way books that aim at this object, and which being attractive they are willing to pay for themselves.

We wish to add that it would greatly aid our cause if friends living in different parts of the country would call the attention of the children to the fact that there are bright and attractive books, called "Yonen Kyoiku" within the reach of every one of them. For curiously enough, it never enters into the head of the average Japanese child to buy a book on its own account. Yet "how much more profitable their *sen* would be spent

on instructive literature than on unwholesome sweets," so spake the Head Master of one of the elementary schools of Tokyo, who was approached on the subject. Mr T. Kato, late Japanese Minister to St James', having read some of the books critically, writes:—"They seem to be written with the object of teaching the readers some fundamental principle of humanity, thus assisting in forming their moral character, while they are deriving innocent amusement from the perusal of the stories, without their being aware of their being instructed in moral lessons. Sound books for children's use are scarce in Japan, and I feel sure the circulation of these books will do much good." Mr Kato's opinion ranks high in the educational world; and as he wrote the above in Japanese for publication, leaflets containing his recommendation of the books can be had by any one who wishes to have them for distribution to school teachers or others.

The author who writes these little books is Mr Naomi Tamura, a Christian Pastor of long standing, and one who has a special gift for writing for children.

J. M. H.

The attention of the public has been lately called to the sad, joyless and pathetic condition of the children operatives in the great cotton factories of Japan. In Tokyo Miss Kirby will be thankful to receive the contribution of sympathisers in their behalf—especially towards providing them with entertaining easy literature.—J. M.

Mary, aged sixteen, and Caspar, six, (both of them good Presbyterians) were entertaining each other one day building air castles, planning their future home, picking out cook, coachman, etc., from the *Ledger* advertising columns. In the midst of it, Mary read a Nestle's Food notice, ending with some thing about.

"Babies raised with *method* so new." The boy's face clouded, and he said; "No, we won't have that, because *our* babies won't be Methodists, you know."

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted: from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. MARTHA A. GUY, 257 *Nakazato Mura, Takanogawa, Tokyo.*

AT the request of the National Officers of the Temperance Societies, we are pleased to submit the following statistical report of the temperance campaign carried on in the Hokkaido and Northern Japan during the Fall months.

Accompanied by Mrs. C. T. Gauntlett, of Okayama, who had kindly volunteered to act as my interpreter and to help me in field work for a few months, I left Tokyo Sept. 17th, for the extreme North. We returned to the same city just three months later, on Dec. 16th, much worn in body and mind and content to let others enjoy the holiday season to the height of their ambition, while we sought a little needed rest.

During our absence we visited twenty different cities and towns, comprising all of the larger cities and many of the small towns in the North, and travelled over 3000 miles by rail and steamer, aside from the miscellaneous other modes of conveyance which were used to get about.

The amount of time spent in each place varied from one day to two

weeks, the average being three or four days. This latter amount of time we found was really necessary in most cases to get the work under way and accomplish anything worth while.

One hundred and thirteen meetings were held, including meetings for the general public in halls, opera houses, and churches, meetings for men, for women, for young women, and for children. Talks and addresses embracing scientific temperance lectures in thirty-seven Government and four Mission Schools, drills in parliamentary usages and in department work, mothers' meetings, and gospel temperance, were given.

Our audiences aggregated nearly 22,000 persons, of whom 12,500 were government students. While we were not allowed to circulate the pledge or ask for membership among the government schools, we were permitted to place in the students' hands temperance literature, and we learn that in many cases it was read and used with good results.

The schools reached ranged in grade from the Kindergarten to the

Higher Normal Schools and institutions ranking next to the Imperial University. We learn that some of the schools are already ordering Physiological Charts similar to that used in connection with the addresses given.

Literature was also distributed and sold at each meeting. The total amount distributed was 251,386 pages, of which 235,874 pages were in Japanese, and 15,512 pages were in the English language. One hundred and seventy-one copies of the temperance text-book, "Health for Little Folks," were disposed of, together with several hundred miscellaneous pamphlets. A number of new subscribers were secured for the *Woman's Herald* and the *Mother's Magazine*.

Looking over our record, we find that 1339 new members were secured for the several temperance societies, 572 women for the W. C. T. U., 290 children for the Loyal Temperance Legion, (a branch of this society), and 477 men for the National Temperance League. This number does not include the many who signed the pledge but did not join any local or national organization.

New societies of the W. C. T. U. were organized at Iwamizawa, Otaru, Yubari, Iwanai, Ichinoseki. A young woman's branch was formed in the Methodist Girls' school at Sendai, and a new society is to be organized in the school at Hirosaki. Children's temperance societies were organized at Asahigawa and Morioka, and the societies at Hakodate and Akita were re-organized.

Local societies of the Men's Temperance League were formed at Otaru, Sapporo, Kuriyama, Iwanai, Aomori, Hirosaki, Morioka, and a re-organization begun at Akita. This makes a total of nineteen new societies, besides many new members added to each of the existing societies. Recent communications inform us that a Loyal Temperance Legion, (Children's society) will soon be perfected in

Sapporo, and that the Hirosaki men's society which we left with 100 members, has already added fifty more. Good reports come from nearly all the places visited.

While we remember the parable of "the sower" and are thankful for the opportunities given to scatter a few truths in His name, we are encouraged to believe that some of the seed sown did fall on good ground and will bring forth fruit according to His will, in due season.

Respectfully submitted,

Kara G. Smart.

DEPARTMENT HELPS.

In addition to the new helps for the children's work which have been so ably prepared by the National Superintendents, Mrs. Ukai and Miss Penrod, the Purity Department has prepared very neat White Cross (for men), and White Shield (for women), purity pledge-cards, and two new and helpful leaflets, all of which can be ordered through Miss Alice P. Adams, of Okayama. At least a dozen persons are attempting to inaugurate a movement along personal purity lines in their respective localities. A number of the native pastors tell us that this branch of work is greatly needed and is cordially welcomed by them.

A new leaflet, entitled "The Cigarette and the Coming Business Man," is a rational consideration of the effects of smoking cigarettes on boys and young men, and gives eight excellent reasons why a well-known commercial firm in the United States will not employ a young man under twenty-one who smokes cigarettes. A 5,000 edition has already been exhausted. Hon. Sho Nemoto says, "It is excellent."

Other new leaflets are "Sake is a Poison," by Hon. Taro Ando, and "The 20th Century's Medical Study

Concerning Alcohol," both of which are very good.

All the above literature may be ordered through Mrs. Miller or the National Superintendents of the respective departments.

TEMPERANCE IN THE UNITED STATES.

The National W. C. T. U. held its Thirtieth Annual Convention in Cincinnati, Ohio, Nov. 13-18. Reports just received state that it was a most interesting and enthusiastic gathering throughout. Thirty states reported a gain in membership, eleven of which gained over five hundred members each, making a total net gain, over and above all losses, of nearly seven thousand members. The treasurer's report shows the annual receipts and expenditures to have been \$26,190.48.

Among the recorded victories in which the W. C. T. U. claims a great share in creating public sentiment, we find that ninety per cent of the railroads, seventy-two per cent of the manufacturers, eighty-eight per cent of traders, and seventy-two per cent of agriculturists prohibit the use of alcohol by their employees, either entirely or while on duty. Forty-two states now forbid the sale of cigarettes or tobacco in any form to minors. National laws have been passed prohibiting the sale of liquor in the capitol building at Washington and in all immigrant stations. Eighteen states now have laws prohibiting the sale of liquors on state fair grounds.

Our Commissioner for the World's Fair at St Louis announced that the great exposition will have no Midway, but that there will be a "pike", with attractions that will merit the commendation of visitors.

Ohio, as a result of its splendid local option law, has 200 prohibition towns and three dry counties, and hundreds of saloons have been closed this last year. Texas has pro-

hibition in 130 odd counties, which makes two-thirds of the population, and three-fourths of the area of the state under prohibitory law. Tennessee through her "four-mile law" and its amendments has driven the saloon from every county in the state but twelve.

For the past year the society has been faithfully at work making sentiment through the circulation of literature and many public addresses in favor of an anti-polygamy amendment to the constitution of the United States, and the exclusion of Mr. Reed Smoot from the Senate. The following item from Washington, D. C. shows with what good results their efforts are already rewarded: "Saturday, December 19, was appointed by the committee on Privileges and Elections as the time for Senator Smoot to meet with them in reference to the charges filed against him; instead of appearing before the committee, he took his wife and left for Utah. We have been told that he was recalled by the Mormon church, as that hierarchy is stirred to its depths by the increasing and unceasing protest of the women against Senator Smoot's retention in the Senate."

Subscriptions to Rescue Home Florence Crittenton Building Fund

Mrs. Theodore MacNair	10.00
Miss Annie B. West	5.00
Miss A. C. Haworth	3.14
Miss L. Oldham	1.00
Miss M. M. Carpenter	5.00
Mrs. Kazuko Iwaiya	10.00

34.14

J. K. McCauley,
Chairman Building Committee.



L. T. L. DEPARTMENT.

NATIONAL BADGES.

For all members, narrow red ribbon color of red in national flag. Through the blood of Christ we overcome for "God Home and Native Land."

For pledged members, a small five pointed star, metal, with the design of two mounted national flags crossed and tied with the W.C.T.U. white ribbon, with the inscription of Children's Loyal Temperance Legion in Japanese.

VICTORIES.

Asahigawa.

Early in October at Asahigawa Fifty enthusiastic little folks signed the triune pledge against the three-fold enemy. Miss Smart says, "They mean business."

Azabu. Tokyo.

November 8th at Kasumi Cho, Azabu, Tokyo, *Forty six* hearts rejoiced that they could enlist with Christ to dethrone evil.

These victories encourage us. Let us have others.

NATIONAL EMBLEM.

The small white Chrysanthemum.

NATIONAL SALUTE.

Interpreted is "For God, Home and Native Land."

MOTTOES.

The Japan National L. T. L., Junior Motto is "Tremble, King Alcohol, we shall grow up."

Senior, "The Future is Sure."

WHAT THEY SAY.

The cigaret smoker is sure to become in time a wreck, mentally and physically. The deadly nicotine creeps insidiously into the brain, warping it, deadening it, killing it, and leaving nothing behind but the mere shell of a something that should have been a glorious man.

It is impossible for cigaret smokers to make good railroad men. They

are not the kind of men the Rock Island wants to operate its trains.—General Manager Rock Island R.R.Co.

The company might just as well go to the country lunatic asylum for its employees as to retain cigaret smokers in its employ.—Director of Union Pacific R.R.

We do not hire cigaret smokers. No boy who smokes cigarets for any length of time is as fit for work or play as the boy who does not smoke. Montgomery Ward & Co. Chicago.

Would as leave employ a youth who stole sheep as one who smokes cigarets. One is more to be trusted than the other.—John V. Farwell. Farwell Bros., Chicago., Ill.—*The Crusader Monthly.*

TEMPERANCE EVANGELIST.

We are glad to report that responses to the appeal for a three-years' Guarantee Fund for the support of Mr. Miyama as a Temperance Evangelist are coming in quite satisfactorily. About one-third of the old subscribers have so far responded, and there are a number of new subscribers. *Two-fifths* of the amount needed has up to date (Feb. 12) been pledged. It is earnestly hoped that by the 10th of March the whole amount needed (*yen* 480) will be pledged. We hereby urge all lovers and friends of the Temperance cause to rally to our support. We must have the above amount, if we would continue Mr. Miyama in the field.

Julius Soper for the Committee.

Mrs. Martha A. Guy, Tokyo, has kindly consented to take Mrs. Miller's place as Editress of the W.C.T.U. Dept. in the EVANGELIST and Supt. of Temp. Literature.

The change was made necessary because of Mrs. Miller's return to America in a few weeks for a furlough and her inability to care for the work longer in consequence. Mrs. Guy will assume her duties at once.

Mission Notes.

SOUTHERN BAPTIST CONVENTION.

(From *Gleanings*.)

FUKUOKA.

GLEANINGS;—In reply to your note for experiences during the year 1903, I would say,—

1. The public has given and is giving a more earnest hearing to the gospel.

2. Christians are realizing more fully the privilege and power of prayer, and are more conscious of their responsibilities, both as Christians and as to their unconverted friends.

3. Personal work is somewhat more easy than heretofore. On the train or at their homes, the people are willing to be told the truths of the gospel.

4. In special meetings in which I have taken part during the fall, the attention has been admirable and the results good. Quite a number (about fifty in all) have definitely declared their desire for salvation through Christ, and some few have already made profession of faith.

God is moving the people. Oh, that we had an equipment in some measure commensurate with the opportunity and the needs!

J. W. McCollum.

NAGASAKI.

Our statistics for 1903 indicate that we have made progress along most of our lines of work. Two new churches were organized and the number of baptisms reported is double that of the year previous. There has been a large increase in

church attendance all over the field. On my own field it has been about 100%. We find an increasing willingness on the part of the unconverted to manifest an interest publicly by asking for prayer, remaining to after-meetings, etc. We have not made any progress along the line of self-support. Most of our Churches have been organized during the past two years and there has not yet been time to bring this matter home to them. With our work now fully organized, we are going to try for more progress along this line. There was some increase in the regular contributions this year. Last year there were some special contributions which made the total larger. *E. N. Walne.*

AMERICAN BOARD.

(From *Mission News*)

SHIKOKU.

The sail from Uwajima to Imabari required thirty hours. Buffeted by wind and waves, we were not in the best of trim on our arrival. Indeed, Mr. White thought best to remain in the hotel that evening. But within an hour of our arrival, I found myself in a theatre, and was the last of four speakers, concluding my hour's address at ten P.M. How the people came out in spite of a pouring rain and stayed for three hours in spite of biting cold, was a marvel to me. Their interest must have been very warm. The following night the weather was still colder, there being a flurry of snow, but the audience was also larger. With Mr. White, there were five of us who spoke thirty minutes each. The

Pastor, Rev. B. Tsuyumu, recently back from two years of study in New York, agreed with the Christians in saying that a new spirit of serious inquiry has come over this town. Many things have contributed to this new spirit, not the least of which were the lectures last July by Prof. S. Murakami, the famous Buddhist professor of the Imperial University. These lectures, given also at the same time in Uwajima and Matsuyama, were generally disappointing, especially to the Buddhists. I have been told by several who heard them that they were a proclamation of the need of Christianity rather than a vindication of Buddhism. The night before we reached Imabari, another Buddhist, Mr. K. Shibata, who had been sent by Buddhists to America for an education, where for a time he had lived in a Christian family, and had finally graduated from Yale College, gave a lecture to the Buddhists in which he severely criticised Buddhism as a dead religion and proclaimed Christianity as alone living and powerful. Buddhists must study and imitate Christianity, he said. These two lectures by Buddhists have set the thinkers of Imabari to thinking; hence their new interest in Christian preaching and their attendance for two nights in spite of rain storm and biting cold.

Returning to Marugame with Mr. Tsuyumu, we held two profitable meetings in our preaching place. Mr. Aono seems to be getting a real hold in that hard city, the scene of so many pitched battles between Buddhism and Christianity. I found the Buddhist camp here, too, much broken up by a lecture two or three days before, delivered by another well known priest from Tokyo, Daien Wada, who declared that Buddhists must stop fighting Christianity. Religion at heart is one. The real question is not the triumph of either Buddhism or Christianity, but of religious truth, showing itself in life; Buddhism as a religion is bankrupt;

Christianity has life and power; and these Buddhists must study and appropriate. I am impressed with the liberal mindedness of many of the Buddhist thinkers.

I preached one night on the Relation of Christianity to the Ethnic Faiths of Japan, saying that as Christ said he came to fulfil not to destroy the Law and the Prophets, so Christ comes to the Orient not to destroy the truths of the ancient religions but to fulfil them; I illustrated this by a number of details. This sermon made quite an impression, I was told afterward. One who had heard the lecture by Rev. Daien Wada said that my sermon fitted his like two parts of a seal.

SIDNEY L. GULICK.

OKAYAMA AT THE HOLIDAYS.

THE CHURCHES.

Okayama church is specially prosperous and full of good works. It raises Pastor Abe's salary with the new year and has elected exceptionally good men as deacons, with two of its very best women as deaconesses, a new venture. Pastor Mizoguchi of Takahashi is appealing earnestly for a resident missionary "*jokyoshi de mo*" (even a lady missionary). It's a town of ten thousand people, thirty miles from a railroad, with a large Christian girls' school, a government middle school for boys, and many enterprising citizens, as well as a church with a record to be grateful for. Volunteers are in order.

BIBLE EVANGELISTIC CAMPAIGN.

A business meeting of those interested in the *Seisho Dendotai*, Bible Mission, the one-gospel—one-worker—one-daily-reader plan of personal evangelistic effort which originated in Okayama three years ago, was held the other day and plans laid for 1904. The secretary and treasurer, Mr. Ishii, reported that

work on this plan was carried on during the past year at Kurashiki, Tamashima, and Takaya, as well as in Okayama city. The Bible was read regularly with forty-nine women and thirty-two men and less regularly with fifty students and some twenty-five other inquirers. *Yen* 386.86 was collected for this work during 1903, of which amount *yen* 53.62 was the balance on hand January first of the present year. No other systematic method of work has ever given so large or satisfactory results as this.

BIBLE SALES AND THE Y.M.C.A.

One tangible proof of the success just mentioned and of a general improvement during recent years in the attitude of people toward Christianity is shown in the ten years' report of our local Bible seller, Mr. Niwa, just handed me. The record of his sales reads thus:—

For	1894	...	...	...	<i>Yen</i>	39.99
„	1895	...	...	...	„	51.78
„	1896	...	...	...	„	51.45
„	1897	...	...	...	„	89.51
„	1898	...	...	...	„	84.58
„	1899	...	...	...	„	123.80
„	1800	...	...	...	„	128.80
„	1901	...	...	...	„	210.33
„	1902	...	...	...	„	311.20
„	1903	...	...	...	„	346.45

Much interest is manifested in Y.M.C.A. work. Strong committees have been formed to raise money with which to erect a greatly needed Y.M.C.A. hall. The mayor and other influential citizens take an interest in the project, and unless war chills the ardor and tightens the purse strings, there is good reason to anticipate a successful outcome. A very delightful meeting of persons interested was held recently at the home of a prominent physician and attended by sixteen Japanese gentlemen and one missionary. Pastor Abe and other leading Christians are behind the movement.

MARRIED ON THE MOUNTAIN TOP.

Okayama is somewhat renowned for its unique wedding ceremonies. It is very fond of using January first for such operations.* This year it not only celebrated New Year's day in that fashion, but introduced an innovation by having the ceremony take place on the summit of "Misao-Yama" or "Virtue Mountain." An immense boulder out of which a sturdy pine tree grows afforded a shelter from the wintry wind and brought to mind the suggestive fact that the authorised subject for Court poems this New Year's was the rock. The bride of the occasion was Miss Yoshida, Mr. Ishii's sister-in-law, who for several years past has been the efficient head nurse at the orphan asylum, while the groom was Mr. Yamaguchi, an employee of the American Beet Sugar Company who lives near Sacramento, California, and is now devoting himself especially to evangelistic work among the Japanese laborers. The ceremony performed was by the resident missionary, and another innovation in this latitude, that is, for Japanese weddings, to which the missionary's wife entered no protest, it was followed by the presentation of a fee.

THE OKAYAMA ORPHANAGE.

The asylum has just passed through the best year in its history. Thanks to special gifts by missionaries and churches during December, *yen* 639.32 was spent on clothing for the children, so they are better clad as well as better housed than ever before.

Bright and early New Year's morning just before chapel exercises, a new waif arrived as a suggestive present for 1904. It was a girl some six years of age who was discovered in an old shed on the coast of Kishu and who could tell nothing of herself, not even her name. At the request of the fisher folk near

* See EVANGELIST for Jan., 1901.

by, a widow named Iwasaki Iso took charge of the child until arrangements could be made to send it to this orphanage. So the child was named Ko-iso (Little Iso) and the name of the village in which she was abandoned was given her as a surname. Her full name, therefore, reads in Japanese order Matsubara Ko-iso, and she seems contented to stay with her 255 new brothers and sisters here at the asylum.

A committee of the older boys had charge of the Christmas festivities. They collected *yen* forty-seven for decorations, presents and prizes, resolutely reserving *yen* ten of the amount to be divided between home and foreign missions. The celebration practically lasted from ten A.M. till ten P.M. and included a religious service, dinner, with a large number of guests, athletic sports, and a kinetoscope exhibition. *J. H. Pettie.*



Y. M. C. A.

TOKYO ASSOCIATION BIBLE
INSTITUTE.

Saturday and Sunday, January 30th and 31st, the Tokyo Association conducted its first Bible Institute. This consisted of four meetings, coming at 2 P.M. and 6 P.M. respectively. The program was completed a month in advance. Thorough announcement was made, and a wide interest aroused. Two weeks in advance, word was sent to all pastors in Tokyo and neighboring cities, asking them to make announcements in their churches. Editorial notices appeared in the religious papers, and one or two days in advance notices were inserted in the daily papers. Three thousand programs were printed to use as announcements. A week in advance, representatives from the leading churches and delegates from the student Associations met at the Association building and accepted responsibility as an Invitation Committee, taking supplies of programs and posters. Postal cards were sent to the missionaries in Tokyo and vicinity, asking their cooperation in bringing the Institute to the attention of young men.

The program was strong throughout and was given as follows: Saturday afternoon; "Why Should Young Men Study the Bible?" Dr.

Y. Honda; "A Study in St. John," Rev. T. Miyagawa. Saturday evening; "The Bible in the World's Literature," Prof. S. Uchigasaki; "A Study in the Life of Christ," Rev. K. Kosaki; Sunday afternoon; "A Character Study of Joseph," Rev. F. Matsunaga; "The Bible and Human Progress," Rev. T. Miyagawa; Sunday evening; "A Study in Job," Rev. J. Takagi; "The Bible the Sufficient Basis of Morality," Dr. K. Ibuka.

The total attendance at the four meetings was over 900, a good record for meetings on purely Biblical topics. According to printed suggestions, many of the young men came with Bibles and note books and made good use of both. In order to give the young men wishing to do so an opportunity to enter some class, as complete a list as possible was made of young men's Bible classes in Tokyo, over ninety classes being thus tabulated; giving leader, place, hour, course and language of each. The addresses were all taken in short-hand and will be issued in a neat booklet to be retailed at about 10 *sen*, for which one hundred paid orders were received during the Institute. The Institute will probably be made an annual affair.

EXTRACTS FROM ASSOCIATION TEACHERS' LETTERS.

The following are extracts from letters which show the opportunity

for Christian work among students in government schools and how well the Y. M. C. A. teachers are improving it:—

"My student Bible classes seem on the upward trend, the attendance being larger yesterday than at any time since you were up here. The class Sunday morning opens now with singing, into which all enter heartily. After that a selected psalm is read in Japanese by Mr. Ishikawa. Then the regular study in St. Mark. I am taking this method to introduce the students to the Psalms and to cultivate a liking for them.

The working of the Holy Spirit is evident; the questioning on the part of the class probes down to realities; the ears of the class are being opened to catch explanations of spiritual truth more quickly than before.

A definite and unequivocal answer to prayer came last week, when the director unsolicited said he would visit the teachers' Bible class. I know you will rejoice with me." C. C.

"About fourteen men have joined our circle, and the conditions of admittance were that they must be willing to pray with us and work with us for the spread of Christianity among the students of our school. Some of them are baptized Christians of more or less length of experience, some are intending soon to be baptized, and some are among those who are Christians at heart but do not yet see the necessity of baptism. There are two or three more whom I know will be with us very soon. I can write in glowing terms of this because I had little or nothing to do with it. I put a bug or two in the ears of one or two students and then let them work it out with —'s help, simply keeping my hand on the thing, to be sure it was coming out all right.

I had sixty at my second Bible class meeting and sixty-two at the last one, last Wednesday.

Sometimes I feel as though this was too big a field for me, but God helping me, I'll do all I can. I hope He will give His spirit in large and abundant measure to these boys who are taking this stand as Christians."

P. S.

"Have just come back from the little church where four of my Bible class boys were baptized. My heart rejoices in the victory for Christ. Three of them are recognized leaders, one of them the finest man among the boys of the three lower classes. One of them is the student who lives with me. How I have prayed for him, and talked to him! Talking of my own is weak and insufficient, but the prayers go up to God, and He, in His own good way, has accomplished the work.

"The man who comes here next year will have a nice nucleus to work with. I've asked God for four more before I go. Help me in prayer.

"Of late I have taken exercise. I'm trying to get back into my old form at hand-ball. The boys think it a great game. I feel that every week finds me with greater influence among the boys. Last Tuesday we had seventy-nine out to one afternoon class at my house. Oh for power to help these fellows! I never in my life before really knew how weak I am in the presence of doubting minds.

"My present program outside the school is as follows:

Sunday, 9-10 Class for students over sixteen years old in which I talk to them on vital subjects. This seems to be succeeding well.

Monday, 1-2 Class in English for Christian students. 2-3 Fourth year Bible class.

Tuesday, 2-3 Talks on great men.

Wednesday, 2-3 Class in advanced composition and conversation. 2-4 First year Bible class.

Thursday, 2-3 Singing class. 3-4 Second and third years Bible class.

"I do not see how I could drop one of these classes. And I'm so glad to be able to help the boys. Many have come to talk privately about Christianity, and I think the most of them are seriously concerned." A. C.

"Harvest time has come after the seed-sowing of J. G. and myself. On Nov. 22nd, the dear Lord sent R. G. to us with eleven Christian boys from his Chu Gakko and Koto Gakko. They spoke to some of my boys about spiritual things, and since then *four boys for sure, nine more probably, are Christ's.*

Rev. A. told them about the necessity of first receiving baptism and joining a church. The boys (one especially, poor fellow!) shrink at the thought of this, but yet are facing the problem manfully. Most of them, think their parents would not *publicly oppose*, but they fear what friends may do.

Just at this point I was interrupted by the coming to my study of one of the semi-doubtful boys, and I have had him read many passages from the Bible and have told him very much the last two hours. He said for a few months he and another boy had considered it, and when G. was here they fully decided. I really believe after what he has said, that nine at least of the boys are really accepted of God. May God use me to deal with them wisely." M. S.

STUDENT EVANGELISTIC BAND.

During the January vacation two members of the Tokyo University Association and one member of Meiji Gakuin Association spent ten days on an evangelistic tour through the educational centers of Koshu and Shinshu. The audiences, numbering in all several hundred, were composed almost exclusively of government school students, who frequently stayed after meetings to ask questions about Christianity. They were impressed

by the fact that University men were so zealous for their faith that they were willing to spend their vacation and brave the cold weather in order to preach to younger students. The trip helped the churches and Christian workers in the five towns visited, and also reacted very beneficially upon the speakers themselves and upon the Associations they represented. It is to be hoped that a great deal more of this kind of work may be promoted in various districts in the future.

ASSOCIATION SECRETARIES' CONFERENCE.

During the first week of January the secretaries, both local and national, spent several days in Tokyo in earnest conference. Secretaries Nishikawa of Kobe; Yoshizaki of Kyoto; Sumi of Yokohama; Niwa and Takai of Tokyo; and assistant secretaries Morise and Takenouchi, and Messrs. Fisher, Gleason, N. W. Helm, V. W. Helm, Hibbard and Phelps, were in attendance. The chief topic of discussion was the program and preparation for the World's Federation Conference. Other questions considered were: "How to Make the Most of the Visit of a Secretary," "Financial Canvasses," "What Things Appeal to Young Men which we may Use in our Work," "Evangelistic Meetings," "Work among Soldiers." It is one of the most gratifying facts of the past year that the number of Japanese secretaries has grown from two to five; and under the scholarship plan, at least one man will be receiving training for the secretaryship at Tokyo Association during the present year.

DIRECTORY OF BIBLE CLASSES IN TOKYO.

The Tokyo Association has just published a directory of young men's Bible Classes in Tokyo, compiled by Secretary Hibbard. The chief purpose of this directory is to enable Christian

workers to recommend appropriate classes to students and young men who wish to study the Bible. According to this directory, there are ninety-three distinct classes for young men; of these thirty-four are conducted in the English language, nine in English and Japanese, one in German, and the remaining forty-nine in Japanese. The list of time of meetings shows that there are classes every day of the week, so that the convenience of all classes and conditions of men may be suited, but 47 of them meet on Sunday. Forty-two classes are taught by Japanese and fifty-one by foreigners. As far as the subjects of study are specified, only six are in the Old Testament; forty-seven are in the Gospels and five in Romans. It would be greatly appreciated if any omissions or errors which may be found in this directory were made known to the secretaries of the Tokyo Association. The directory may be had free upon application.

NOTES.

The outbreak of the long-expected and inevitable war with Russia will, of course, have considerable effect upon mission work in many ways. It will, for instance, draw away from churches and schools many active members who will be employed in various services in connection with the war. It will seriously distract attention from religious and spiritual affairs to secular and military matters. This distraction will apply both to believers and to inquirers. The war may also have the effect of diverting financial interests from religious work. There seems to be no doubt that the war will seriously interfere with the usual and ordinary phases of Christian work throughout the Empire and even abroad.

But there are also splendid opportunities for unusual and special phases of Christian activity. Those left

behind by loved ones who have gone off on public service will need and appreciate attention. There will be excellent opportunities for Christian benevolence, to be manifested by material aid and spiritual consolation. There will probably be, as in previous wars, special privileges for Christian ministers to act as "Chaplains." Assistance to the Red Cross Society will afford opportunities to minister to the sick and wounded of both combatants. There will be many Christian soldiers who can prove their loyalty to both their political and their spiritual Lords. Thus, while one immediate effect of the war may be to distract attention from the ordinary Christian work, it will really result only in a transfer of activity to extraordinary fields.

A WARNING.

TO WHOM IT MAY CONCERN.

A young man, about 26 or 27 probably, calling himself Tomita Ryoichi, and having on his card "Kagoshima Ken Shizoku", is roaming about the land, seeking whom he may devour. He has already done some devouring, and this note is to warn against him, and to try to prevent his further depredations. His story of being crushed by the cars while tending a switch; his fairly well-to-do air; his general familiarity with Christian work; his own profession of recent repentance, &c., &c., are all calculated to "deceive the very elect". And some of them have been a trifle beguiled,—as we are forced modestly to admit! But suffice it to say that he is a stranger to beware of, and to be not trusted in the least. A ride in the Black Maria would be the most suitable way to help him. It would not be his first experience, but that experience seems to have done him no good.

H. B. Newell.

PERSONALS.

The death of Dr. F. W. Harrell, formerly a missionary and teacher in Japan, is announced to have occurred Jan. 10. Mrs. Harrell is a daughter of Rev. and Mrs. J. H. Ballagh, of Yokohama. We offer condolences to all the friends of the deceased.

Arrived, per S.S. "Siberia," at Yokohama, Jan. 25, Rev. J. C. C. Newton, D.D., wife and daughter, (M. E. South), of Kobe; and Miss A. E. Garvin, (Pres. North), of Osaka.

Departed from Yokohama, Jan. 30, per S.S. "China," Mrs. Geo. Gleason, (Y.M.C.A.), of Osaka, on a short trip home for treatment by an oculist.

Departed from Yokohama, Feb. 12, per S.S. "Iyo Maru," Rev. Geo. E. Albrecht, D.D., (Cong.), Kyoto; and Mrs. J. W. Frank, Yokohama, Miss A. L. Forrest, Nagoya, and Miss Laurence, formerly of Nagoya, now of China,—all of the Meth. Prot. Mission.

Departed from Yokohama, Feb. 9, per S.S. "Doric," Mrs. A.D. Gordon and Miss Gordon, (Cong.), Kyoto, on a short trip to the U.S.A.

Rev. A. A. Bennett, D.D., of Yokohama, has been delivering, by request, a course of 10 lectures on Missions at the Newton Baptist Theological Seminary.

Rev. & Mrs. E.C. Fry of the A.C.G. mission have returned to Japan and recently opened a new station at Utsunomiya, Tochigi Ken, which will be their address hereafter.

There is announced for the twenty-fifth instant, the marriage of Margaret Emma Osborn Cleaver, M.A., M.D., of the Margaret Williamson Hospital, Shanghai, and Frederick Parrott, Esq., of the British and Foreign Bible Society, Kobe.

The Mitsui Family have presented seventy-five thousand francs to the Paris University in connexion with the class established in the University for the study of Japanese civilization.

Japan Mail.

THE JAPAN EVANGELIST

EDITOR:—Ernest W. Clement,

29 Sanaizaka Machi, Ichigaya,
Ushigome Ku, Tokyo, Japan.

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single copies „ yen .20
ABROAD, one year „ . . . 4s. or \$1.00
single copies „ . . . 6d. or \$.20

Back volumes, bound in silk, yen 2.50 or \$1.25
Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	6 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

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The Hymnal Committee desire to call attention to the fact that the hymns contained in the new book are covered by copyright and may not be printed in other hymn collections without permission.

Supplement

TO THE

JAPAN EVANGELIST

MINUTES OF THE THIRD GENERAL MEETING OF THE STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS IN JAPAN.

The third general meeting of the Standing Committee of Cooperating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association in Kanda, Tōkyō, on January 13th, 1904. Twenty-four representatives from nineteen missions were present. (See appended list.)

The meeting was called to order at ten o'clock A. M. by the chairman, Rev. A. D. Hall, D.D. Rev. H. K. Miller conducted the devotional exercises.

The chairman then made a few remarks, thanking the Committee for the honor done him in his appointment and expressing the confidence that the meeting would be of similar importance to those of previous years.

Following this, the secretary stated that he had carried out the instructions of the Committee in the matter of publishing and circulating the minutes of the last meeting, and had informed the foreign secretaries of the Y. M. C. A. of the Committee's action inviting them to participate in its work, but that the invitation had not been accepted.

He announced the several changes that had taken place in the personnel of the Committee, including the addition of one new member, representing the agents of the Bible Societies. He also presented a number

of communications: one from the Student Volunteer League; one on the subject of comity between representatives of two of the missions connected with the Committee; one from the Council of Missions, Presbyterian and Reformed, recommending the preparation of a union Sunday-School hymnal, and another from the same body proposing certain arrangements for facilitating the study of the Japanese language by missionaries and others.

The treasurer's report was then presented by Rev. J. L. Dearing, D.D. as follows:

Dr.	Yen.
To Traveling expenses of members in attendance at annual meeting, 1903...	106.74
To Printing "Christian Movement" ...	274.00
To Editorial expenses of the same... ..	11.51
To Printing statistical blanks... ..	2.50
To Printing postal cards for the catalogue committee	3.90
To Printing minutes of annual meeting...	10.00
To Sundry printing and postage	11.23
To Balance... ..	245.68
Total	665.56

Cr.	Yen.
By Balance brought forward... ..	321.50
By Donation from Rev. E. K. McCord...	2.00
By Donation from the mission of the American Christian Convention ...	5.00
By Pro rata assessment of about twenty yen for seventeen full members	337.06

Total 665.56

M. N. Wyckoff, D. Sc., and Rev. G. F. Draper were appointed a committee to audit the treasurer's accounts.

The executive committee offered its report through the secretary to the following effect:

a. That Rev. B. C. Haworth, D.D. had been appointed a member of the catalogue committee in place of Mr. G. Braithwaite, resigned, and that

the committee had been enlarged by the addition of Rev. H. H. Guy, Ph.D;

b. That the chairman had been requested to prepare an address to be delivered at this meeting of the Standing Committee and had signified his consent;

c. That the proposal made last year to throw open the meetings of the Committee to the public was disapproved, except for the session set apart for the chairman's address;

d. That the price of the annual Record ("Christian Movement") had been made the merely nominal one of ten *sen* per copy, and that ten copies each had been furnished free to members of the Committee;

e. That Rev. D.C. Greene, D.D. had been asked to prepare the Record for the current year and empowered to make such changes in its character, to render it properly homogeneous, as in his judgment should seem desirable; and further, that the committee had decided to recommend for the Record: first, the appointment of a publishing agent who should relieve the editor of all business details; and second, the preparation of a general mailing list for free copies, which should include amongst others the secretaries of the Boards represented by missionaries on the Committee, and also certain of the religious journals in America and England;

f. That the proposal to reorganize the Tokyo-Yokohama missionary conference was disapproved for lack of sufficient assurance of a desire for it on the part of the local missionary community; and finally,

g. That with the concurrence of the Evangelical Alliance and the foreign secretaries of the Young Men's Christian Association a request had been sent to the Barrows Lectureship Committee of the University of Chicago for the extension of the Lectureship to Japan, and that a response had been received which would appear

in the report of the committee on speakers from abroad.

Dr. D. C. Greene, reporting for the committee on Christian literature, said that the only call for effort on the committee's part had seemed to be in the direction of the proposed literature catalogue, and that this work was in the hands of a special committee which was prepared to render a special report. Rev. H. H. Coates then presented this special report, which was in substance as follows:

The preparation of a catalogue of Christian literature such as would embody a series of comprehensive critical reviews of the books and tracts now in circulation in Japan was the work which the committee understood had been assigned to it. Seeing, however, that for a few busy men to attempt such an undertaking unaided would tax their time and strength unduly, it was decided to seek the coöperation of the missionary community at large. Accordingly a circular letter was sent to about two hundred missionaries in the hope that some or all of them would be able to help in furnishing the desired material. Encouraging replies were received from a considerable number, but the response was not nearly so general as was expected. More than this, the committee was confronted by the question, how much criticism pro and con it would be safe to indulge in in a piece of work intended for a constituency such as the Standing Committee represented. And yet the practical value of a set of reviews, which failed to give an impartial judgment as to the merits of any work considered seemed more than doubtful. In any case it became necessary for the committee to set narrower limits to its purpose and to be content with a result less elaborate than that first contemplated.

It came to be seriously considered, moreover, whether after all it might not more properly fall within the province of the Christian publishing houses to do this work. It was found on consulting these parties that they were quite willing to incorporate in their several firm catalogues descriptive notes in English of each of their publications, which would enable the reader to reach fairly accurate estimates concerning them as to contents scope, purpose, etc., and that they would furnish as many copies as might be needed of their catalogues, uniform in size and thus suitable for binding up together, the expense of binding to be met by the Standing Committee.

It was stated that catalogues of this descriptive character would be issued shortly by the Kyobunkwan (Methodist Publishing House), Keiseisha, Christian Endeavor Society, Y. M. C. A., Salvation Army, Toki-washa, Church Book Store and the Book and Tract Society, and that in addition a catalogue of the British, Scotch and American Bible Societies' publications would be available. The incorporation of an appendix containing a list of the publications no longer in print was also suggested. It was stated further that the reviews already received in response to the committee's request would be placed at the disposal of the respective publishers.

The committee felt confident that the issuance of a catalogue of this composite character would in a considerable measure meet the need which had led to their appointment; and they accordingly recommended coöperation with the publishers on the part of the Standing Committee in the bringing out of such a volume.

This recommendation was adopted and the incoming Committee on Christian literature was authorized to carry it into effect. A question was raised in the discussion as to the scope to

be given to the proposed combination of catalogues, i.e., as to whether or not still other collections than those mentioned should be incorporated in it. The decision of this question was referred to the same committee.

The Rev. G. F. Draper, reporting for the committee on coöperative evangelistic work, stated that the chairman, Rev. E. H. Van Dyke, had been obliged to leave suddenly for America and was therefore unable to make the report; that in his absence only a verbal statement could be given, to the effect, namely, that while for the special activities of the committee as such no need had arisen, the union effort put forth by the Protestant missionary community in general at the time of the national exposition held in Osaka might properly be referred to as illustrating the practicability and value of coöperation along this line.*

The report of the committee on speakers from abroad was given by the chairman, Dr. J. L. Dearing, and was in substance as follows:

The work of the committee during the past year has been mainly in connection with the visit of President Charles Cuthbert Hall, who came to Japan from India after completing his services there as the third in the series of Barrows lecturers. Invitations had been sent to Dr. Hall from individuals in China and Korea, urging him to visit those countries on his way back to America; but in view of the representative character of the Standing Committee and the size of its constituency, he decided to give all his remaining time to Japan, the lectureship committee in Chicago cordially concurring in the decision. He arrived on March 2nd and left for the United States on April 10th.

* For full details regarding this union effort see a pamphlet prepared by Rev. T. C. Wiinn, entitled "A Review of the Evangelistic Work carried on at the Fifth National Exhibition at Osaka, Japan."

During this time he made fifty-nine addresses in nine different cities, besides granting many personal interviews and attending numerous receptions and social functions. The arrangement of his itinerary was in the hands of the committee, why were materially assisted, however, by local committees in the several places reached. The success which attended the lectures and their great interest and timeliness are known to all and need no further emphasis. The May (1903) number of the "JAPAN EVANGELIST" contained a full report of the visit, including the opinions of many individuals.

The united appeal to the University of Chicago made by the Standing Committee and the Evangelical Alliance, urging that steps be taken to regularly include Japan within the scope of the lectureship, elicited the following response from Prof. G. S. Goodspeed, the secretary of the University Committee:

"*****We most cordially and heartily appreciate your invitation. ***** The serious difficulty, however, is that our endowment is not sufficient to meet the expense involved. Our lecturers already feel that the sum which we are able to give them, namely, the interest on \$20,000, amounting, if we send out a lecturer every three years, to \$3,000, is hardly sufficient for the total expense involved in the trip, and we do not exactly see how we could call upon them to repeat the lectures in Japan under these conditions. The only possible way of accomplishing it would be to send the lecturers alternately to Japan and India. That is certainly worth considering. If in some way funds could be raised in Japan to compensate the lecturer for this further service, it would greatly please us, and would remove the only obstacle in the way. We would be glad to hear from you further on the subject.*****"

Other speakers from abroad have visited Japan during the year, but have been otherwise provided for; so that the services of the Standing Committee on their account have not been required. It is likely that during the coming months there will be further opportunity for the Committee to aid in bringing expected speakers within reach of Japanese audiences, which are so ready and eager to give a hearing to the man with a message.

Further action regarding the lectureship extension was referred for consideration and a report later in the day to a committee consisting of Dr. D. C. Greene and Revs. G. W. Fulton and W. E. Towson.

Dr. M. N. Wyckoff made a brief statement with regard to the educational work carried on during the year, referring in the course of it to an extended paper on the subject now in course of preparation by the Rev. A. Pieters and designed for publication in the forthcoming Record. Rev. J. H. Pettee, D.D., then reported in respect of eleemosynary work, giving the substance of a paper he had prepared for the Record and which would be placed in the editor's hands at the close of the meeting. The following recommendation was offered by the committee, namely, that a census of schools and charities in Japan be prepared by the incoming committee on educational and eleemosynary work, should the necessary data be obtainable, and that the Standing Committee authorize the publication of the same. The recommendation was adopted.

Statements were made by Drs. D. C. Greene and J. H. Pettee and the secretary on behalf of the committee on statistics. The serious accident that had befallen the chairman of the committee, Rev. H. M. Landis, was alluded to in explanation of his absence from the meeting and the fact that a formal report was not ready for

presentation, though a full supply of material for one had been collected at the time the accident occurred. Reference was also made to an elaborate statistical map, which Mr. Landis had been chiefly instrumental in preparing under authority from the Missionary Conference of 1900, and which was now ready for publication, but could not be brought out for lack of the necessary funds. It was decided that this map should be issued as soon as possible on such terms and through such agency as the executive committee, to whom the matter was referred, might be able to secure. The completion and publication of the statistical tables was referred to the incoming committee on statistics.

The recommendation received from the Student Volunteer League was taken up at this point. It appeared over the signatures of Messrs. V. W. Helm and Gilbert Bowles and was to the following effect:

In view of the great importance of having the work of missions brought before the increasing number of tourists coming to Japan, to the end that those who desire to inspect it, but whose overcrowded travel schedule does not enable them to seek it out single-handed, may be afforded the opportunity, it was suggested,

a. That a pamphlet be prepared giving the achievements, present condition and outlook of Christian work in Japan, the statement to be striking, convincing and sufficiently picturesque to command attention, but thoroughly accurate, and the pamphlet sufficiently artistic that one would wish to carry it home as a souvenir;

b. That as to the method of getting such a pamphlet into the hands of tourists, the possibilities of this being done on the trans-Pacific steamers be considered; or, if this method should prove impracticable, that the aid of the mission agencies in Hon-

lulu be secured for bringing the matter to the notice of passengers at that port; and for other steamship lines that the attempt be made at the points of departure or arrival; and

c. That some one missionary in each of the larger cities be specially commissioned to give to tourists visiting his city information concerning the local work, and likewise the opportunities for seeing it. (The names and addresses of such persons might be included in the pamphlet, so that any desiring to do so could call upon them. Certain missionaries in cities largely visited by travelers are now doing a valuable work of this nature, and are reaping material benefits therefrom. Such results might be greatly increased if the effort were extended and carefully systematized throughout the country.)

After discussion, the proposal contained in this paper was referred to the executive committee with instructions to examine into its practicability and to carry it into effect, should the way be found clear for doing so.

The appeal for advice from the Standing Committee in the matter of missionary comity was referred to the incoming committee on coöperative evangelistic work with authority to act and to reply directly to the parties concerned.

The recommendation from the Presbyterian and Reformed Council regarding the preparation of a union Sunday-School hymnal was received with favor, and it was decided to urge the Hymnal Committee to consider the expediency of undertaking the preparation of such a book at an early date.

The second recommendation of the Council, namely, that regarding the establishment of a school in some central locality for the study of the Japanese language under the most favorable conditions and auspices, was considered and approved, and a com-

mittee consisting of Drs. D. C. Greene and M. N. Wyckoff and Rev. H. H. Coates was appointed to examine into the matter and report at the next meeting of the Standing Committee, presenting at that time, in the event of a favorable conclusion, detailed plans for the establishment and operation of such a school.

The Methodist Publishing House was on motion invited to undertake the agency for the publication and circulation of the forthcoming Record, and the executive committee was requested to prepare the proposed mailing list for the same.

The following action was taken regarding the school for foreign children recently started in Tokyo:

Resolved, that we express our deep interest in the Tokyo School for Foreign Children and heartily endorse this noble effort to provide educational facilities for the children of foreigners resident in Japan; also that we appoint three of our number to visit the school, examine its course of study and its general work and report to the executive committee with authority to publish.

Revs. W. E. Towson, H. K. Miller and J. L. Dearing, D. D., were appointed on this committee.

The privileges of the floor were on motion extended to those members of sub-committees who are neither full nor corresponding members of the Standing Committee. This action was taken by way of supplement to the action of last year inviting these brethren to be present at all meetings of the Committee.

At one o'clock after the appointment of a committee on nominations, consisting of Revs. H. H. Coates, H. K. Miller and J. H. Pettee, D.D. the Standing Committee was adjourned, with prayer by Rev. A. T. Howard, to meet again in public session at half past two to listen to the address by the chairman.

On reassembling at the call of the Vice-chairman, Rev. G. F. Draper, the address of Dr. Hail was announced and was delivered before an audience consisting of the members of the committee and many others. His subject was "Christianizing a Changing Civilization". At the close of the address an appropriate response was made from the chair, after which the Rev. W. P. Buncombe offered prayer and the public session came to an end.

A short interval followed and the Committee was again called to order for the transaction of business.

The following report regarding the Barrows Lectureship was then offered and on motion adopted:

Whereas, information has been received from the authorities of Chicago University that the income of the Haskell foundation is insufficient to enable them to regularly include Japan within the scope of the lectureship; therefore,

Resolved, that we earnestly request the managers of the missionary societies working in Japan to arrange with the University authorities for some plan by which the scope of the lectureship may be so extended as to regularly include this country along with India.

The advisability of inviting representation on the Standing Committee by the foreign Christian teachers in government schools was referred to the executive committee with power.

The following nominations were then presented to the Committee and on motion approved, and the secretary was directed to cast the vote for the list as a whole, namely:

For Chairman, Rev. W. E. Towson;
 Vice-chairman, F. Parrott, Esq;
 Secretary, Rev. T. M. MacNair;
 The Committee on Christian Literature, Revs. D. C. Greene, D.D., B. C. Haworth, D.D. and A. T. Howard;

For The Committee on Coöperative Evangelistic Work, Revs. A. D., Hail, D.D., H. H. Coates, G. W. Fulton, H. K. Miller, F. W. Voegelien, G. Binford and A. D. Woodworth;

„ The Committee on Speakers from Abroad, Revs. J. L. Dearing, D.D., S. P. Fulton, D.D. and C. M. Myers;

„ The Committee on Educational and Eleemosynary Work, Revs. J. H. Pettee, D.D., and W. E. Towson, M. N. Wyckoff, D. Sc. and Miss M. A. Spencer;

„ The Committee on Statistics, Revs. J. H. Pettee, D.D., W. P. Buncombe, S. M. Hamblen, H. M. Landis, and D. S. Spencer;

„ The Executive Committee, Revs. D. C. Greene, D.D., J. L. Dearing, D.D., G. F. Draper, F. E. Hagin and T. M. MacNair.

The auditing committee reported that they had examined the treasurer's accounts and had found them correct.

The thanks of the Committee were on motion extended to the Young Men's Christian Association for its courtesy in granting the use of its parlors for the meeting of the day.

The secretary was directed to have the minutes incorporated in the forthcoming Record and to offer them for publication in the "JAPAN EVANGELIST."

The treasurer was authorized to draw upon the coöperating missions up to the limit of *yen* five hundred for such sums as may be required for the work of the ensuing year in addition to the surplus remaining over from the year just ended.

The executive committee was empowered to fill vacancies, should any occur in the several sub-committees, and was directed to make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January, 1905.

After the reading and approval of the minutes, the meeting adjourned

with the singing of the Doxology, followed by prayer and the benediction by Dr. D. C. Greene.

T. M. MacNair
Hon. Sec.

ROLL OF THE STANDING COMMITTEE AND OF THE COOPERATING MISSIONS, JANUARY, 1904.

American Baptist Missionary Union,
Rev. J. L. Dearing, D.D. * (F),
Rev. H. Topping (F),

American Board,
Rev. D. C. Greene, D.D. * (F),
Rev. J. H. Pettee, D.D. * (F),

American Christian Convention,
Rev. A. D. Woodworth * (C),

Bible Societies,
F. Parrott, Esq. * (C),

Christian Church,
Rev. F. E. Hagin * (F),

Evangelical Association,
Rev. F. W. Voegelien * (C),

Methodist-Canadian,
Rev. H. H. Coates * (F),
Miss M. A. Robertson * (F),

Methodist Episcopal-U. S. A., North,
Rev. G. F. Draper * (F),
Miss M. A. Spencer * (F),

Methodist Episcopal-U. S. A., South,
Rev. W. E. Towson * (F),

Methodist Protestant,
Rev. E. H. VanDyke (F),

Presbyterian-Cumberland,
Rev. A. D. Hail, D.D. * (F),

Presbyterian-U. S. A., North (East Japan),
Rev. T. M. MacNair * (F),

Presbyterian-U. S. A., North (West Japan),
Rev. G. W. Fulton * (F),

Presbyterian-U. S. A., South,
Rev. S. P. Fulton, D.D. * (F),

Reformed-Dutch (North Japan),
M. N. Wyckoff, D. Sc. * (F),

Reformed-Dutch (South Japan),
Rev. C. M. Myers * (C),

Reformed-German,
Rev. H. K. Miller * (F),

Society of Friends, Scripture Union, etc.,
Rev. G. Binford * (C),

United Brethren,
Rev. A. T. Howard * (C),

*—Present at the meeting.

(F)—Full member.

(C)—Corresponding member.

There were present also as additional members of sub-committees,

Rev. W. P. Buncombe, Church Missionary Society,

Rev. S. M. Hamblen, American Baptist Missionary Union, and

Rev. B. C. Haworth, D. D., Presbyterian, U. S. A., North (East Japan).

OUTLINE OF DR. HAIL'S ADDRESS.

Advantages of regarding Christian work in Japan as that of the regeneration of its civilization.

(1) Such a view of it serves to supply definiteness of aim, at least in a negative kind of way.

(2) It serves to differentiate the work here from that in other lands. It makes it to differ from that of work among nature peoples, and among nations with a stagnant civilization.

(3) It stimulates the sympathetic study of the civilizations, the elements that have made it and that are changing it.

(4) Another reason is found in the fact that the problems of this, as of every other, civilization are ultimately solveable only by the principles of the religion of Jesus.

(a). The problem of her supremest duty to her neighboring Asiatic nations.

(b). The transition of her family life to a Christian, that is, purely monogamic basis.

(c). The problems involved in the rapid growth of her great, and especially her commercial cities, such as,

(1) The articulation of school and home life.

(2) The moral surroundings of young mens and laboring classes, in boarding houses, etc.

(3) The incidental evils of the factory system.

(4) The question of women in factories and child labor.

(5) Pauperism, prostitution and other evils.

(5) Christian work in Japan considered in this light, helps to create a healthy sense of responsibility for the faithful prosecution of Christian social service. The sources of such responsibility are,

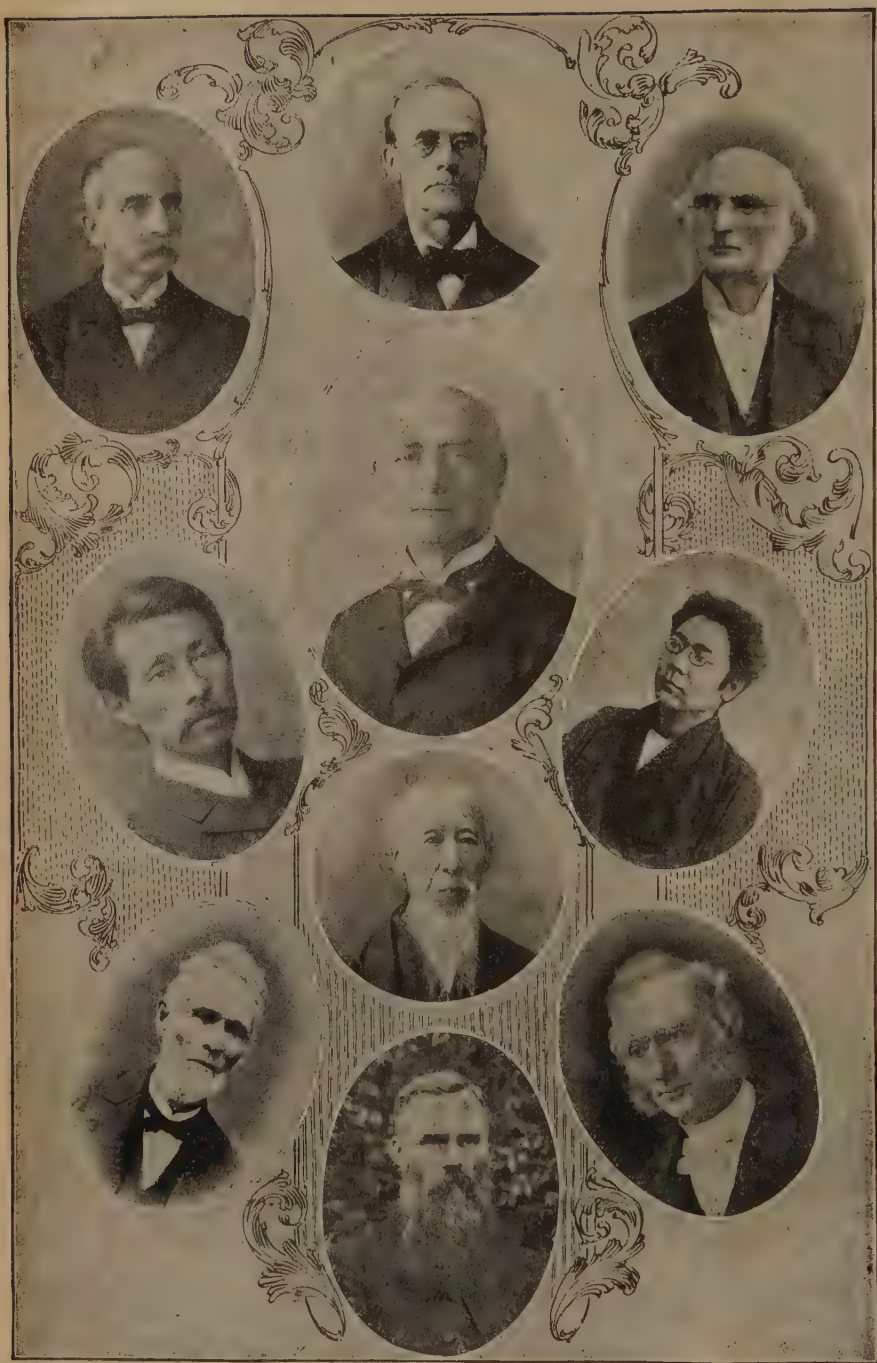
(a). The energizing effect of faith in the adequacy of the Gospel for the accomplishment of this aim.

(b). Another source is in the fact that the evils in this civilization are the voice of the Holy Spirit to the Christian forces in this land.

(c). Still another source is found in the fact that such service is the divinely ordered way of the highest self-realization.

(d). This sense of responsibility is developed, also, by the fact that it is by the application of the Gospel to the evils of this civilization that furnishes it with one of its best apologetics.





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TRANSLATORS OF THE BIBLE INTO JAPANESE.

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THE OLD GOSPEL IN NEW JAPAN.

CHAPTER III.

Period of Foundations (1873-1883.)

THIS period was ushered in under most encouraging circumstances, and continued to fulfill the promise of its beginning. The opening year (1873) was the first one of the Gregorian, or Christian, calendar to be officially recognized. It was also the year, as already noted in the preceding chapter, in which the edicts against Christianity were removed from the bulletin-boards; so that the government no longer officially branded the Christian religion as an "evil doctrine." This step was taken in accordance with the cabled advice of the Iwakura Embassy, while still in Europe. And in the fall of that year this Embassy returned from the trip abroad and at once began to recommend a more liberal and progressive policy. It is true that there were attempts, abortive but costly, like the Saga and the Satsuma rebellions (1875 and 1877) to check this progressive policy. But in general it maintained itself throughout the period and made its influence manifest in marvellous transformations in society, business and admin-

istration. The promise of 1878 to establish Prefectural Assemblies was carried out in two years; and these assemblies became training schools in local self-government and political science. And it was in 1880 that new codes modeled somewhat along the lines of the codes of Christendom were promulgated. In 1881 the promise of constitutional government was made; in the following year political parties began to be organized. All these reforms were for the purpose of bringing Japan more in touch and sympathy with Christian civilization, and served to dissipate prejudice against the Gospel.

This period was also one of large increase in the number of missionaries, as well as in the number of missionary societies represented. The year 1873, according to Dr. Verbeck, is "remarkable for having witnessed the arrival of by far the largest number [29] of missionaries that ever came to Japan in any one year, either before or after."² This great increase practically doubled the number of missionaries and of missionary societies. The year 1877 is another star year with an increase of 20 new missionaries. A list of names may not be particularly interesting; but it may be unusually instructive; and the list of Christian organizations entering Japan during the decade under consideration includes the following twenty-one names:—

¹ As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

² Written in 1883.

1873. Methodist Episcopal Church [North]; Methodist Church of Canada; Russian Orthodox Church; English Society for the Propagation of the Gospel; Seamen's Union; and the American Baptist Missionary Union, taking over the work of the American Baptist Free Missionary Society.

1874. Edinburgh Medical Missionary Society; the United Presbyterian Church of Scotland; and American Tract Society.

1875. National Bible Society of Scotland.

1876. British and Foreign Bible Society; American Bible Society; the Evangelical Association of North America; and London Religious Tract Society.

1877. Cumberland Presbyterian Church of North America.

1878. Evangelical Alliance.

1879. English Baptists and [German] Reformed Church of the United States.

1880. Methodist Protestant Church of America and Young Men's Christian Association.

1882. Scripture Union.

At the close of 1872 there were only 31 missionaries on the field; just ten years later there were 145. It is scarcely necessary to add that such a tremendous increase in the number of missionaries and the kinds of Christian activity gave a mighty impulse to the work and great encouragement to the workers.

Another foundation, of the greatest importance to Christian work in Japan, was laid during this period in the translation of the Bible. At the Yokohama Conference in 1872 a Translation Committee (for the New Testament) had been appointed; it began its labors in 1873 and completed them in 1880. In the meantime, however, Rev. Nathan Brown, D.D., had completed what may, for the sake of convenience, be called a Baptist version of the New Testament. In 1878 a Translation Com-

mittee for the Old Testament was appointed at a "delegate convention" of Protestant Missionaries in Tokyo; but this committee did not complete its labors till 1888, in the next period. Since, however, the largest part of the translation work was done in the period under consideration; since three Bible Societies, two Tract Societies and the Scripture Union began work in Japan in the same period; and since tracts, books and magazines began to be circulated, it seems quite proper to call this a period of foundations in Japanese Christian literature.

This was also pre-eminently a period for laying foundations in the very important work of Christian education. In 1874 Rev. S. R. Brown, D.D., opened in Yokohama the first theological class, composed of some of the present leaders of the Christian Church in Japan. In the same year Graham Seminary (Presbyterian), now well known as Joshi Gakuin, was established in Tokyo. The next year is the date of the founding of the Doshisha in Kyoto, Kobe College (Female) and Ferris Seminary, Yokohama. In the following year (1875) Miss Kidder established, in Tokyo, the first Baptist school for girls. In 1877 a Presbyterian Theological Seminary was started in Tokyo; the following year the Baikwa Jo Gakko, the Congregationalist Girls' School in Osaka, was opened; and in 1879 the Kwassui Jo Gakko (Methodist), Nagasaki, was founded. The now well-known Aoyama Gakuin (Methodist), which has grown into a large institution with several departments, may be said to have been born in 1882, when the present capacious grounds were purchased on the edge of Tokyo. This list is not intended to be complete; but probably it is sufficiently illustrative of the point of the paragraph.

The foundation of the present great eleemosynary, or philanthropic, work

of Christianity in Japan was also laid in this period by the establishment of the first Christian hospital, in Tokyo, in 1875, and of the Akasaka Hospital,³ also in Tokyo, in 1882. Concerning the former, the following may be interesting: "Far out upon the sea shone its banner with the red sun of Japan and in it a white cross, inviting sufferers into its spacious, cheerful waiting-room, on the walls of which were hanging the Lord's Prayer, the Ten Commandments and the Apostle's Creed, attracting the attention of all who entered the room, and directing the thoughts of those who waited for the physician of the body to Him who is the physician of the soul. This hall was also used for the instruction of Japanese medical students, and for religious and scientific lectures."⁴

It may not be improper to mention, in this connection, the establishment in 1875 of an organization, which, although at first independent, afterwards became a part of the great Red Cross Society. And, although the Japan branch was not started under direct Christian auspices, its inception was largely due to Christian influences. And its banner, with the distinctive Christian emblem, naturally suggests the Gospel of peace and, as it floats side by side with the Imperial banner of Japan, it is, we trust, an augury of the complete Christianization of this Empire.

This was also the period of the foundations of a native Christian ministry in Japan. Reference has already been made to classes and schools for the training of Christian workers, both male and female. In 1874 occurred the first ordination of a Japanese; and the significance of this event is not at all lessened by the fact that it occurred in

Massachusetts. For "the first of his race to take upon himself this office" of evangelist was none other than the devout Neeshima. And the further development of native Christians along the line of activity is to be seen in the establishment of Home Mission Societies in 1880. On the other hand, their connection with the rest of Christendom was enhanced by the celebration of the Luther Jubilee.

This period had many "firsts," of which some have already been mentioned. In 1874, the first church in the capital, Tokyo, was organized; it was the second church in the Empire. On Dec. 29, 1875, appeared the first issue of the first Christian paper, called *Shichi-ichi Zappo*, which means literally "Seven-one Miscellany," and may be called "Weekly Miscellany." It was in 1876 that the Christian Sabbath, or Sunday, was officially proclaimed a day of rest instead of the *ichi-roku* (ones-sixes,) the 1st, 6th, 11th, 16th, 21st, 26th and 31st of each month. This meant, of course, that Sunday became a holiday, not a holy-day. Before 1880 preaching-services had been held in private rooms or houses, or in a few church buildings, which were also somewhat private: but in that year were held the first Christian open-air mass meetings in Ueno Park, Tokyo, and in theatres in Kyoto. The first work among the Ainus also fell in this period.

In 1877 the several Presbyterian and Reformed churches joined in the organization of the "United Church of Christ in Japan,"⁵ which has been a mighty power in the Empire.

This is also the period of the organization of the Kumamoto Band, the Sapporo Band, and the Yokohama Band, all composed of earnest young men who afterwards became leaders in various phases of Christian activity.

³ See JAPAN EVANGELIST Vol. VI, pp. 110-114.

⁴ Ritter's "Hist. of Prot. Missions in J." p. 78

⁵ It is now called simply "The Church of Christ in Japan" (*Nihon Kirisuto Kyokwai*.)

This period is conveniently ended in 1883 with the Osaka Missionary Conference, which also introduces us to the next period. Ritter writes⁶ of that Conference as follows: "In it the different lines of missionary labor of this period come together, so to speak, in one central point; but at the same time, this conference forms the starting point of numerous impulses for a new and exceedingly fruitful epoch of missionary labor."

EDITOR OF THE JAPAN EVANGELIST:

A letter in the February number of the EVANGELIST leads me to send a few notes concerning the question, "Who was the first Protestant believer in Japan?" The answer to the inquiry depends in part upon the meaning given to the words. If the Loochoo of fifty years ago is considered a part of Japan, the persons instructed by Dr. Bettelheim must not be forgotten. Newcomb's "History of Missions" (Edition of 1858) says; "Three persons have received baptism in Napa; and another is a candidate for the same privilege at Shuy." A letter by Dr. Bettelheim in 1851 speaks of a young man who died in a prison where he was confined on account of his Christian faith. His name is given as "Satchi Hama (Front Shore)," and he is described as the nephew and namesake of a professor of Christianity whose fate is recorded in reports of the Loochoo Naval Mission. The name as given could readily be corrected into Japanese, and raises the query whether the persons who bore it may not have been officials from Satsuma. If any reader of the EVANGELIST knows where any reports of the Loochoo Naval Mission are to be found, I should be glad to be informed.

Dr. S. Wells Williams ("Life and Letters," p. 99) writes of two men whom he calls "Rikimat" and

"Otosan" who were among the shipwrecked Japanese that the "Morrison" tried in vain to return to their own land. They afterwards lived in Shanghai. "Both showed in their correct lives that the faith which they had professed was a living principle. They were the first fruits of the Church of Christ in Japan."

A curious statement is found in Gragg's "A Cruise in the U.S. Steam Frigate Mississippi." Speaking of a religious service held Aug. 1, 1858, in Townsend Harris's house at Shimoda, he says; "Inside of the house were several (six) Christian Japanese who had for some time been converted from heathenism." If this statement is to be accepted, the most probable explanation is that the Japanese in question were employed on the American ships. Chaplain Wood of the Powhattan, who conducted the service, took a deep interest in the evangelization of the Japanese and may have taught them.

According to the *Missionary Herald* for March, 1864, the Report for 1863 of the Mission Board of the Reformed Protestant Dutch Church in the United States mentions the organization among Americans in Kanagawa "of the First Reformed Protestant Dutch Church in Japan; one member of which, it is elsewhere stated, was a Japanese." Rev. James H. Ballagh, to whose notice I brought this statement, did not remember who the Japanese was, but thought it might possibly have been ——— Sentaro, better known as "Sam Patch." This man was with Perry's Expedition and afterwards united with the Baptist Church in Hamilton, N.Y.

It will be noticed that all of these cases are previous to the baptism of Yano Ryu in November, 1864, to which Mr. Ballagh refers in the February number of the EVANGELIST.

⁶ "History of Protestant Missions in Japan," p. 100.

SIMILARITY AND CONTRAST— CHINA, JAPAN, KOREA

BY REV. GEORGE HEBER JONES,
SEOUL, KOREA

East Asia presents to the Christian Church a mission field second in importance to no other. China, with four hundred and six millions, Japan, with fifty millions, and Korea, with ten millions of people, give us a grand total embracing about one-third of the human race. To put this fact in another way: every third babe that opens its eyes in this world looks up into the face of a yellow mother and toddles about in a heathen home. Every third grave on earth is dug in yellow soil, while yellow men gather about it to grieve and lament over a soul that has gone out into a future unlit with a single ray of Christian light and hope.

This vast field, continental in extent, possesses some things in common. The people are one in race, origin, history, civilization, and religion. In a large sense the principles underlying the varied conditions confronting Christian missions are the same; that is, we find certain prevailing race characteristics, in spite of very pronounced dissimilarity in many things. It is impossible to write accurately the history of any one of these three empires without frequent reference to the other two. They cherish in common the principle of filial piety as the corner-stone of their civilization. Confucius, Gautama, and the nameless myriad priests and priestesses of Shamanite spiritism have been their religious instructors. Throughout this great area the position of woman, reduced to its final analysis, is much the same. The spirit which animates law and custom speaks in the same tone, and the philosophy of life which controls individual conduct is the same. The hopes, fears, and aspirations of the people are projected out

in the same general direction morally. The great yellow race is ill with one malady, and it will find recovery through only one remedy—the Gospel of our Lord Jesus Christ.

Now, while this is true as a general proposition, at the same time the individuality of the three empires is so pronounced and developed that they stand as distinctly aloof from each other as England, France, and Russia do in Europe. Note the contrast in the respective governments. In China it is patriarchal in form, with the family as the model, and the action of the sovereign in the empire can not be controlled by written laws any more than it would be possible to regulate the authority of a father over his family by a written constitution in that family. Among the people the idea of equality, based on brotherhood and modified by the elements of education and native talent, is held, so that the humblest Chinese boy,—born, it may be, in a coolie's mud hut, or cradled in a house-boat on the Yang-tse or the Min—may rise, in spite of these, to be a Minister of State or a Viceroy. This is not true in Korea. While the Chinese model dominates, the Koreans have added the idea of caste to their governmental system, so that the ruling class and their families enjoy privileges and powers not held by the corresponding class in China, and which are submissive of the common people's life and property. Japan stands to-day in sharp contrast to the political organization of her neighbors. Her government is a copy of constitutional monarchy as it prevails among white nations, and her people enjoy that peace and security which comes from law equitably administered in the empire.

Another contrast is found in the general spirit of the people. The Chinese from the dawn of history have been commercial and industrial in their character. They have been

manufacturers, to supply the needs of the vast continental hordes under or adjacent to the dynastic rule. They have been inventors of curious implements and labor-saving devices. They have been traders, carrying out of China its products and returning with the wealth of other peoples. The cast of mind is commercial. They are a nation of merchants. On the other hand, Japan has ever adored the sword. It is the soul of the Samurai. Their history is a record of battle. The greatest national heroes are Yoritomo, a Japanese Charlemagne, and Hideyoshi, a Japanese Napoleon, albeit both paused short of the imperial yellow. The national sports are martial. Modern Japan, in the midst of its abounding and increasing development, preserves the graces, the spirit, and the impulses of Japanese knighthood. They are a nation of warriors. Korea is neither the merchant nor the warrior. Secure in her hills and valleys, just bending her energies sufficiently to produce enough to eat and wear, she has remained a sort of recluse. Study and meditation, the poetic frame of mind—these specially charm her. The national ideal is the scholar. The civil or literary nobility take precedence over the military nobles, and both are far above the merchant class. The Koreans are a nation of students. Doubtless when these peoples shall have become welded into one, it will be for China to produce and conserve the vast wealth of the East, Japan to protect and defend Oriental prestige, and Korea to preserve its literature and literary traditions.

It is to be expected that this diversity will show itself in the history of missionary propaganda in these empires. In China the Church has had to meet the conditions growing out of patriarchal customs complicated with intense materialism. In Japan one of the controlling factors in the situation is that *esprit de corps*

inseparable from militarism. In Korea the prevailing characteristic proves an element of strength in the native Church. Two hundred and fifty thousand Chinese converts, under the banner of evangelical Christianity, presage the final conversion of the empire; and if I might assume the role of a prophet, it would be to say that China redeemed will yet lay on the altars of Christ the largest offering of material wealth, the most munificent gift that history will ever know. In Korea the progress of evangelical Christianity has been rapid. In fifteen years the Church has grown from a handful of about one hundred souls to a host of thirty thousand converts. Several things have contributed to this more rapid growth in Korea than in the neighboring empires. The successes of Christ in China and Japan were not without their effect in establishing the prestige of our religion in the eyes of the Koreans. The Korean Empire is smaller in bulk than either of her neighbors, and has, therefore, gotten in motion Christward earlier. There has been an absence of all competition in the way of taking on the outward garb of Western civilization to the exclusion of imbibing its spirit, so that the only thing to challenge attention in Korea has been Christ and his Gospel. Christianity is the only living thing in sight. In the midst of hopeless despair there has burst into view the star of hope. To the Korean, lost in the cold, dark, Arctic night of heathenism, it has come as the dawning day; therefore, he has thronged the doorways of the Church, first single individuals, then in groups, and soon in throngs.

The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a presage and a preparation for the final victory. In estimating the movement of Christian forces in

Japan, the solidarity of the Japanese nation should be reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religious faith. China awaits a Chinese Constantine, and when God's purposes shall have ripened, He will appear and fill China's laws, institutions, and customs with the spirit of evangelical Christianity.—*Missionary Review of the World*.

CHRISTIAN JAPANESE IN CHINA.

One of the most interesting items from Japan is the missionary work now being done by the Japanese Church in China. At Tientsin there is a Japanese colony of upward of 1,400 residents. There are a few Christian Japanese in the number. They have organized a young people's society and a primary school, and have taken steps to organize a church. This church is attached to the Tokyo Presbytery. The first missionary is to work principally among the Chinese, but in connection with the Church, They have also decided to send a suitable man as pastor of the church.—*Assembly Herald*.

The *Official Gazette* of January 10th announced that the *Chutokwa* (Academic Department) of Aoyama Gakuin has been granted the same conditions of entrance into Government *Koto Gakko* with students of regular *Chu Gakko*. This is a privilege that has been earnestly desired and sought, and its enjoyment will increase both the public standing and attendance of the Academy. *Tidings*.

THE FIRST PROTESTANT MISSIONARY TO JAPAN.

If there was any Protestant missionary to Japan proper before the country was open to foreigners, his name and work are not recorded. Dr. Verbeck, in his address on the *History of Protestant Missions in Japan*, says that "the first missionaries sent to Japan under regular appointment were the Rev. J. Liggins and the Rev. C. M. Williams. . . . Mr. Liggins arrived in Nagasaki before the actual opening of the port on May 2nd and was joined by his former colleague, Mr. Williams, toward the end of the following month." The first Protestant missionary to this country, then, was the Rev. John Liggins. He is still living and engaged in literary work. His home is at Cape May, New Jersey, U. S. A.

Mr. Liggins was born at Nuneaton (about sixteen miles from Rugby) in Warwickshire, England, May 11, 1829. This was the very year in which seven Christians were crucified in Ozaka. As if to emphasize the fact so often stated that "the blood of the martyrs is the seed of the Church," we find that this, probably the last year of Christian crucifixion in this country, was the birth year of both the missionaries mentioned above, as Bishop Williams was born in Richmond, Va., U. S. A., just two months and a week after his then future colleague had been born in England. The historian above quoted, Rev. Guido F. Verbeck, D.D., than whom Japan had no better missionary, was himself born in Zeist, Utrecht, Netherlands, on Jan. 23 of the year following the martyrdom.

In 1841 John Liggins, then a lad of a dozen years, went to the United States, in company with an uncle who had previously resided there. They made Philadelphia their home. Here he studied for a year in one of the city grammar schools—he had

previously studied in King Edward's Grammar School in his native place—and then in the Central High School for another year. From this he went to the Episcopal Academy, also of Philadelphia, where he gave special attention to the study of Latin and Greek with a view to becoming a candidate for Holy Orders. While residing in this city, and before going to the Academy, he was confirmed at Emmanuel Church. In the fall of 1852 he entered the Theological Seminary of the Protestant Episcopal Church, at Alexandria, Va., and was graduated there Jan 29, 1855, on which day he was ordained deacon by Bishop Meade. After assisting for a few months Rev. Dr. Bedell of the Church of the Ascension (Episcopal) of New York City, he sailed, Nov., 1855, for China in company with Rev. C. M. Williams—now Rt. Rev. C. M. Williams D.D., Bishop—with whom he was to be appointed in 1859 as missionary to Japan.

Not long after their arrival at Shanghai, Messrs. Liggins and Williams were ordained Presbyters by the first Bishop Boone, the first Missionary Bishop of the American Episcopal Church to China. Mr. Liggins was appointed by him to be the correspondent of the Mission and the writer of articles about it for the *Spirit of Missions*, the organ of the Society in New York, during the Bishop's long absence in the United States on account of the state of his health.

During the first year, in addition to studying the Chinese language, Mr. Liggins taught the English branches especially the Bible, in the Chinese Boys' Boarding School. After, in the course of a year or more, acquiring sufficient of the language to begin preaching, he made journeys into the interior of the province, addressing large assemblies of the people and circulating gospels and tracts. He was generally accompanied

on these tours by the Rev. Mr. Williams, with whom he afterwards settled at the city of Zangzok, about one hundred miles in the interior from Shanghai, and containing 200,000 inhabitants. A chapel was opened, and preaching services regularly held—the first instance of this in any but coast towns in China. At the end of two years at this place, Mr. Liggins had such severe attacks of intermittent fever that he was unable to continue the work, and, returning to Shanghai, the doctor of the mission advised him to try a trip to Japan. Commodore Perry, by his visits in 1853 and 1854, had secured the opening of two ports for stipulated purposes, and later negotiations had secured the promise of right of residence to foreigners in a few districts called "concessions." The time for this later provision to go into force had not matured when Mr. Liggins reached the country, and it was doubtful if he would be permitted to land. But before the vessel which brought him had fairly dropped anchor in Nagasaki Harbor, she was boarded by officials connected with the Custom-house and other departments, who were eager to learn English, and who secured from the governor of the province permission for him to reside in Nagasaki if he would teach them. A house was given to him, rent free, in the parts of the city which he preferred. Here, for eight months, he taught, and had among his pupils men who afterwards became government interpreters in Yedo (now Tokyo) and in Nagasaki. At the close of his term of teaching, Mr. Liggins was visited by the Lieutenant Governor of Nagasaki, accompanied by a large retinue, and was thanked in the name of both Governor and Lieutenant for the service he had rendered to the students and through them to the government. Here he entertained Dr. Verbeck when the latter first set foot upon Japan.

A few days after he was settled and at work in Nagasaki, he received a letter in which it was stated that he and Mr. Williams had been appointed as missionaries to Japan by the Mission Board in New York. The members of the Board made this appointment while Mr. Liggins was still at Zangzok, and previous to their learning that the physician of the Mission had advised his going to Japan.

Soon after his arrival, Mr. Liggins commenced the study of the Japanese language. During his first six months he could not find a book of any kind to help him. Then his native teacher brought him a phrase book in Japanese and Chinese. Through the Chinese he was able to understand, and to translate into English, the Japanese expressions. Not content to do this for himself alone, but desiring to render a service to those who after him should become Japanese students of English or English students of Japanese, he prepared and published the results of his work in a little book entitled "One Thousand Familiar Phrases in English and Japanese." This was the first Anglo-Japanese book of any kind prepared in Japan, and met with a ready sale.¹

At first Mr. Liggins' health did improve at Nagasaki, but the malaria contracted in China was in his system, and in nine months it broke out again in the fever, which completely incapacitated him from work, and in another month he returned home, after trying a health resort in England. He had become deeply interested in

the work in Japan and left it with great regret.

Though his stay was so short, it was not uneventful. During its continuance, he naturally had many callers, who, drawn by curiosity, were eager to find out what they could about all things foreign. Direct conversation on matters of personal religion was not attempted in those perilous times. The edict-boards were still up everywhere, and the edicts in force, and some who afterwards believed found that pain and imprisonment—lasting at times till death—were the reward of the discovered Christian. Indirectly efforts were made to lodge the truth. Mr. Liggin would often and gladly point out the difference between the Jesuit and the Protestant, and would palliate the horror and allay the fears of guests who discovered that they were talking with a "*Ki-ris'-tan*" (Christian) by frankly avowing his own disagreement with the erroneous doctrines, and disgust at the crafty methods ascribed to missionaries of the seventeenth century. Mr. Liggin imported a number of books from China for the Japanese, and endeavored to select them and dispose of them for the spiritual, as well as the intellectual, good of the people. Not only were works on medicine, astronomy and natural history imported, four of which, though written by Christian Missionaries, were afterwards republished by some Japanese with the authority of the Japanese government; but the Bible and other Christian books in Chinese were always exposed in the room where guests commonly assembled, and were

¹ The first edition was printed at Shanghai and shipped to Nagasaki.

The second was published by Houghton and Co., Boston. Copies of this were ordered by the Japanese Minister at Washington, by professors in various colleges in the United States and England and by missionaries going out to Japan. The greater part of the edition, however, was sent to Rev. Mr. Williams in Japan. Various subsequent editions were issued in Japan by native publishers.²

² Mr. Liggins writes:—

"Some years before Japan was opened, Dr. S. Wells Williams issued a book which had some Japanese phrases in it, in China; I remember seeing a copy in Shanghai. It had a very small circulation in China, and I never heard of a copy being in Japan. I was not indebted at all to it for the phrases in my book."

for sale if any body wanted them. In this course he was justified and protected by a clause that U.S. Minister Townsend Harris had caused to be inserted in the Treaty, and which read:—"Americans may freely buy from Japanese and sell to them any articles that either may have for sale without the intervention of any Japanese officer, in such purchase or sale, or in making or receiving payment for the same, and all classes of the Japanese may purchase, sell, keep or use any articles sold to them by the Americans". (Treaty between U.S.A. and Japanese Empire signed at Yedo, July 29, 1858. Ratified by President of U.S. April 12, 1860.)

Mr. Liggins did not lose his interest in Mission problems after his return to his home land.³ The *Cape May Star*, after speaking about the *Phrase Book* mentioned earlier in this article says:—

Since his return to the United States, Mr. Liggins has been the author of the following books:—"England's Opium Policy," published by Funk & Wagnalls, New York. This gives a history of the British opium smuggling and the "opium wars," and the disastrous results in China, and, in a lesser degree, in the various countries to which the Chinese have gone. "Missionary Picture Gallery" and "Oriental Picture Gallery" are published by Houghton & Co. These two books contain engravings of natural scenery, people, temples, mission stations, etc., from photographs or sketches taken in British America, Africa, Asia and Polynesia, with descriptive letterpress. "Gems of Illustration from the Sermons and Writings of the Rev. Dr. Guthrie" is published by Funk & Wagnalls. This work consists of the choicest anecdotes, examples,

³ Being physically unable to resume the work in Japan, or to assume a pastoral charge in the United States, he gave himself to literary work aided by an amanuensis.

incidents and similitudes used by the great Scotch preacher and author, who was pronounced by the *London Times* to be "the most eloquent orator in Europe." They are arranged under the subjects which they illustrate. "The Great Value and Success of Foreign Missions," is published by the Baker & Taylor Co., New York. The Missions whose success is proven in this volume are those of the present century. The well known Rev. A. T. Pierson, D. D., writes of the book: "It is a mighty massing of testimony."⁴

It is intensely interesting to cast a backward glance over events that of late have been so rapidly culminating, in the East; to think of the many thousands of the now leading nation of Asia who have become obedient to the faith as Protestant Christians hold it; and then to realize that he still lives to aid the best of work with prayer and pen, who in 1859 went as the first Protestant Missionary to Japan.

ALBERT ARNOLD BENNETT.

[We are under obligations to Dr. Bennett for sending this sketch, which fits in so well with our present series of articles; and we share his regrets at being unable to obtain a photograph of Mr. Liggins.—Editor.]

The Osaka Library, which has been donated by Mr. Kichizaemon Sumitomo, a millionaire of Osaka, was inaugurated with appropriate ceremonies on Thursday, Feb. 27. Mr. Inagi Tanaka, Director of the Imperial Tokyo Library, representing the Minister of Education, and many other worthies were present.—*Japan Times*.

⁴ Mr. Liggins was for many years assistant editor of the *Spirit of Missions*, other publications of the Foreign Committee of the Board of Missions of the Episcopal Church. He still contributes missionary articles to the *American Church Sunday School Magazine* and other periodicals.

GROWN OLD WAITING.

Mrs. Chas. E. Cowman.

(From *Electric Messages*.)

Grown Old Waiting.

We are so happy to introduce to you this dear aged couple. For years they had searched the various religions seeking peace, yet finding none. Many different temples were visited and prayers made to many different gods with the hope of finding rest for their weary hearts. The story of their sad failure would make the hardest heart ache. Finding no hope and no light, they had made up their minds just to die during their weary search. One day nearly three years ago, a little band with flying banners and sounding drum passed by their home. Some one called out, "A Jesus meeting will be held to-night at Jimbo cho. Come and hear about the true God and how to find salvation."

Like music floating across the waters, came the message to the dear old Grandma as she sat in her little home, "Come and hear about the true God."

Hardly waiting for the evening hour to come, she was on hand before the service opened. The snow white locks, the bent form, the hungry despairing look touched our very souls. As she hobbled slowly away, she said

to us: "To-night is the first time I have heard, I want to hear more."

Every night when the Mission door swung open, this little soul was there waiting to enter.

Two weeks went by, and she came one night with a glad new light in her face, a shine belonging not to this earth, as she told us, "I have met Him, I have found Jesus."

Then the next night some one else came with her, it was the dear aged companion. How he listened, how he hung upon every word the preacher said. Too long had he been deceived by first this god, and that, to seek a new one without knowing for sure. His heart had ached too long over his dismal failure. Up on the wall hung the motto in large letters, "Come unto Me, all ye that are weary and heavy laden and I will give you rest."

The preacher in his sermon referred to it, and said, "Other religions tell you to *do* this, and *do* that, for rest, but our JESUS tells you just to 'come.' Are you weary? Come; Has your life been a failure? come, 'I will give you rest.'"

Tears unbidden trickled down over the wrinkled cheeks. Never had he heard such news as that before.

The heart's door which had been closed for eighty years was gradually opening. The rusty hinges were creaking, for a ray of heavenly sunlight was stealing in. The night had past, a new day was dawning.

The next evening we saw this dear soul on the front seat, with such an unutterable joy all over the wrinkled features. It didn't take long to guess what had happened. If ever we had seen the spirit of illumination from the glory world, it was resting upon this soul.

Yes, we knew the rusty hinges had completely given way, and the door had swung wide open, and deliverance had come to this captive and through the vacant cells that had held him chained so long were songs of triumph and Hallelujahs ringing; oh, the joy of that couple cannot be told. Every night they attended the meetings, no matter how much it rained, nor how cold the night, they were there.

One day we were going on a long street march, singing songs and giving tracts. The day was very hot, and the distance about two miles. We started out with a band of nearly one hundred, when we discovered in the crowd this dear old Grandpa hobbling along with all the joy of a little child.

How faithful they have proven! Surely over their door way could be inscribed, "Glory and joy."

They have just celebrated their *golden wedding* with a religious meeting and this picture was taken then. Grandma is failing rapidly and we can almost hear the rustle of angels' wings, but she is just waiting, waiting with joy for the boatman.

Do Missions pay?

ANCESTOR-WORSHIP IN FORMOSA.

It has been my custom never to denounce or revile what is so sacredly cherished, but rather to recognize whatever of truth or beauty there is in it, and to utilize it as an "open sesame" to the heart. Many times, standing on the steps of a temple, after singing a hymn, have I repeated the fifth commandment, and the words "Honor thy father and thy mother" never failed to secure respectful attention. Sometimes a frail old man, whose cue was white, and whose hands trembled on his staff, would nod approvingly and say, "That is heavenly doctrine." Having gained common ground, and having discoursed on the duties to earthly parents, the transition of thought to our Father in Heaven is easily made. Prejudices have been overcome in this way, and minds disposed to the truth of the gospel. The worship of idols is first given up; but it may be months—perhaps a year—before the tablet can be forsaken. The truth about the soul, death and the hereafter must be firmly grasped, or it will wring the heart to throw away the tablet.

Ancestral worship has its beauties, and in its exaltation of marriage it may indirectly have been a blessing; but it has its darker side, and in its train follow domestic infelicity, miscarriage of justice, and a social and moral bondage that subject the millions living to the degrading service of the dead. A marriage that does not result in the birth of a son, who will guard his father's grave and worship at the ancestral shrine, is a source of perpetual misery, giving the husband just cause for ill-treating his wife, putting her away or resorting to concubinage. Should an only son whose parents are dead be arraigned before a magistrate and found guilty of the most

heinous crime, the fact that there is no one else to attend to the office of ancestral worship would interfere with the execution of a just sentence, as the magistrate would shrink from the responsibility of depriving the spirits of the departed of the care and support they require. And the ancestral worship blocks the way of all change and progress, because to make any change in social customs or religious forms "would disturb the status between men and spirits, and thus prove fatal to the repose of the dead and the safety of the living."

This venerable cultus, the worship of ancestors, is indeed the most stubborn obstacle Christianity has to face. It is so ingrained in the nature, and appeals so touchingly to the heart, that it requires the strongest conviction and the finest moral courage to break its thralldom and brave the scorn of friends and relatives, to whom neglect of one's ancestors in the spirit-world is the most inhuman and cruelest of crimes. The gospel of the risen Savior, shedding light on the immortal life, and redeeming men from the heavy bondage of ignorance, superstition and fear, is proving itself the only power that can save to the uttermost. It drives out the false by the expulsive power of truth, and under its vivifying influences the devotees of the tablet turn from the darkening past and look forward and upward to the hills of the Homeland, where the weary rest in the light of God.—Geo. L. Mackay D. D.



JAPAN AND THE UNITED STATES.

On March 31, 1904, occurs the semi-centennial anniversary of the signing of Perry's treaty of peace and amity with Japan. As the first treaty made with a foreign nation since the time when Japan had been secluded from the world, it was the formal break-up of that double-edged policy of inclusion and exclusion. It was the formal opening of Japan to Western, or Christian, civilization, and is, therefore, worthy of a little notice in these "wide-open" days. The real opening had occurred on July 14, 1853, when the Japanese, in contravention of their own laws, received President Fillmore's letter to the Emperor: but it was on March 31, 1854, that this unlocking of Japan's door was recorded in black and white in a formal document.

The treaty itself was not very long, but need not be transcribed in full: the following synopsis* will suffice for present purposes:—

I. Peace and friendship.

II. Ports of Shimoda and Hakodate open to American ships, and necessary provisions to be supplied them.

III. Relief to ship-wrecked people; expenses thereof not to be refunded.

IV. Americans to be free as in other countries, but amenable to just laws.

V. Americans at Shimoda and Hakodate not to be subject to restrictions; free to go about within defined limits.

VI. Careful deliberation in transacting business which affects the welfare of either party.

VII. Trade in open ports subject to local regulations.

VIII. Wood, water, provisions, coal, etc., to be procured through Japanese officers only.

IX. Most favored nation clause.

X. U. S. ships restricted to the ports of Shimoda and Hakodate, except when forced by stress of weather.

XI. U. S. Consuls or agents to reside at Shimoda.

XII. Ratifications to be exchanged within eighteen months.

We feel inclined, however, to quote in full Article I, which reads as follows:—

"There shall be a perfect, permanent and universal peace, and a sincere and cordial amity, between the United States of America on the one part, and the Empire of Japan on the other, and between their people, respectively, without exception of persons or places."

We are pleased that present indications point to the complete fulfillment of the pledges made in that article and the desire expressed in the Preamble to "establish firm, lasting and sincere friendship;" and we most sincerely trust that nothing will ever happen to disturb the perfect peace and cordial amity between the two neighbors on the opposite shores of the Pacific Ocean.

Concerning the significance of this treaty, Dr. Nitobe writes as follows: "Thus did the sailor-diplomat succeed in wresting from the reluctant nation a surety of friendship. Thus did Perry, America, Aryan civilization, science and Christianity triumph. Perry's—or let me say rather America's—coming was most providentially opportune. Had it been a little earlier, when the Japanese mind had not been prepared, or a little later when the whole country was plunged in intestine turmoil, there is no saying what might have been America's success or Japan's fate." Truly, the glory as well as the responsibility of having introduced Japan to Western civilization falls upon the United States of America.

One incident during the negotiation impresses one both favorably and

* Nitobe's "Intercourse between the United States and Japan," p. 53.

unfavorably. It is graphically described* in the biography of "Matthew Calbraith Perry" by Dr. Griffis, who thus refers to "the presents which revealed the secrets of the foreigners' power":—

"Rifles and gun-powder, the electric telegraph, the steam-locomotive and train, [the telescope,] life-boats, stoves, clocks, sewing machines, agricultural implements and machinery, standard scales, weights, measures, maps and charts, the works of Audubon and other American authors, were presented. * * * The American may proudly note how very large a share his countrymen have had in inventions and in applications of the great natural forces that have revolutionized modern society. That one mile of telegraph wire has now become thousands; and that tiny railway, with toy locomotive and one car able to hold only a child, was the germ of the railway system in the Mikado's empire. Historic truth compels us to add, that among the presents there were one hundred barrels [gallons?] of whiskey, a good supply of cherry cordial and champagne. Thus did the new civilization with its good and evil confront the old. New Japan was to be born in the age of steam, electricity, the photograph, the newspaper and the printing-press; yet in the train of the culture of the West were to follow its curses and enemies. *With the sons of God came Satan also.*"

It is, indeed, most fortunate that America has the honor of having introduced Japan to such blessings of Western civilization as those mentioned above; but it is also most unfortunate that America has likewise the disgrace and terrible responsibility of introducing the worst curses of Occidental civilization. Intemperance was already a national vice; *sake* was sufficient to cover a

multitude of sins; and encouragement in liquor drinking and attendant debauchery was unnecessary. It is to the everlasting shame of America that such articles should have been included among the samples of our civilization. The wine, the champagne and the whiskey have been followed by ale, rum, beer and all other kinds of intoxicating liquors.

"Tis true 'tis pity,
And pity 'tis 'tis true."

Milwaukee, for instance, is well-known in Japan, and "it's the beer that made Milwaukee famous" here as elsewhere. It thus becomes America's enhanced responsibility and unavoidable duty, not merely to offset beer with bread, champagne with cotton, whiskey with wheat, but also to instruct Japan faithfully in righteousness and temperance, in the love of God, in the redemption of Christ, in the consolations of the Holy Spirit.

It is quite encouraging to note that Americans have been, and are, foremost in all good works in Japan, in every thing that makes for righteousness. The details of what they have done to advance Christian civilization in Japan may be found in such books as "The Intercourse between the United States and Japan" (Nitobe) and "America in the East" (Griffis). The assistance rendered by America and Americans to the rapidly developing civilization of New Japan has been generously given along national, political, diplomatic, social, legal, educational, scientific, agricultural, mercantile, philanthropic, moral and religious lines. And it now devolves upon the United States, not merely not to abate her efforts, but rather to increase her help, especially in this critical period in the history of New Japan.

Upon no other Christian nation presses so heavily the responsibility for the evangelization of Japan as

* It is more fully described in the official report of Perry's Expedition.

upon the United States of America. And, in so far as the Christians of the United States fulfill, or fail to fulfill, this duty, will Japan either praise or censure the nation which, through Perry's treaty, signed on March 31, 1854, forced, her to come out of her seclusion into relations with the rest of the world.

A quotation from Cary's "Japan and its Regeneration" is apropos in this connection:—"Japan was for a long time a hermit nation. She did not wish to have any intercourse with Western lands. America sent out its expedition to call forth Japan from its long seclusion. She held back; but we dragged her forth, unwilling as she was, into a life that was new and strange. We have been the means of bringing her many blessings. We have also brought her face to face with many problems and many perils. In all the political, commercial and educational progress she has made we have rejoiced. If this is all, however, we cannot be satisfied. We would see her enjoying the blessings of a pure religion, and since the old faiths have been shaken because of what America did, American Christians should feel a special responsibility that something better takes their place. The agnosticism and atheism of the young men of Japan have been largely the result of the undermining of old beliefs by what they learned in the schools. The educational system of Japan was largely modelled upon that of Massachusetts, so that * * * we must again feel that America is largely responsible for the prevailing irreligion. We who have done the destructive work are guilty unless we see to it that the constructive work is not neglected."

We acknowledge, with many thanks, the receipt of a copy of the beautiful address delivered by Rev. William Imbrie, D.D., at the funeral of Miss Emma Alexander.

RELIGIOUS LIBERTY IN JAPAN.

It is most gratifying to observe that the Government of Japan intends that the constitutional provision guaranteeing religious liberty shall not be a dead-letter. It so happens that recently, especially in country districts, Buddhists have been attempting to stir up prejudice, directly against the Greek Catholics, and indirectly against all Christians. They have even gone so far as to claim that the war with Russia is a contest between Buddhism and Christianity. On account of this renewed attack on the so-called line of patriotism, weak Christians have been compelled to hibernate, if such an expression is proper in spring-time. But it is most encouraging that this attempt of Buddhism to pose as the national religion of Japan has been rebuked by the Premier, while he was still holding the portfolio of Home Affairs, in a special Instruction (No. 4), of which the following is the gist:

Now that the Declaration of War has been issued, it goes without saying that all the subjects of His Majesty the Emperor should, with one mind, devote themselves to the promotion of the public welfare. Those who are placed in the position of high priest are naturally expected to understand this perfectly and to admonish the teachers of their denominations that the latter should in every way possible exhort the people to show their devotion to the public welfare. As to the duties proper connected with temples and preaching places, they should pay the greatest attention to considering their comparative value, and the things which can be postponed without giving great inconvenience should be deferred, and thus all should endeavor to obey the call of original duty. Although national intercourse between this and that country has been unfortunately brought to an end, yet

we should never show enmity to, or act rudely towards, any individual subjects of that nation at war with us. Especially as to religion, whatever denomination they may be, it is our fixed and unchanging principle to regard them all equally and impartially. Those who are engaged in the propagation of religious teaching should pay especial attention to this point of the greatest consequence, and those who occupy the position of high priest should now earnestly admonish the evangelists and teachers under their jurisdiction never to mislead the people so as to inspire them with false and wrong ideas. We can not too strongly emphasize this point, for it may bring great injury upon the dignity of the country in case this instruction of ours should be disobeyed.

INTERRUPTED.

Sometimes we may be disposed to chafe a little at what seems to be interferences with the program we have mapped out for ourselves in the morning. But we should remember that we are learning by practice.

We promised to do God's will all the day, and these things are God's will for us. We had left no place for doing things for God and He had to force them unto our well ordered schedule. Susan Coolidge has put this thought in a very striking way in one of her poems—"Interrupted". The day's plan was made with the resolve that nothing should turn the feet aside, "But interruptions all day long, And little vexing hindrances, Each weak, but all together strong, Came one by one to fret and tease, And balk my purpose and displease.

Then I said sadly, 'All is vain;
No use there is in planning aught.
Labor is wasted once again,
And wisdom is to folly brought,
And all the day has gone for naught.

Then spoke a voice within my soul;
'The day was yours and will was free
And self was guide, and self was goal;
Each hour was full as hour could be—
What space was left, my child, for me?

'Where was the moment in your plan
For work of mine which might not wait—

The need, the wish of fellow-men,
The little threads of mutual fate
Which touch and tangle soon or late?

"These "hindrances" which made you fret,

These "interruptions" one by one.
They were but sudden tasks I set,
My errands for your feet to run,
Will you disdain them, child, or shun?"

Oh, blind of heart and dull of soul!
I only felt the long day through,
That I was thwarted of my goal,
And chafed rebelliously, nor knew,
The Lord had aught for me to do.

Forgive me Lord, my selfish day,
Touch my sealed eyes, and bid them wake

To see thy tasks along the way,
Thy errands which my hands may take,
And do them gladly for thy sake."

The Every Day Life

by J. R. Miller.

An American firm making electrical appliances in Berlin kept records of the work done by its men before and after the prohibition of beer in working hours. The result was an increased product of ten per cent. The result has started a movement among German manufacturers to withhold beer from their employees, many of whom drink ten pints in the shops. The emperor has given much attention to the matter, and is convinced that beer during working hours reduces productiveness.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 Nakazato Mura, Takinogawa, Tokyo.

We all rejoice in the good reports that come to us from time to time regarding Miss Smart's work in the North.

[TRANSLATION.]

HOKKAIDO NORMAL SCHOOL,

December 21st, 1903.

On The Lecture of Miss Smart.

THE phrase or rather a lesson of "the sake and tobacco injure health" was first found on the phrase-charts, compiled and distributed among the primary schools throughout Japan, by the Imperial Educational Department some thirty years ago; and the phrase attracted such a strong attention surpassing all other phrases that it still stands awakening a fresh memory of the now out-of-use charts. But that phrase as a lesson is not as well put into practice, to my regret, as it long has been and still is a homely saying to everybody in Japan.

Two months ago, Miss Smart, representative of the World's Woman's Christian Temperance Union, happened to come to this school to lecture upon sake and tobacco. We had been told by the papers published in Tokyo and other places of the greatness of her work's influence through her ample scientific knowledge and enthusiasm on the subject;

and we found her lecture here of what injuries the sake and tobacco do to us, mainly from science and also from rich material; and she carefully and sympathetically explained why they must be abstained, and particularly we can not but admire her being familiar with the ancient customs and the present events, and several homely sayings in this country. So everybody got deeply convinced of her thought.

The school has thirty teachers and 350 students; these students will graduate from the school; and each will dispense and occupy his own position in the educational world of Hokkaido, which has an area of one quarter of Japan. That profitable lecture she gave here can influence by no means a small district. I knew to-day that a day will come when we have to report and give thanks to her of the visible and the invisible effects caused by her influence.

This is not a vanity nor a flatter; I have inferred it from the facts standing now some two months since her lecture. Such is what I consider of the lecture of Miss Smart, which put in the school journal for the witness in future.

TSUNEMASA ADACHI,
Director.

THE LETTER TO THE NISSHIN AND KASUGA.

When the news reached Japan that the new battleships, Nisshin and Kasuga, were soon to arrive in Yokohama, Miss Smart and members of the Kyofukwai, began to plan as to how best they could extend words of welcome and gratitude to the faithful officers and crew who had so safely guided these ships over the rough seas.

A letter for each ship was artistically written in the Japanese language and translated in illuminated text on parchment paper, rolled and tied with white ribbon and placed in a gold and black lacquered box.

The following is a translation of one of letters:—

(TRANSLATION.)

To the Officers and Crew

Of the Battleship Nisshin:

Over the Far East hangs the black cloud of war. Yet in the face of the threatening storm, you, the captain, officers and crew of the battleship Nisshin, have been kind and brave enough to risk all danger and to bring us our recently purchased property.

We realize that the distance from your country to ours is very great, that the sea has its many dangers, that the heat of the tropics at this season is intense, and that you must have met with fierce storms which may have threatened to destroy your rigging and to capsize your vessel. When we think of all the hardships which you must have suffered en route for the sake of our country, and for the maintenance of peace in the Orient, and of our efforts to keep peace, we feel sure of your great sympathy for our country. If we are fortunate enough to retain peace, we shall deem it a gift at your hands. If, on the contrary, we are forced to go to war, your sympa-

thy will help us to be brave and courageous.

Individually and as a nation, we wish to show our appreciation of your kind and faithful assistance in this hour of our need, and we, the undersigned, representing the Japanese Woman's Christian Temperance Union, take this opportunity to extend to you, each and all, our most hearty greetings and beg you to accept our sincere gratitude for what you have done for us and ours. May God bestow His richest blessings upon you.

Mrs. KAJI YAJIMA,

National President.

Mrs. FUKI SHIMIZU,

Nat. Supt., Dept. Soldiers & Sailors.

Mrs. TOYO MIYAMA,

Local Supt., Dept. Soldiers & Sailors.

Tokyo, Japan, Feb. 16, 1904.

The following letter from one of the committee will be sufficient to show how these letters were received.

"According to our expectation, the two armoured cruisers, Nisshin and Kasuga, arrived at Yokosuka on the morning of the 16th. Our party consisting of seven W. C. T. U. women and Captain Shimizu, left Kamakura at 11 o'clock a. m. and reached Yokosuka at half past eleven. At the train reached the station, we could see the two ships from our car window. You can imagine what kind of feeling we had at the moment. From the station we went directly to Suikosha, (naval officers' club). After a little rest we paid our visit to the ship.

The officers of the two ships (both foreign and native) seemed very much pleased with our visit and with the note of thanks we presented them. The boxes tied with a wide white ribbon looked very pretty indeed. We hope and pray that some good will come out of this little work."

Dues received for the W. C. T. U. Foreign Auxiliary since last report:

Mrs. Cosand.....	1.00
„ Cameron Johnson	2.00
„ M. W. Phelps	1.00
Miss E. Talcott	1.00
„ M. J. Barrows.....	1.00
„ E. Torrey.....	1.00
„ Ida M. Worth.....	1.00
„ A. B. Chandler ...	1.00

MARY RITCH, Treasurer

Subscriptions to Florence Crittenton Rescue Home:

Miss H. F. Parmelee... 5.00

Mrs. R. Davidson.....10.00

M. A. SPENCER, Treas.

L. T. L. DEPARTMENT.

MUST NOT BE A STOVE OR A CHIMNEY
 “Buy me five sen worth of cigarets, Kuni san” requested Mr. H—of his eldest daughter. Mr. H—had just returned home after an absence of three years in Taiwan. He had not yet heard of the L. T. L. on the hill near by. The daughter during her father’s absence had learned to obey and honor her parents for Christ’s sake. Kneeling on the mat, she bowed her head a moment and thought a moment. Honor and obey. My Father would not have me do this—and my pledge to Him? With decision, she meekly raised her head and in a clear sweet voice said: “Father, I can not buy you tobacco.” “Why not?” “Because I have promised God to do all within my power to get others not to use it.” The father’s further entreaty failed to move his daughter. Nobu San, a younger daughter, was then called, Nobu San was more ready with words. “No, indeed I will not.” “Why not?” the father was again obliged to ask. “Because I have signed the pledge, and father, you must not make a stove of your face and a chimney of your nose.”

“DON’T YOU SEE.” “My little girls have not eaten cake between meals

for five days,” said a pleased mother of her five and seven year olds. “Why not?” I asked. “Because they say ‘We have signed the pledge, so we must mind you, don’t you see mamma?’”

ECONOMY THAT TENDS TO POVERTY.
 To make every officer, both adult and juvenile, feel his responsibility and to make him know how to perform his duty, each should have a copy of the L. T. L. Scientific Temperance Lessons. Each teacher should have a copy also. Each teacher and officer should also be provided with a constitution.

Imagine six or ten woodmen going to the forest with one ax to fell trees. What a waste of time and strength in waiting and in fetching and returning the ax. Small results, dissatisfaction, no interest—final result, quits the business. Every band officer and teacher needs his own copy of Scientific Lessons. He must have the order of service to know when to do his duty. He must have the songs and lessons for his own information and enthusiasm, so his office or position as teacher will stand for something. Each should be a subpower house. Each must have a constitution to know what his official business is. Costs more? Yes, and the results will be much more satisfactory! (Sow bountifully if we would reap bountifully). (Fear not, teachers and officers will appreciate the books. Have a cabinet meeting and carefully explain to each his duty, having each to carefully mark his particular duty.)

I HAVE ORDERS NOT TO GO. “I have orders—positive orders—not to go there; orders that I dare not disobey,” said the youth who was being tempted to a smoking and gambling saloon. “What special orders have you got? Come show them to us if you can? Show us your orders.” John took a neat wallet from his pocket and drew out a carefully folded paper, “Enter not

into the path of the wicked and go not in the way of evil men. Avoid it, turn from it and pass away." (Prov. 4; 14-15.) "Now," said John, "you see my orders forbid me going there with you. They are God's orders and by His help I do not mean to break them."

THREE NEW L. T. L. TRACTS, "Ten Reasons Why Youths and Young People Should Sign The Pledge.

"Four Rules For Smokers."

"Experience Is Better than Argument."

Subscriptions to Rescue Home Florence Crittenton Building Fund:

Miss Annie Atkinson,	Nagoya.	5.00
Mrs. E. R. Miller	Tokyo	25.00
Mrs. J. Cosand	Tokyo	5.00

J. K. McCauley,

Chairman Building Committee.

TEMPERANCE EVANGELIST.

It gives us pleasure to report that the responses to the appeal for a three-year Guarantee Fund for the support of the Temperance Evangelist, are still coming in. We now have a little over two-thirds of the amount needed from the "foreign" friends. As several of the old subscribers have not yet responded, and as we feel sure a number of new responses will yet be made, the Board of Control of the National Temperance League, at its meeting, March 12, authorized the re-employment of Rev. K. Miyama, from April 1, 1904. The Japanese are now putting forth special efforts to raise their part of the Guarantee Fund (*yen* 240). Many thanks to all who have responded!

The following are the Responses to March 14:

Twelve <i>yen</i>	Pledges	...	1—	<i>yen</i>	12.00
Ten	"	"	...	7—	70.00
Seven	"	"	...	1—	7.00
Five	"	"	...	32—	160.00
Four	"	"	...	1—	4.00
Three	"	"	...	17—	51.00
Two	"	"	...	10—	20.00
One	"	"	...	6—	6.00
				72—	330.00

From the above it will be seen that we still need 150 *yen*. Are there not twenty five or thirty more who will gladly help in this good work? Who will be the *first* to respond? This small sum ought to be forthcoming at once. JULIUS SOPER, for the Com.

OTHER COUNTRIES.

France recently held a National Temperance Congress, at which the various temperance or "anti-alcoholic" societies, of which there are many in that country, decided to unite in forming a National body. With the closing of the Congress, this Federation became an accomplished fact, and thus, for the first time in its history, France swings into line with other countries which are nationally organized for temperance.

In Russia every town has its temperance committee extending into every country district, and every village has its temperance protector with special committees for prisons and for schools.

The War Department in Great Britain is helping along scientific temperance teaching. In every army school in England and the colonies this teaching is compulsory since last April. The results have been so satisfactory that the London School Board strongly urge local school committees to adopt the principle.

The young Queen of Holland is a total abstainer, and ostentatiously refuses on all public occasions to partake of wine. Her most intimate friend, the Royal Princess Pauline of Wurtemberg, was by her won over to the cause, and, each in her own circle, they are actively working to decrease the baneful vice of intemperance.

Of 340 insane persons who killed themselves last year in Germany, the German Association for the Investigation of Mental Diseases found that 298 were drunkards.

Mission Notes.

CUMB. PRES. MISSION.

(From *The Cumberland Presbyterian*.)

SPECIMENS OF WORK.

BY H. L. LATHAM,

C. E. Missionary in Japan.

IN order to assist in giving information about the work of our mission, I shall describe in detail work of which I have personal knowledge.

We entered the house formerly occupied by Mrs. Drennan (October 6, 1902). Some two months later, we decided that we ought to have a Sunday school in the house, gathering pupils from among the neighbors. At that time two students of Mrs. Drennan's Bible school were with us. These we sent around inviting children. Soon we had a gathering every Sunday afternoon of about twenty-five children. These two girls did the teaching until one of them went to Wilmina.*

Moving to another house, it was necessary to provide a place for the Sunday school or close it up. We rented a small house in a most excellent situation. It is at the end of a very busy street, and yet is within reach of all the children who had attended school under Mrs. Drennan's supervision, and also the new ones we gathered in.

The ward in which we work is counted one of the best in the city. It is inhabited largely by the *samurai*, or old knightly class, which to-day in-

cludes the leading men in school, local government and commercial circles.

At present, the Sunday school numbers about 40 pupils. The songs are printed by hand on large sheets of paper. The singing has been led by a Bible woman. Mr. Fujii, who is preparing to be an evangelist, is superintendent. He is a most capable hand in managing children, being able and willing to adopt the latest teaching methods. He is assisted in teaching by two women. The three classes, with their teachers, sit on the floor. The blackboard is near at hand. Picture cards are distributed, and inquiry made if the Bible verses have been learned.

On Wednesday night a preaching service is held. This is for adults, but many children attend. I ought to say that one can have all the children to teach that one can accommodate. It is necessary only to secure a suitable time and place and provide the teachers.

Some of the near-by Christians attend this meeting, and a few unbelievers enter the house, but our main body of hearers stand outside and listen through the lattice window. Here fifty people can hear well, though the view is very unsatisfactory. The outside audience is constantly changing in part, yet many who stand nearest to the window will listen a long time. The other night I took a few tracts and distributed to those who passed and to those of the listeners we left. My helper, Mr. Araki, later sold a copy of the Gospel of Mark.

*Girls' School in Osaka.—Editor.

Mr. Fujii usually preaches, but occasionally he calls in Pastor Banno or Evangelist Takenaga. Pastor Banno has a small oil lantern with which he shows Bible pictures. The last time the house was crowded to suffocation.

Until lately, the Bible Woman visited the women and children in their homes during the week. She usually explains a passage of Scripture and offers prayer.

It can not be expected that there are many visible results among the children that can be counted. They have only one or two hours of Christian teaching in a week. The other hours are spent in heathen association. We are sowing for a later harvest. They must learn what it is to be Christian, and must be taught to worship God, but their profession will come later in life.

Our present quarters are too small and very inconvenient. We are searching for a house that can be entered from the street. The doorway must be wide and entry roomy, that there may be space for the shoes and for many who will not sit down. The idea is to make it as easy as possible to enter the room; the visitor will likely return. Our present house costs us \$1.35 a month. A suitable place would not cost us more than \$3.

Mr. Araki, my helper, is a young man, not much over twenty. He is an orphan. His education is about such as the high school gives. He has taught in the primary school, but has left that work to become a Christian worker. He studies English and the Bible with me every day and theology with Brother Hail twice a week. He is in my house usually from 8 a. m. until 4 p. m., except during the dinner hour. He teaches us Japanese, teaches the Bible to my class in English, writes Japanese letters, receives callers and in many ways makes our home a house of service.

Tsu, Ise, Japan.

M. E. CHURCH.

(From *Tidings*.)

A GLIMPSE OF LOO CHOO.

HENRY B. SCHARTZ.

This is the sugar season in Loo Choo, and ordinarily steamers would be plying between Osaka and Naha via Kagoshima every few days, but so many vessels have been taken for Government use that all our best steamers are gone. The *Maiko Maru*, a dirty old freighter of eleven hundred tons, was the best that offered. She had almost no cargo and so proved true to her name, *Maiko* (dancing girl), for she rolled and tossed at a great rate.

At noon on the third day, we came in sight of Naha and soon Brother Murai and a number of the principal members of the church came on board to welcome me.

Brother Murai has had a good deal of sickness in his family the past year, but all are better now and everybody seemed in good spirits. The congregations were good and there seemed to be a growing interest. There are not as many baptisms as a year ago, but the best part of the work seemed to me to be the number of Loo Chooan workers that are being raised up. I hope we can extend our work this year by the creation of a Shuri circuit which will include half a dozen near-by villages.

In my congregation on Sunday morning was a Grammar School principal, who had walked six *ri*, fifteen miles, to hear me. He had heard Christian teaching for the first time on his visit to the Osaka Exposition last year. On his return he sought out our church and became a diligent inquirer, walking back and forth from his home fifteen miles away each Sunday to hear preaching. He has been baptised and wants to become a preacher and give his life to spread the Gospel among his people.

Steamers were so uncertain that I decided to return by the same one I had come by, after a short visit of from Friday till Monday. But at two o'clock on Monday morning, the captain of the Maiko Maru received a telegram ordering him to Osaka direct, where his steamer was also to go into Government service.

While waiting for another steamer, I had an opportunity to investigate the proposed extension of work, to see more of the church, to attend a prayer meeting and to be given a *shimbokkuwai*.

We have welcome meetings every where in Japan, but few so cordial and earnest as those in Loo Choo. For my amusement a Loo Chooan wedding was held. It wasn't "sure enough", but the costumes used were. Everybody had a good time.

The greatest need of our Loo Choo work at present is a good church property. A year ago we hoped to be able to buy the property which we now rent, an excellent location. We did not get the money and the property is now off the market. An old Confucian temple near by is soon to be sold. Two thousand dollars would buy this and some 12,000 square feet of land. The temple would make a home for a Methodist preacher and in front of it we could build a church.

"If any one would like to turn a Confucian temple into a Methodist parsonage, here is the opportunity."



THE LORD AND THE LORD'S DAY

Under the above title the *Fukuin Shimpō* has an article on Sabbath observance, making one of the weekly comments on the International Sunday School lessons. The gist of this article on Matt. 12:1-13 is as follows:—

It is common for men to say that they believe Christianity but not Christian customs, such as keeping the Sabbath and not drinking. Men look on these customs as hindrances and not as privileges. Christ came that men might have life more abundantly, and all His teaching with regard to the Sabbath must be in accord with this purpose.

He shows that men were sometimes justified in doing that which was not lawful. In the teaching of Christ we find no such laws as these which may at times properly be broken. He lays down eternal principles. In connection with the Sabbath the principle is, "Whosoever two or three are gathered together in my name, there am I in the midst of them."

Though He speaks of Himself as greater than the temple, He does not despise the temple. Though His principles are greater than the laws of men, He does not consider them of no use. All true laws of men are constructed out of the principles of God, as all things that man makes are formed from the materials God gives.

Another principle is that the Sabbath was made for man. Which of the laws of man are in accord with this principle? The Sabbath may be observed so that men shall be glad when others say, "Let us go into the house of the Lord." Such rules may, on the other hand, be laid down that the Sabbath becomes a weariness.

"It is lawful to do good," Christ says, and in accord with this man's

rules are to preach, to teach, to visit the sick, to instruct unbelievers, to nourish one's spiritual nature. "For-sake not the assembling of yourselves together", is a principle laid down by Paul. A certain atmosphere is favorable for worship. If a man, like many on board ship, cannot go into the house of the Lord, they can wor-

ship Him in spirit wherever they are. But he who habitually neglects public worship soon neglects all worship.

The proper use of the Lord's Day is not hard for the man who has the Lord in his heart. Air presses hard only on that which has no air within. The Lord's principles are light on the servant of the Lord. *F. M.*



Y. M. C. A. NOTES.

WORK FOR SOLDIERS AND SAILORS.

The war between the United States and Spain brought to the American Association one of its great opportunities, namely, adapting its privileges and services to the conditions among soldiers and sailors. Secretaries with full equipment were attached to the camps in the South, and with Government permission followed the troops to Cuba, Porto Rico and the Philippines, until to-day, wherever the United States troops are located, Association secretaries are found, pushing their welcome work among the men. In the permanent camps houses were rented or erected. In temporary camps tents were used. These were supplied with tables, chairs, pens and ink, writing materials, newspapers, magazines, books, musical instruments and games. Where possible, appetizing foods and temperance drinks were sold at cost. In the evening lectures, concerts, phonograph and stereopticon exhibitions, informal socials, gospel meetings and Bible classes were conducted. The Association tents were the recognized centers of the social, recreational and religious life, and the effect was everywhere evident in the spirit and morale of the troops. The secretaries secured a strong hold on the men and did innumerable deeds of kindness, and

through meetings and personal influence they guarded men from temptation and led hundreds of them into clean, strong lives.

This work, first permitted as an experiment, was soon facilitated and insisted upon by officers and Government, as well as by men in the ranks. At the close of the war formal action was taken by the Government, requesting that the work be made permanent. The Association is now a recognized factor in Army and Navy life. Congress has set aside tracts of land in all Army reservations for the erection of Association buildings, a number of which are already completed and others are soon to be constructed. At the principal naval stations on the Atlantic and Pacific Coasts, and on various islands, permanent buildings have been erected for Association homes, and are constantly thronged with men of the Navy. Prominent among these is the splendid \$500,000 building opposite the Brooklyn Navy Yard, the gift of Miss Helen Miller Gould, which from its roof garden, through its seven stories, down to the bath in the basement, is taxed beyond its capacity. The work has received the strongest commendations from Presidents McKinley and Roosevelt, the Secretaries of the Army and Navy, and the highest officers in both arms of the service.

Through the campaign in South Africa, British and Canadian secretaries accompanied the troops, doing

service which won the hearts of both officers and men. At the Association headquarters there are on record a number of resolutions, endorsed un-animously by entire regiments. Among the most appreciative testi-monies were those of Lord Wolseley and Earl Roberts.

WORK AMONG JAPANESE SOLDIERS.

Since the first of the year Associa-tion workers have been planning for work among Japanese soldiers and sailors on the lines described above. In order to ensure the support of the whole Christian community, a Christian Commission composed of representatives of the Evangelical Alliance and of the Association Union has been formed. Negotiations for permission to send workers to the front have been pressed for a month, and at length it seems reasonably certain that permission for a few workers will be granted. Of the four men who stand ready to go, Rev. Fuji Nakada of Tokyo and Rev. Koki of Osaka will be sent first. The expenses of the work for six months, including salaries and outfit, books and stationery, will amount to over 2,000 *yen*. Subscriptions may be sent to Rev. H. H. Coates, Treasurer, or to Association Secretaries.

SUCCESSFUL BEGINNING OF A TOWN ASSOCIATION.

Yamada, a city of thirty thousand population, has a young and aggres-sive Association. The work is in charge of six directors, all Christian men, elected by the active members. The Association enrolls sixty members, paying each a monthly fee of 25 *sen*. A commodious house in a prominent location on the main street was taken in November. This provides reading room, game and social rooms, and rooms for the evening school, Bible classes and Gospel meetings. The English classes have enrolled from forty to fifty. Monthly lecture

meetings have been conducted, the largest attendance being over two hundred. There has been one social meeting with sixty present. A vacant lot, immediately opposite the building, has been rented for an athletic ground, providing for tennis and other games. The Sunday meetings are made attractive by the use of organ, cornet and English hymns. Three Bible classes meet Sunday after-noon with an average attendance of twenty. A young man gives three-fourths of his time to the Association as General Secretary. As a direct result of the work this winter, there have been four baptisms and four or five more young men expect to be baptized soon.

WILL FEDERATION CON-FERENCE MEET IN JAPAN?

The Central Committee of the Japan Union have concluded it will be unwise to attempt to hold the World's Federation Conference in Tokyo next September. The matter will be settled after hearing from Mr. Mott.

Preparations are now being begun for the regular Summer Conference and the conference of Association teachers of English.

SPECIAL LECTURE MEETING.

The committee of the Tokyo Young Men's Christian Association, Kanda, which has in charge the monthly English lecture meetings, given at the Association building, provides one meeting each season at which the pro-gramme is furnished entirely by ladies. The programme for this season was rendered Mar. 5 at 6.30 as follows:—

ADDRESS.

"Great Heart"Miss Theresa Morrison.
Piano SoloMrs. N. W. Helm.
ReadingMiss Toyo Takeyama.

ADDRESS.

Public Opinion and Education of Women in AmericaMiss Anna C. Hartshorn.
Vocal SoloMiss Grace Thompson.

ADDRESS.

Christian IdealsMiss Yoneko Yanagisawa,
M. D.

Y. P. S. C. E. NOTES.

(From *The Endeavor*.)

ANGELS FROM THE SLUMS.

Two dirty juniors, clad in ragged clothes but having faces shining with a great happiness, found their way a fortnight ago into the house of a local Bible seller and wanted to buy two five *sen* Testaments. They had earned during three months of work in the industrial department of their day school fifteen *sen* apiece (seven and a half cents) and they had decided to spend some of their first earnings on Bibles which they could thus feel were their very own.

The Bible seller's mother, who was suffering from partial paralysis, hobbled across the room and brought them one book. They clamored urgently for a second copy that they might have one apiece.

"One is enough for both of you. You are too poor to buy more."

"No it isn't. We want one apiece. And we have the money too, our very own. We earned it making envelopes at the Hanabatake school." Another book was given them, and the children, thanking the old lady for waiting upon them when she was so feeble, then left with happy faces.

A few minutes later they returned, and after urging each other to state their errand, one of the two produced from behind him where he was holding it in a dirty hand a paper parcel containing five *sen* worth of sugar. "We are so sorry you are ill and suffer so much. We wanted to do something, so we bought this sugar for you with some of our own money. Please be so kind as to eat it."

The old lady, who is an earnest Christian, was deeply touched by the thoughtful kindness of these ragged urchins. "They seemed to me like little angels", she told a visitor later, "the house has been brighter all day because of their visit."

There is an interesting sequel to this true story. The old lady told the incident to a few of her neighbors and collected gifts of second-hand clothing sufficient to make those two children and other needy persons comfortable for the rest of the winter. Verily one kind deed blesses many people.

J. H. P.

BOOK REVIEWS.

FORMOSA UNDER THE DUTCH.

We are under obligations to Kelly and Walsh, Yokohama, for a copy of a book with the title given above. It is a large volume of more than 600 pages; and is published by Kegan Paul, Trench, Trubner & Co., of London. The compiler and editor is Rev. Wm. Campbell, the well-known English Presbyterian Missionary at Tainan, Formosa.

The body of the book consists of three parts: Part I is a "General Description of Formosa"; Part II, which is somewhat voluminous, gives very detailed "Notices of Church Work in Formosa" by the Dutch in the 17th Century; and Part III is an account of the "Chinese Conquest of Formosa" by Koxinga. There is also a great deal of valuable material in the Appendix, including, for instance, "Explanatory Notes" on the preceding sections. There is also a very large bibliography, which is the result of thorough investigation and careful work on the part of Mr. Campbell. There is only one illustration, the frontispiece, representing "Koxinga's Forces Attacking Fort Zeelandia."

While this work is not without interest to the general reader, it is a careful collection and translation of various important Dutch and Spanish documents throwing light on the history of Formosa. It is in the line of the present methods of historical investigation by going to

the original sources of information. These is a special interest in seeing the names of Japanese, like Goto, Honda, Inouye, Ishii, Koto, Mizuno, Owatori, Torii and Yamasaki, among authors worthy of inclusion in the bibliography.

The second Part of the book is of unusual interest, as it goes into minute details of the mission work of the Dutch Reformed Church in Formosa in the 17th centry. The compiler apologizes for the diffuseness of this section by explaining that it "could not be avoided in stating all that should be known about a Christian crusade among heathen people which took place long before the modern missionary work of the Church was entered upon. He makes the the following additional comment: "Students will thus be able to form some fairly correct estimate as to the leading actors in this Christian propaganda of the seventeenth centry, as to their methods of work, the extent of their labor, and the apparently complete effacement of their Mission whenever Koxinga appeared upon the scene. No doubt, it has often been remarked that failure to supply a vernacular version of the Bible to Formosa was sufficient of itself to account for the sudden collapse which took place; but the following records show that theories of this kind present only a partial aspect of the case, and that mere possession of Christian books by converts from heathenism still leaves room for the Apostolic inquiry, "Understandest thou what thou readest?" In short, this fragment of Church History teaches us that it is a very questionable missionary policy to persist in purely aggressive efforts without making adequate provision for meeting the spiritual wants of those who have already broken with idolatry. So far as the manward side of Mission Work is concerned, there is no cheap,

superficial and rapid method of enabling masses of converts to stand the test of insidious temptation or fiery persecution.

During this missionary campaign of the seventeenth century, "one missionary alone established a number of schools and received over five thousand adults into the membership of the Reformed Church. And that this work was not entirely wasted is evident from the fact that 25 years ago Mr. Campbell stumbled upon some traces of the influence of that old campaign. He says, for instance, that he "was told by a Chinese friend in Kagi city of an aboriginal tribe away due East which practised a kind of baptism of infant children; and the report appeared so trustworthy and circumstantial as led one to conclude that this must be some genuine survival of the missionary work of two hundred and twenty years ago.

INDIA AND CHRISTIAN OPPORTUNITY.

This is the twenty-seventh volume in the admirable series of text-books prepared by the Student Volunteer Movement for Foreign Missions, for classes in the institutions of higher learning in Canada and the United States. Rev. Otis Cary's excellent "Japan and its Regeneration" is one of the same series. This volume on India was prepared by Harlan P. Beach, M. A., F. R. G. S., Educational Secretary of the Student Volunteer Movement, and with the assistance of several experienced mission workers in India. It brings within the compass of about 300 pages a vast amount of the best information concerning that immense field; and it is supplied with a useful amount of statistics, as well as a working bibliography and most interesting illustrations. Even a glance over the book gives evidence that the author is warranted in stating that "the survey of the Indian situation surely

bears one out in the assertion that this is the time of golden opportunity." We are glad to second the suggestion in the Preface: "As the joint product of a number who earnestly desire the speedy evangelization of so great an Empire, this little volume is commended to the thoughtful reading and study of all who long for the coming of the kingdom of God in this land of vast populations and no less colossal needs."

OUR LITTLE JAPANESE COUSIN.*

This is one of ten volumes of a "Little Cousin Series," each for sale at only 60 cents. It is, on the whole, pretty well done, although it describes the old more than the new. It perpetuates the fiction that Japanese babies do not cry. It makes some other mistakes; for instance, it confounds *yen* (dollar) with *rin* (mill) in several places, particularly when (p. 42) it speaks of a *yen* as a piece of money with a "square hole in the centre"! The illustrations are not as good as they might have been; the faces are more foreign than Japanese. "Our Little Chinese Cousin" in that series was written by an expert, Prof. J. T. Headland, of China; the others would better have been written by specialists.

UNITED PRAYER FOR MISSIONS ABROAD.

(March 27 to April 3, 1904.)

It will be remembered that a year ago Christian people in the United States and Canada were asked to join in a week of special prayer for missions abroad, during the week beginning with April 5th and closing with Easter Sunday. The response was so general and cordial, that the Eleventh Annual Conference of the Foreign Mission Boards in the United States and Canada, meeting in January,

* L. C. Page and Co., Boston, Mass.

decided to repeat the call for united prayer, during the week beginning March 27th and closing April 3, 1904.

As Andrew Murray puts it, "The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God, to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to His service."

PRAISE.

For the unspeakable gift of God's love—for the share He gives us in His work—for those He has delivered from the power of darkness and translated into the Kingdom of His dear son.

COMMON DAILY PRAYER.

For a realization of the need of the non-Christian world, its helplessness, its materialism, lust, and superstition; the inadequacy of its religions; its spiritual hopelessness.

For more consecration and sacrifice; for a full surrender to the Lordship of Christ; for a truer conception of the Mission of the Church; and that the Lord of the harvest thrust forth laborers into His harvest.

For missionaries that they may have a continual sense of Christ's presence, that they may be preserved in body and spirit, and may have greater access to the hearts of the people.

For the native church that it may grow in faith and love. For more native workers.

For the elevation of woman.

For religious liberty and peace.

For the evangelization of the whole world and the establishment of the Kingdom of Christ.

"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

NOTES.

We wish to acknowledge with many thanks, the receipt of copies of the following:—*Voice of Missions*, containing a good sketch of "Kenkichi Kataoka—A Type of the Christian Japanese;" *Cumberland Presbyterian*, containing a letter quoted in our "Mission Notes;" an interesting pamphlet, entitled "Silver Anniversary of the Pacific Japanese Mission of the M. E. Church," giving a history of that work; and, among the recent publications of the Kyobunkwan (Meth. Pub. House) in Japanese "Kutsuya no Hosshin" (translation of "The Atheist Shoemaker" by Hughes), a good book for inquirers; "Nichiyō Gakko Kyōshi," a translation by Rev. W. J. Callahan, of Nakatsu, of Hamill's "Sunday School Teacher," the study of which should bring about a much-needed improvement in the quality and value of Sunday School teaching in this country; "Judaya Fuzoku Shi," a most useful explanation of "Bible Manners and Customs" by Prof. Yamada of Aoyama Gakuin, Tokyo; "Kirisuto Den no Tenki" (Turning-Points in the Life of Christ) by Prof. Kashiwai, of Meiji Gakuin, Tokyo, who has made an interesting and valuable booklet; and "The Story of Herbie Bellamy" for children.

Availing itself of the opportunity afforded by the forthcoming St. Louis Exhibition, the Eibun Shinshi-sha, a publishing company in Tokyo, is going to issue a pamphlet entitled "Kaikoku Goju-nen" (Fifty Years Since the Opening of the Country), in which the most noteworthy events that have marked the intercourse between the United States and Japan during the past 50 years will be recorded in English. Those eminent persons who in some way or other have played a part in helping to introduce Occidental civilization into the country will be asked to contribute articles to the proposed publica-

tion, Count Okuma having consented to supervise such contributions. On the 31st ult., those who are interested in the undertaking met at Count Okuma's residence and discussed the subject.—*Japan Times*.

PERSONALS.

Rev. G. W. Taft, formerly in Tokyo, now pastor of the Baptist Church in Oakmount, a suburb of Pittsburg, has been elected President of the Pittsburg Baptist Conference. Rev. R. L. Halsey, formerly in Japan, till recently pastor of the Baptist Church at Berkeley, Cal., is now at Honolulu in an official position in connection with the immigration bureau.

Miss Anna C. Hartshorne, author of "Japan and Her People," returned to Japan, Feb. 20, per S. S. "Korea," and is again located in Tokyo at Miss Tsuda's English School.

DEATH.

In the City of Tokyo, on Feb. 22nd, EMMA THOMASINA, daughter of the late Dr. Thomas Theron Alexander. The funeral services were held on Wednesday, the 24th, at 2 p.m., in the Congregational Church, No. 10, Naka Rokuban-cho (near Joshi Gakuin).

MARRIAGE.

On February 25th, at H.B.M.'s Consulate, Kobe, and afterwards at Trinity College Chapel, Osaka, Mr. FREDERICK PARROTT to Dr. M. E. OSBORN CLEAVER. —*Japan Mail*.

BIRTH.

At Saga, on the 24th February, the wife of the Rev. H. V. S. PEEKE, of a Daughter.

MARRIAGE.

On January 7th at All Saints, Surrey Square, Newington, London, by the Rev. G. Taylor, Curate of the Parish; the Rev. WALTER THORNTON ANDREWS, B.A., eldest son of Rev. Walter Andrews, M.A., Rector of

Middleton, St. George, Co. Durham, Eng. late C.M. S. Japan, to LILY, youngest daughter of Major-Gen. Robt. Hoskyns Phelps, late Madras Staff Corps, of Knockwood, Shortlands, Kent.

Miss Frances E. Phelps (Meth.), Sendai, has gone home on furlough via Palestine.

Departed from Yokohama, March 5, per S.S. "Roon," Rev. and Mrs. G. P. Pierson, of "Asahigawa, and Rev. H. M. Landis and family, of Tokyo, all of the Pres. Church (North) Mission, on furlough. We feel warranted in speaking in behalf of the missionary community to congratulate Mr. Landis upon his miraculous recovery from a terrible accident.

Miss Minnie Upperman, of Cincinnati, O., has come out to assist Messrs. Cowman and Kilbourn in the work of the Central Gospel Mission in Kanda Ku, Tokyo.

The Methodist Protestant mission at Nagoya has been augmented by the arrival on March—of two boys, one named Richardson and the other Perry.

Prof. Frederick Starr, Professor of Anthropology and Ethnology in the University of Chicago, has been spending about a month in Japan, chiefly in the Hokkaido. He is under commission of the World's Fair, St. Louis; and has collected a party of Ainu men, women and children, materials for an Ainu house and an unusually fine assortment of Ainu objects, for exhibition. Prof. Starr is interested in all "things Japanese," especially those relating to his department.

Dr. Harold Slade, M.D., D.D.S., who is known to many as a successful dentist, has lately taken a special course in treatment of the eye; and we call attention to his advertisement in this issue, as we believe he is the only foreign oculist in Japan south of Tokyo.

THE JAPAN EVANGELIST

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	1 mo.	2 mos.	3 mos.	6 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
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⅓ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 18th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 12th of each month.

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THE OLD GOSPEL IN NEW JAPAN.*

CHAPTER IV.

Period of Popularity (1883-1889)

WITH the foundations so well laid in so many lines of Christian work, as set forth in the preceding chapter, it is not surprising that a period of unusual activity, extension and popularity followed. A pro-foreign sentiment prevailed, which led, not only to the wholesale adoption of foreign manners and customs, the introduction of the English language into the curricula of schools, but even to the advocacy of the acceptance of Christianity merely as a matter of good policy, because, by such a course, Japan would more easily win her much-desired position of equality with the great nations of Christendom. Mr. Fukuzawa, in the *Jiji Shimpō* in a series of articles in 1884, urged that "Japan ought to accept Christianity just for the defence of its national characteristics"; and again in 1885 he reiterated the "dangerous watchword" of the nominal "acceptance of Christianity from policy."

Some obstacles in the way of the progress of Christianity were removed

in 1884 by official enactment, as follows:—"The government announced that the state priesthood of the Shinto and Buddhist priests had been abolished, and that the right to appoint and dismiss priests had been transferred to the religious superiors of the respective sects. In connection with this, the double compulsion of having to register in the parish-books and of interment in the burial grounds of the native religious societies was abolished, and cemeteries were provided which were equally accessible to believers of all creeds."*

So far as the missionary forces were concerned, this period opened, as the last one closed, as stated in the preceding chapter, with the Osaka Conference of 1883. Again we quote from Ritter:† "This conference, as though it were a grand review of mission forces and their accomplishments, held in sight of the enemy, showed to the astonished Japanese, by the harmonious spirit of its transactions, the Evangelical Church, in spite of its manifest divisions, as a mighty, united, spiritual force; and at the same time it gave to the work of the missionaries a new impetus, as well by the increased consciousness of their strength and union which it awakened as by the profitable exchange

* As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

* Ritter's "History of Protestant Missions in Japan," p. 124

† p. 102.

of thought on various missionary questions." The results of this conference will be indicated further on in this chapter.

This short period was one of large increase in the number of societies and workers. The new organizations to enter the field were as follows:

1883. Disciples, or Church of Christ.*

1885. Presbyterian Church South, U. S. A.; General Evangelical Protestant Missionary Society of Germany; American Society of Friends.

1886. American Meth. Epis. Church (South); Women's Christian Temperance Union.

1887. Christian Church of America.

1888. Unitarians; Canadian Church Mission; Berkeley Temple Mission of Boston.†

1889. Southern Baptist Convention; and Christian Alliance.

The number of foreign missionaries was more than doubled, and the number of stations was more than quadrupled. The work of each mission, or group of missions, was unified by the establishment of general conferences, synods and similar bodies. The cause of Christian education was strengthened by the opening of such institutions as Aoyama Gakuin, ‡ Meiji Gakuin, Toyo Eiwa Gakko, etc., and by the expansion of the work of the Doshisha, with the idea of making it a Christian university. And in this plan Mr. Neeshima was able to interest not merely Christian, but also non-Christian, circles, and to obtain from the latter contributions to an endowment fund.

This was the period of increased interest in temperance work along Christian lines. The visit of Mrs. Mary Clement Leavitt in 1886 gave

a great impetus to this phase of the work and led to the formation of a Woman's Christian Temperance Union and local temperance societies in Yokohama, Hokkaido and other places. Such a movement could not fail to arouse a deeper interest in the work of women for women, especially as the W. C. T. U. displayed activity in social reforms. Ritter has remarked on the "remarkable phenomenon that at first the number of converted women was far behind that of the men." And he finds "a probable explanation in the dependence and the seclusion of Japanese women, and ** in the greater reluctance of Japanese women ** to step aside from the lines of popular custom." But in later years the proportion of converts "seems more in favor of women."

It was in 1887 that the Okayama Orphan Asylum was founded by Mr. Ishii, the Japanese George Muller.

In 1888 the work of Scripture Translation was finished by the completion of the Old Testament: and a Japanese Bible thus became a fact.

The subject of union was one of the burning questions of this period. The spirit of unity manifested in the Osaka Conference was one that could not be entirely lost and displayed itself in various ways. In the following year, the various Episcopal bodies formed a union in one Japanese Church, known as the *Seikokwai* (Holy Catholic Church). And the years from 1886 to 1889 were the Olympiad during which occurred the earnest attempt to bring about the union of the *Itchi Kyokwai*, under which name the Presbyterian and Reformed bodies had been organized since 1877, and the *Kumi-ai Kyokwai*, the name adopted in 1886 by the churches more or less affiliated with the work of the American Board. And, although this effort culminated in complete failure, it is worthy of attention because it illustrates one line of possibility still before the

* The Edinburgh Medical Missionary Society withdrew in 1883.

† United in 1893 with the American Board Mission.

‡ The school was not formally opened on the present location till 1884, though the land was bought in 1882, and the school had been running in Yokohama since 1879.

Christian churches of Japan. It is interesting to note that the rock on which the plan for union split was not doctrine but church government.*

Another work which emphasizes the co-operation and unity of all Christian believers is that of the Young Men's Christian Association. This received an unusual impetus from the visit of Mr. L. D. Wishard in 1889, and in this year was held the first Christian Summer-school at Kyoto.

This was the period in which the word "revival" [*rebaibaru*] was introduced into the Japanese language, because the thing itself became a matter of actual experience. This too was an outcome, almost immediate, of the Osaka Conference. In that city, "all the denominations held for four weeks union prayer-meetings" to pray especially for "the outpouring of the Holy Spirit." And "these prayer-meetings culminated in the revivals which spread with ever increasing power." The outpouring of the Holy Spirit was felt also in the great social meeting of Japanese Christians in May, 1883. In the Doshisha in 1884 "the classes spent hours together in tears, prayer or praise." The Sendai Revival in 1886 and the Oita Revival in—are worthy of special mention on account of the unusual meetings and the wonderful experiences thereof; but it must be remembered that these "revivals" were wide-spread. And it is encouraging to observe that one of the results of the revivals was "a growing interest in Bible Study."

It will not seem at all strange that all this activity on the part of Christians and the popular favor with which the Gospel was being received should incite the Buddhists to active opposition. The latter had already

learned to imitate Christian methods of work, and established schools for young men and even for girls, associations, orphanages, temperance societies, summer schools, etc. As Ritter aptly remarks, "involuntarily we are reminded of the downfall of Roman and Greek paganism, for there also we see the pagans exerting themselves to keep back the unavoidable breakdown by imitating Christian institutions." And in 1888 and 1889 the Buddhists called in the assistance of an ally, the great American theosophist Col. Olcott, who made a tour of Japan. But, owing to dissatisfaction between him and the Japanese Buddhists, he finally canceled engagements and returned to Ceylon.*

This period may be fittingly brought to a close in 1889, the year of constitutional government and local self-government. The new constitution, modeled on that of Germany, was promulgated on Feb. 11, 1889. This "Magna Charta" of Japan granted to the Japanese, not only political and social privileges, but also religious liberty. The 28th Article of that Constitution reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

The establishment of local self-government in April, 1889, is also worthy of special mention here, because it tended to spread the cause of liberty and to emancipate the mind from the old narrow ideas and prejudices. Both constitutional government and local self-government, moreover, are fruits of Christian civilization.

[We are under special obligation to Rev. Otis Cary for correction of this manuscript.—Editor].

* See Ritter's "History of Protestant Missions in Japan," pp. 220-224.

* See Ritter's "History of Protestant Missions in Japan," pp. 134-146.

THE AMERICAN BIBLE LEAGUE

AND

"THE BIBLE STUDENT AND TEACHER."

BY JOSEPH COSAND.

The American Bible League was incorporated under the laws of the State of New York, October 26, 1903. Its President is William Phillips Hall, of New York City. Mr. Hall is also President of the Hall Signal Company, and Chairman of the Twentieth Century Gospel Campaign Committee.

The League has a Board of Directors composed of twenty-six influential persons representing many of the conservative Theological Seminaries, Colleges, and Churches in America. Among them are Rev. Henry A. Buttz, D.D., LL.D., President of Drew Theological Seminary, Madison, N. J.; Rev. Francis L. Patton, D.D., LL.D., President of Princeton Theological Seminary, N. J.; Rev. William M. McPheeters, D.D., Professor in Southern Presbyterian Seminary, Columbia, S.C.; Rev. Howard Osgood, D.D., LL.D., Professor in Baptist Theological Seminary, Rochester, N.Y., and ex-Member of the American Bible Revision Committee; Rev. Edmund J. Wolf, D.D., LL.D., Prof. in Lutheran Theological Seminary, Gettysburg, Pa., and Moderator of the Lutheran General Synod; Rev. George Frederick Wright, D.D., LL.D., Prof. in Oberlin Theological Seminary, Oberlin, Ohio, and Editor of the "Bibliotheca Sacra"; Rev. William Caven, D.D., LL.D., Principal of Knox College, Toronto; Rev. G. A. Funkhouser, D.D., Senior Professor in Union, Biblical Seminary, Dayton, Ohio.

The first Annual Meeting was held Dec. 9, 1903. In the Annual Report the critical situation which called the League forth is stated as follows:

"It had become clear beyond question that in the death-grapple of this age between faith and disbelief the central interest is in the Bible. Is it human, or is it divine in its origin? Is it a natural evolution, or is it a supernatural revelation? Is it a fallible rule of faith and practice or is it infallible? Is it without authority, or is it indefeasibly authoritative? In short, is it the word of man, or is it the word of God? Whatever uniform the combatants may wear, whatever their opinions expressed or covert may be, whatever their claims of loyalty or disloyalty, there is but the single alternative and all are practically arrayed on the one side or the other. The crucial question for the last half century has been, not "What is the Bible?" but "Bible or no Bible". And the death grapple was on as never before.

"The situation appeared all the more critical since the conflict was beginning to rage anew around the central citadel of the Christian faith, the Gospels. A distinguished jurist, Sir Robert Anderson, recently put the present antagonism in concrete form, in two questions:

'Are the Gospels, as the critics of every section tell us, merely human documents, based in part upon the memory of the writers, in part upon earlier records, in part upon oral traditions of the *great Teacher's* acts and words?

'Or are they, as Christians have heretofore believed, God-breathed Scriptures—the Word of God by which the sinner may be born again, and the disciple may grow and be "thoroughly furnished unto all good works"?

"Justly may the jurist regard the substitution of the former view for the latter, a "disaster unparalleled in the history of Christendom."

"Most critical of all seemed the situation viewed from the practical side.

By reason of the wide dissemination of a rationalistic and destructive criticism—from innumerable platforms and pulpits, and through popular literature of every form—there has manifestly sprung up an equally wide-spread opinion that the Bible is obsolete as a religious authority and indeed worthless save as a historical relic. This insidious skepticism was sapping the foundation of spiritual life and cutting the nerves of spiritual energy, so that in many quarters an almost despairing cry was being raised over the lamentable state of death and dearth existing at home and the halt being called on the mission field of the world abroad."

THE PRINCIPLES AT THE BASIS OF THE LEAGUE.

"1st. Belief in the Scriptures of the Old and New Testaments as the inspired Word of God and the only and infallible rule of Christian faith and practice.

"2nd. Acceptance of the Bible as a supernatural revelation, and not a mere natural evolution.

"3rd. Recognition of the Bible as a unit—a great and complete presentation of the unfolding of the divine relation of Christ."

THE CERTIFICATE OF INCORPORATION CONTAINS THE FOLLOWING POINTS AS OBJECTS OF THE LEAGUE.

"1st. The promotion of a devout study of the Bible.

"2nd. The dissemination of literature and information to meet and counteract the errors now current concerning its truthfulness, integrity and authority.

"3rd. The creation of a widespread system of oral instruction to restore interest in the Bible and Bible study.

"4th. The dissemination of the best popular literature on the Bible that can be produced, and the pro-

duction by the best reverent scholarship of such works as are needed to promote the direct study of the Bible, and to bring out the entire truth concerning it."

THE OFFICIAL ORGAN OF THE LEAGUE

By a proposal from Rev. Dr. William M. McPheeters, of the Theological Seminary at Columbia, S.C., editor and publisher of "The Bible Student," that magazine was accepted and made the official organ of the American Bible League.

"The Bible Student and Teacher" will be devoted strictly to the Bible and to questions and problems of studying and teaching the Bible. The body of it will be made up of papers prepared by competent Biblical scholars and writers, to aid in acquiring a better knowledge of the Bible itself.

The writer has read a number of books which set forth the so-called Modern Theology and can testify that after each reading of such literature he is less able to lead a Christian life, to pray and to preach, than he was before, until he has put the thought of the principles therein advocated out of his mind. He believes that there may be other missionaries like himself in this respect, and that the "Bible Student and Teacher", if taken and carefully read from month to month, will meet a real felt need in the minds of many. The January number, the first of the series, contains many essays, by Biblical scholars, on subjects which are live issues to every mature Christian and especially to missionaries.

I believe it will well repay every missionary in Japan to take the magazine. The price is \$1.00 a year, and the postage is, I think, seventy-two *sen* (36 cents). Address The American Bible League, 82 Bible House, New York.

A STUDY OF CHRISTIAN MISSIONS.*

THE MISSIONARY MOTIVE IN CHRISTIANITY.

"Why has not the call of God to join with him sufficed to make all Christians missionaries as a matter of course? One reason is found in the imperfection of all that is human, and the unresponsiveness of man to God. But another reason is found in the prevailing misconception of what it is to be saved. Many have supposed that to be saved was to be taken care of, and brought to a state of welfare and a place of safety. Salvation has been regarded as complete when one's personal welfare has been provided for. But to be saved is to be brought into moral fellowship with God. It is to receive something of God's character: hence, to be saved is to become in heart a saviour, in fellowship with him to whom we owe our salvation. Christ in God's gift to the world: Christ, therefore, should be our gift to the world, if we are among the saved. But if we consent to think of our salvation as ending upon ourselves, and completed when we are provided for, of course we shall feel but faintly the impulse to join with God in doing for others what has been done for us."

"The sense of possessing the unparalleled good is characteristic of Christianity whenever Christianity is at its best. The enthusiastic conviction of an ardent faith is a fruit of the fact that Christianity is a religion of experience. Instead of being a mere doctrine, however true, it is a life; and the experience of it consists in the possession of something that the soul finds inexpressibly worthy and precious. Forgiveness of sins, fellowship with God, the

warmth of life, the vision of faith, the glow of hope, the beauty of holiness, the joy of usefulness,—all this is more precious than words can tell. There is no need of learning or high intelligence to make it so; a simple-minded Christian, living in the experience of faith, hope and love can scarcely fail to have the sense of possessing the noblest good. The certainty that the saving Christ is the supreme gift of the gracious God is no monopoly of the pulpits that preach it, or the schools that teach it; it is the common property of the Christian people. Herein is the best support of the missionary spirit. So long as the Christian people really feel the supreme value of their Lord and their life, the missionary impulse will continue powerful. God's best and richest gift, appreciated, brings its own call to missionary endeavor."

"To those who possess it, the gospel of Christ is the awakener of love toward other men, and this love is provocative of missionary endeavor. By love is meant that personal interest by which one values another, and desires to do him good even though it be at cost to one's self. * * * The Christian love for mankind is the continuation on the human plane of God's love for the world, by virtue of which he came in Christ to bear our burdens, and save us from our sins. God loved the world, and loves it still, and Christ brings Christians to love it with him. Such love is evidently a matter of the heart. To profess it is not necessarily to have it, and to approve it is not to be moved by it. It is a Christian fruit, and needs to be nourished and kept alive from above. Evidently such love, where it exists, is a genuine missionary force. Here is the deepest and strongest of outgoing motives to effort for others' good. When Christians love in fellowship with God, not in vain does the world call them, even as it did not call him in vain."

* Extracts from a book, with this title, by Rev. W. N. Clarke, D.D., President Colgate (Baptist) Theological Seminary, N. Y.

"So, to sum the matter up, the Christian Missionary motive is three-fold. We are summoned by God in Christ to join with him in doing that work of saving grace toward men which is nearest to his heart, and we cannot refuse; loyalty to God and Christ constrains us. We have received in Christ the best good in life, and are impelled from within to impart it; love to men constrains us. The world needs the gift, and needs it now; and the tremendous want constrains us. The three-fold motive is justified by present facts and by eternal realities, and there is nothing that can legitimately deprive it of its force, except the full accomplishment of its end. No special views are needed to enforce the motive. Taking the world exactly as it is and as all sound knowledge finds it, the motive is sufficient. But it is a spiritual motive, and must therefore be spiritually discerned."

THE OBJECT IN CHRISTIAN MISSIONS.

"The object is the planting of Christianity for permanence in new regions."

"More specifically, putting our definition into form for practical application and use, we may say that the object in Christian missions is the raising up and training of a body of Christian people, who can carry on the Christian work of their own country. This is the first step in planting Christianity,—to make Christians, by the blessing of God on our labors, and to make them in such numbers, and train them to such efficiency, that they can evangelize their countrymen and render Christianity effective in their national life."

"Our work includes all kinds and forms of Christian effort. We must proclaim the gospel to the heathen with all zeal and love and patience, watching that they may understand; gather in the fruits of our labor

when they are ready; organize wise and helpful Christian institutions; provide the means of education, and patiently pursue the labor that education implies: help in building up the pure family; give training in all holy and useful life; introduce far-reaching Christian influences to the general society of the land; plan for aid to all useful reforms in the national life; labor to establish a permanent Christian people who will carry on the work that we have begun and be an abiding gift of God to the nation. Men who are engaged in this work need to be zealous in preaching, wise in judgement, far-seeing in counsel, comprehensive in plans, alert in action, versatile in powers, patient in waiting, untiring in love, unlimited in unselfishness. There is need of saints, scholars and statesmen; of evangelists, teachers and social economists; and of all these full of the mind of Christ."

"Concerning this view, that the object in Christian missions is the planting of Christianity, it is now to be said that by it all the various forms of missionary work are recognized, harmonized and co-ordinated."

"Here, at the outset, the work of heralding falls at once into its proper place. Instead of being dishonored by being subordinated to the work of planting, it thus receives its true honor. It stands at the front. Proclamation is the first stage of planting. From this follows the raising up of the native church. In this comprehensive work it is necessary to translate the scriptures, to instruct the converts in the essentials of Christianity, to lay foundation for Christian instruction, to train a native ministry, to educate the young men who are the hope of the future, to foster general education of the most useful kind, to disseminate general intelligence, to introduce by precept and example Christian ideals

of life, personal, domestic and social, to make the beginnings of a worthy literature, both religious and general, that will be helpful to Christianity, to train leaders in other departments of life than the ministry and the school; to encourage good citizenship; to inspire the Christians at once with a missionary spirit and with a loyal and patriotic zeal for the welfare of their country. With all this, the work of evangelization must, of course, be continued, but more and more through native voices. The missionary's chief and abiding work is the developing of Christian character and effectiveness, working for the future. In this great undertaking, it is evident that all known Christian activities are included in perfect harmony."

DENOMINATIONS IN MISSIONS.

"It must also be acknowledged, that the denominational method passes on to the converts from heathenism the differences and divisions that have become injurious to Christendom. The differences and divisions have had their reasons for existing, and have not been altogether harmful, but their presence in Christendom in such abundance is not the ideal thing, and they certainly have wrought injury to Christianity. It seems at present as if the Christians of the East would have to fight over again many of the historic battles. We certainly are placing among them the elements of such a warfare when we plant among them our various churches, and teach them to prize the doctrinal and practical peculiarities of these several churches as essential parts of the religion of Christ. It certainly would seem as if the older Christendom might have fought some of these battles once for all, and might now hand on to a new race of Christians either the fruits of the conflict or the terms of truce; but we seem to be assuming that the battles must be fought again on the

new fields that we are opening. We are planting a new Christendom, without guarding it against a continuation of our old contentions."

"Christian truth and life will ultimately take new forms in the Oriental mind, through the long course of Christian experience, and will take various forms in the experience of various peoples; and the consequence must be that the native Christian communities grow away more or less from the style and form of Christianity that they first received from other nations. As there are English and German and American forms of Christianity, so there will yet be Indian and Chinese and Japanese forms of Christianity, the special peculiarities of which, whether in doctrine, in organization or in customs, no man can foresee. The only thing clear and certain is that Christ will bring forth in the foreign peoples new forms of life, to supersede those which for His name's sake we gave them."

"The destined changes in the mission-field will come of themselves: they should be expected and encouraged in their time, but they need not be hastened. The best promotive of them is the living and powerful Christianity itself. They will come with varying rapidity in different regions. * * * In Japan there begin already to appear suggestions of a national Christian thought. Doubtless it is thus far crude and unformed, and the Japanese mind will have to go through much more experience before it can become truly a national Christian mind, even in a rudimentary way. But the movement has begun, out of which there will some day emerge a Japanese Christian force, not quite like anything that has been in the world before."

"When out of the sincere church of Japan the forms of Japanese Christian thought begin to appear,

it may be easy, and perhaps instinctive, for Western Christendom to condemn it all as no Christianity whatever, but a dangerous innovation. Even the missionaries may feel so about it. We may forget that God will have a Japanese people who will not be just like us, and fail to recognize them when they come into existence. The missionary interest may not venture to allow Japan to be itself and develop in Christianity according to its own gifts, but may insist that it be scarcely anything else than a new America or England in its Christian thought and life. That would be unspeakably sad. It would be a pity, indeed, if the very missions that have given the awakening gospel to the nations should ever become an enemy to the progress that they have inaugurated, through inability to discern the present Spirit and trust Christianity as a constructive force. It would then be necessary that the missionary influence be thrown off as an outgrown thing, a blessing that had become an incubus, before Christianity could do its full work. It should be our prayer that this may never come to pass. It will be the office of missionaries, as the time draws on, to help the awakened mind to do its new work safely in Christian liberty and power, and take its place among the agencies of God in the world."

THE PRESENT CRISIS IN MISSIONS.

"In accordance with this all-surrounding fact of the age, we are not surprised to find that the spiritual life and activity of the Christian people are passing in great measure from old forms to new. * * * What was strong with previous generations is comparatively weak with the present race. Old appeals do not take hold of men as once they did. Of course, the change is not instantaneous, or complete at once. * * * What the

new forms are destined to be is not so plain as that the old no longer possess their ancient power; and consequently there is frequent fear among faithful souls that all is going, power as well as forms. It is unbelief to think so, indeed, for God lives, and Christianity has a vitality that cannot die, and new spiritual forms as good as the old will surely come. It is transition, not ruin, that is befalling the Christian faith, but there is transition. * * * Now we know that a time of transition is never a time of conspicuous immediate power. * * * Such times pass, but they first come, and one of them is upon us now. It is nothing to be wondered at, if in such a period of transition the missionary impulse has felt a momentary pause. How could it be otherwise? The missionary motive is one of the motives that have come over from a time when dominant modes of thinking were different from what they can be now. It is a motive, too, that received strong influence from the dominant ideas of the earlier time. It is quite inevitable that this motive, as well as others, should require reconsideration in the light of newly known facts, and adjustment to the elements of a new world."

According to Dr. Clark^a, the next needs in missions are four:—(1) The quickening of faith in the living God and Savior; (2) The establishing of the missionary motive among the vital thoughts of the modern age; (3) The simplifying of the Christian message, by distinguishing what is central from what is not; and (4) the loyal and intelligent adoption by the Christian people of the long and exacting work of making Christianity the religion of the world. Concerning the third point, the following quotations are interesting:—

"The central Christian message which we deliver in missions * * *

consists in that which Christianity alone possesses. The central Christian message is, that there is one only God, whom we know in Christ; that he is the holy one, who hates our sins while he loves our souls; that he desires to make us right and fill us with all true blessing; that in Christ he has expressed himself, and brought his saving goodness near to bless us; that he forgives our sins and wakens in us a holy inward life; that he is the healer of our evil, the comforter of our sorrows and the inspiration of all goodness; that to know him and to love him is to find peace to our souls and strength for all virtue; that for time and eternity the true acquaintance with God through Jesus Christ is the supreme good; and that his goodness is the revolutionary power for blessing to all the world. Here we offer the forgiveness of sins, the consoling of troubles, the transformation of the soul, the uplifting of life to heavenly ranges, the blighting of evil, the practical everyday inspiration of common virtue; and we offer it all, not in theory but in actual Christian experience, which makes us acquainted with God as Christ reveals him. This is the central Christian message."

"God, God in Christ, life for man in God through Christ, love and trust toward the good God, loyalty to the eternal goodness, hope in what the eternal goodness will do for us sinful and needy men,—these are the great Christian realities."

[Most concise and comprehensive summaries of essential Christian doctrine.]

THE OUTLOOK IN MISSIONS.

"That the outlook in missions is the outlook of a long and difficult work requiring steady and patient efforts is a fact that has been abundantly reiterated on these pages, but not beyond the truth. The task of

planting Christianity is a great and arduous task. Success consists in nothing less than Christ's conquest of the general life of man. In the lands to which we go, men must be led to know God in Christ and to trust and love him for themselves; converts must become numerous, holy and influential enough to constitute a transforming force in the life of their country; through this native force the spirit of God must work upon the thought, feeling and living of the people; ancient beliefs and institutions must be conquered by the spirit of Christ and give way to the fruits of Christianity; the characteristic energy of Christ must have free course till the country is made new. It cannot be accomplished by any one style of labor; it requires a hundred modes of work. Meanwhile various fortunes must be encountered. There is no royal road. There will be mistakes to be corrected and work to be repeated. Resistance will take new forms and bring on new conflicts. There will be labor that seems in vain, defeats as well as victories, and disappointments resulting from success. There will be discouragements at home, and new conditions requiring new adjustments. The end is too far off to form an element in present calculations. It is a long outlook.

"At the same time, the outlook in missions is the outlook of a divine work, in which God is more than man, and the inspiration of success and hope will never be wanting."

Rev. J. H. DeForest, D.D., of Sendai, is the author, and the Keiseisha, of Tokyo, is the publisher, of a pamphlet on "Why America Sympathises with Japan." The introduction is written by Lt. Gen. Miyoshi, of Sendai. The English version of the pamphlet appeared in the *Japan Mail*. It is a timely publication.

A GOLDEN OPPORTUNITY!

The word most upon the lips of Japanese statesmen to-day is *Economy*. In the great struggle now going on between Japan and Russia *money* and *how to get it* are vital questions. Many are making large personal sacrifices for their country by giving up their jewels and other valuables to the Government, and many a household is practising the strictest economy, so as to make contributions to the war-fund. The Emperor and the Empress have set a noble example in the respect.

To raise money for the prosecution of the war, the Government is issuing War Bonds; and in order that these Bonds may be generally taken, by the poor as well as the rich, they are issued in small denominations.

However commendable all the above is, there is one very important fact lost sight of. While the people are thus urged to practise economy in the ordinary matters of life and contribute to the war-fund, the enormous expenditure of money in the daily use of *Sake* ("Rice-beer")—costing the people millions—is entirely overlooked. If the hundreds and thousands of *Yen* spent daily for "*Sake*"—an outlay that brings no blessing to the people, physically, intellectually or morally—were spent in the purchase of War Bonds, not only would the people thus show in a very practical way their loyalty and patriotism, but they would be laying the foundation of true living, as well as providing for themselves a source of revenue for the future. What an increase in human happiness all this would mean!

The noble and energetic President of the National Temperance League, the Hon. Taro Ando, deeply impressed with these facts, and anxious to do something as a patriotic citizen for his country in this emergency, as well as to advance the highest welfare of the

individual, the family and society, has devised a plan of action. The plan is, by public meetings and personal effort, to bring this matter to the attention of the people, and urge them as patriots to give up the use of *Sake* and devote their savings to the purchase of War Bonds. If the habit of drinking were not useless and baneful—damaging to soul and body—there would be no urgent necessity for such a movement. By giving up *Sake*, and using the savings for the purchase of War Bonds, the people would not only help to replenish the coffers of their beloved country, at a time when she most needs their services, but they would save themselves from a long train of evil and secure untold blessings to the family and society.

What a great conception! What an impression such a movement would make upon the people! What an inspiration to all workers in social and moral reform! But to carry on such a movement as this, the principal centers of the Empire must be visited, the people must be aroused as with a trumpet-voice, and the plan be carefully explained. This will require not only men and time, but money to cover traveling and hotel expenses.

We, therefore, appeal to the friends and lovers of the Temperance cause, in Japan, England and America for help. Rally to our support at this important crisis! Let us form a Holy Alliance in these three countries for the overthrow of this monster evil, and thus help the cause of justice and righteousness, for which Japan is so bravely contending in the present struggle with Russia!

Many friends of Japan in England and America, as well as in other countries, are making generous contributions to the work of the Red Cross Society of Japan, as well as planning to send nurses to the front, and foreigners in Japan without

regard to nationality are uniting to raise funds to help the families of soldiers, who are fighting their country's battles. Such philanthropic work deserves the highest praise.

The appeal we now make is on the same line. It is humanitarian; it is philanthropic. Our plan proposes not only to help the bodies of men in their sufferings, temporarily, but also to benefit their souls, permanently,—delivering them from the bondage of the drink habit and opening up for them a long life of happiness and prosperity.

We do not ask that the generous contributions now flowing into Japan from so many sources cease. By no means. We simply beg all lovers of God, home and native land prayerfully to consider our Appeal and lend a helping hand. Give us not only your sympathy and your prayers, but send us your contributions for carrying on this benevolent and philanthropic work. Our worthy President is ready and willing to give himself, soul and body, to this movement. But the expenses connected with this movement, such as travel, postage and printing, will be considerable. He is generous, and will give liberally of his means, but he cannot bear all the expenses.

In all your giving—we know the calls on philanthropic people are many—remember the National Temperance League of Japan, and especially its plans as set forth in this Appeal. A thousand dollars spent now in furthering such a movement can but be fruitful and far reaching in results. It will be like good seed sown in good ground, springing up and bringing forth abundant harvests long after the clash of arms has ceased and the sound of battle has died away. Remember us in our efforts to make men purer, homes happier and the country more prosperous. *Now* is our GOLDEN OPPORTUNITY!

The members of the National Temperance League and the Japan Branch of the Woman's Christian Temperance Union are deeply interested in this project and are doing what they can to make it a success.

Anticipating prompt and generous responses to this Appeal, we are, for God, home and native land,

Julius Soper,
E. R. Miller,
Joseph Cosand,
H. H. Coates,
T. M. MacNair,
Benj. Chappell,
E. W. Clement,

Members of the Board of Control of the National Temperance League.

Contributions may be sent *direct* to the Hon. Taro Ando, Azabu, Tokyo, Japan, or to any one of the above signers, all residents of Tokyo, Japan.

We take the liberty of mentioning the following well-known Temperance workers, who, we feel assured, will gladly receive and remit to Japan any contributions that may be given by sympathizers to this movement:—Hon. John G. Woolley, Editor of the *New Voice*, Chicago; Dr. James B. Dunn, General Secretary of the National Temperance Society, 3 East 14th Street, New York; Dr. H. H. Russell, President "Lincoln League," Delaware, Ohio; Mr. Wm. E. Johnson, Temperance Lecturer, Laurel, Maryland; Mr. J. Y. Henderson, Chairman, and Mr. John Turner Rae, Secretary of the Executive Committee of the National Temperance League of England; and the Editor of the *Temperance Record*,—addresses of the last three being Paternoster House, 34 Paternoster Row, London, E.C.

It is reported that the inhabitants of a village in Nagano prefecture have agreed to abstain from drinking and smoking during the war, and as a mark of their earnestness a quantity of tobacco in their possession has been destroyed.

KNOWLEDGE OF EASTERN NATIONS.

By J. H. DE FOREST, D.D.

The great thing of importance in Mission work in the 20th century is to know the peoples whose history runs far back into the distant past and is sure to continue far forward into the distant future.

Mission work of the 19th century has been largely carried on among the islands of the Pacific with their small and barbarous tribes, or among oppressed and lower caste peoples whose existence has had very little appreciable effect on the progress of mankind. The victories of the Cross have been largely won among people without a history. No nation has yet been made a Christian nation to stand shoulder to shoulder with the Christian nations of the West.

And the great burning question of modern missions is, not how to win more tribes from degradation and ignorance and sin, but how to win great nations whose history has already become a part of the history of the human race, whose religions have furnished the moral and spiritual forces that have built up and preserved their family life, and thus made it possible for them to grow up into great nations. Professor G. P. Fisher said to me when I felt my call thirty years ago to be a missionary, "Go to a people with a history". How to deal with historic nations, how to so carry the Gospel to them that their family customs, their laws, their literature and even their national life shall be modified, purified and dominated by Christian ideals,—this is a vastly greater question and one far more vital to wide Christian success, than any question of how to achieve denominational success and how to increase membership in our small and weak mission churches.

How then to know these great peoples? First of all the reply is:—

The Missionary must know the language and literature and political history of his people. He must be a linguist, constrained by the love of Christ to be scholarly in his studies. To this, some may reply, "Why, I thought missionaries were scholars in the language, and at home in the literatures of the East. Have they not translated the Bible into all tongues, and built up a Christian literature?"

Yes, and we rejoice in all this work, but to tell the truth the missionaries who are known as scholars in the literature of the East are perhaps one to a hundred. They all gain more or less accuracy of expression and can teach and preach with more or less acceptability. But there is generally such an intense desire to win individuals to Christ, and such open doors for close personal work, that nine out of ten missionaries are kept from linguistic progress, and stop short of that wide knowledge of the literature and of the ruling ideas of national life, without which any hope of the speedy conversion of a nation through missionary effort is in vain.

The language of Japan is undoubtedly the most difficult language on earth for a Westerner to master. While the missionaries, as a rule, gain the ability to speak with ease, and a large proportion to preach with accuracy and a goodly number even with power, I do not know of one in the whole Empire who can read and write Japanese books like an educated native. The grand work that has been so rapidly done has been done on individualistic lines, and has drawn off the missionary from the greater field of directly influencing society and the nation—which is to be the aim of the 20th century missionaries.

He must know their heroes, warriors, statesmen, lawgivers, and their songs, not through the medium of

translations but at first hand, reading what the people read, thinking as they think, and knowing their past as they know it.

The second thing that is of equal importance is a sympathetic knowledge of the religions of the East. And this is not only of prime importance to the missionary over there but also to the churches at home who send him out.

You have only to raise the question, What made those great and enduring nations of the East? and at bottom you will reach but one reply:—It was Religion. What developed and fostered those moral traits that made the family permanent and that made the nation possible? It was Religion. The religious part of human nature is the inspiring and victorious element that has been at the bottom of all human progress.

Go to Japan and look at the palace of the Emperor. You will be impressed with the fact that it looks like a temple. And if you follow that trail far enough back, you will know that, when the first rude building was constructed thousands of years ago, it was made for their first Emperor whom they believed to be a descendant of the gods and their representative on earth. It was this religious faith that made the palace a temple, and made the beginning of their nation possible. Without this worship of the Emperor there could have been no Japanese nation. Instead of being wicked, it was wise. It was one of those first steps in the childhood of the race that bound separated savages and families together in one common faith, by which in the providence of God they became a nation.

Twenty years ago I put a box full of ancestral tablets in the Peabody Museum at Yale. They were given me by some of the converts in central Japan, who no longer needed

that form of religious faith, having gone on to the higher and universal faith in One Father of us all. In those days I felt that ancestral worship was a great sin against God as well as formal nonsense. Now I see, in the larger study of most ancient history, that there never would have been any family life on this earth, had it not begun in, and been gently yet powerfully fostered by, ancestral worship.

These are illustrations enough to show that a new and glorious thinking is coming over the world concerning these old religions. God has been in them all, and that there have been gross superstitions and unutterable cruelties practiced by these old religions is no more proof that God was not there using them, than were the cruelties of the Inquisition and the lust of priests, of God's absence in the history of Europe. Just as Judaism was a schoolmaster to lead to Christ, so are these ancient religions of the East God's way of educating that greater part of the human race until in the fulness of time He calls us to work with Him in giving the supreme revelation of Himself through Christ, the Saviour of the world.

Then this knowledge of the peoples of the East will marvelously modify the sectarian methods of the 19th century. Our fathers did a noble work with their teachings of religious liberty and the priceless value of a single individual. The beginnings of Protestant missions were in the providence of God on these lines of deep conviction in sectarian methods. Nothing but praise is due those who so thought and so well wrought, suffering and dying for their loved form of narrow faith. But the great mission problem that confronts the church now is, not the establishment of local churches formed from Western experiences, but the making of Christian nations through that sympathetic teaching of

the living Christ in whom there is neither Jew nor Greek, neither Japanese nor American. The great longing cry that is going up from the mission fields of the East is, Hasten such a union of Christian forces throughout the West as shall make possible the sincere and scholarly presentation of the living Christ in the widest way, with generous aid in educational and philanthropic work, leaving it to the spirit of God working in the hearts of the people, to form their own Christian institutions, we having no dominion over their creeds, but with sacrificing love helpers of their joy.

To the British and Foreign Bible Society any declaration of war means sudden increase of work in a way that is hardly realised by the outside world. Before the war was declared between Japan and Russia the Society's agent in Yokohama had obtained from General Terauchi, Minister of War, permission to distribute the Scriptures among the Japanese soldiers going into active service. Fifty thousand special Japanese Gospels and 5,000 Japanese Testaments were immediately prepared, and thus the troops were furnished as they went to the front with Gospels published by British people. During the Crimean war 204,569 copies of the Scriptures were circulated among both the Allies and the enemy. In the Franco-German war the issues to the French and German armies considerably exceeded a million copies, and cost the Society over £2000. In 1894, when China and Japan were at war, the Bible Committee in Japan distributed 113,939 copies of the Scriptures. At the present moment not only is the Society's agent in Japan supplying the troops with such Scriptures as they may require, but equal facilities have been granted the Society by the Russian authorities in Manchuria.

—*Japan Mail.*

MISSION WORK UNDER WAR CONDITIONS.*

BY REV. A. D. HAIL, D. D.

That which for a few months past existed as a dark and deepening fear, has now developed into a decided fact, and the two great nations of the further east have appealed their differences to the arbitrament of the sword. The very fact that the issue of the war can be spoken of as involving a doubt, with a fighting chance in favour of Japan, is not only an indication of the great progress this country has made in the last half hundred years, but is a fact that also furnishes food for the fear that the struggle may be both prolonged and bloody. While it would be a pleasure to assure ourselves that it might not be so, yet as Christians, set in this land for a specific work, we should plan and prepare for that which is more probable and so be equipped for Christian effort in any emergency. We may then in the present conjunction of affairs properly consider, what may be some of the legitimate lines of Christian endeavor consequent upon war conditions? The answer to such a question can very properly be considered in connection with the conditions themselves, for they very naturally carry with them the clue to their own requirements. It may be well to specify some of these together with their own particular providential calls. Some of these conditions will be transient; others, such as follow in the wake of every great war, may become permanent; but all of them are to be studiously considered for the purpose of wisest action. Opportunity creates obligation, and so comes to us as the call of God.

The conditions confronting us, however it might be desired otherwise, may not always be comfortable ones.

* A paper read before the Central Missionary Association, Osaka.

To expect such a thing is to look for more than Christ justifies Christians in anticipating. There is already a sentiment abroad, and it affects our work in some places, that this is a war between Japan and a Christian nation. This fact may give the opportunity of correcting people's conceptions of Christianity, of what makes a nation Christian, and of what loyalty really means. If the many conceptions of our faith were confined only to the multitude, we would have plainer sailing and smoother seas. There are those even in educated circles of Japan who write of Christianity as if it was a boneless, emasculated abstraction which they stuff with the thought that it is a religion that has to do mainly with dogma, formal worship and future bliss for its devotees. But many are blind to the fact that in nations where Christianity is a power to be reckoned with, yet it does not always control the actions of ambitious and selfish rulers, who may for the time be in power, and so they identify the abuse of Christianity with the actions of these rulers. Every state is a divine institution in the sense that it has been ordained of God for the welfare of society, and this, whether it be Japan, Russia, Germany or any other State, and necessary to all those interests of man before which the Gospel of Jesus pours its benedictions. This fact makes it a sacred institution. A nation is Christian just in proportion as its dealings with its own people and its international transactions are in harmony with the principles of righteousness inculcated by Christ. The measure of a nation's conformity to the Golden Rule, both at home and abroad, is the measure of its Christianity. With this as our standard, we can say that the treatment accorded by America toward our Indians and others, the permission given to those who are pouring rum

into Africa, are anti-Christian actions. England's opium war was thoroughly in conflict with the central command of Christ. If Russia floats a flag bearing a cross even, and yet flouts principles of Christian dealing with little Finland, noble Poland, broad Transcaucasia, and winks at the fearful massacre of the Jews at Kishnieff, and uses a State church to carry out her political aims, rather than for the promotion of good-will, justice, forbearance, magnanimity, and the use of her power for the highest uplifting of the people; certainly all this would be in utter conflict with Christ's doctrine of universal love and brotherhood.

Another thing that we know, and which we wish our critics could know, is that it is the Christian nations that alone have shown a power for moral recovery from their own mistakes by social regeneration, by a leaven working from within them from the body politic. An opium war now would be an impossibility on England's part, and she stands to day in the opening years of the second millenium of her national existence more full of youth and hope than she did with Alfred at the opening of the first. It is only in Christian nations that many of the evils of Greek art, Roman law, and the imperfect in the Hebrew religion have been eliminated and passed on as a blessed heritage to other nations. History shows that nations, when once they started in a wrong way, went headlong to their ruin. The Japan of to-day would have gone on in the same line with Korea and China, had she not come in contact with Christian nations, to whom as to individuals, God extended the mercies of recall and renewal, and thus have accepted those calls even though they do at times manifest unchristian weaknesses that have come down as a heritage from a paganistic past. It is because Japan

has accepted some of the fruits of Christianity that she has made the progress she has achieved in recent years. The moral support she has to-day in any of the nations of the West is due largely to the fact that her political and commercial ideals are broad, humane and kin to the Christian conception of the catholicity of divine blessings. But be all this as it may, there is for the present only one main cause of action for us, and that is by "patient continuance in well-doing to put to silence the ignorance of foolish men, for such is the will of God."

The war may afford us occasions for some very practical applications of the Christian view of loyalty. It means something more than the mere mouthing of "hanzai." It goes down deeper and means, even in times of rising war taxes, the honest reporting of taxable property. It means that young are not to dishonorably dodge calls to military service by running off to America, or in any other dishonorable way seeking to avoid enlistments at their country's calls. It means that, "the things of Caesar must be rendered to Caesar." It may be a good time, too, to emphasize the fact that loyalty requires just as much that a man should live for his country as that he should die for it. This may be necessary because of the lingering influence of the old Samurai idea of "saving one's face" by taking one's own life. The old principle which prompted to the useless sacrifice of many valuable lives is couched in these words, "Our lives as the dust, our duty as weighty as the rocks." This is a beautiful sentiment of the old Bushido, but is responsible for much evil. Under its influence suicide has no doubt been much stimulated. For the last three or four years the number of suicides in the City of Osaka has averaged about four a week. This is one of the characteristics of the faiths of

eastern nations. Life is sacrificed for an unwise sentiment. The gallant Admiral Ting after his defeat in the great naval battles of the Japanese-Chinese war, committed suicide in order to "save his face." The Christian idea is that a man should make the best use of his life for his country in the hour of defeat as well as of victory. The best of generals and of soldiers must meet the risks of war and so they must sometimes face galling defeats. The strength of the Japanese soldiers at such a time may be his weakness. It may prompt him to make a reckless use of life even in cases when the result would be utterly hopeless. Men ought to know how to retreat as well as to fight. Defeat may come sometimes despite the best generalship of commanding officers and the greatest bravery of the men. At such times their lives and services may be all the more necessary for their country's cause. During our Civil War Generals Lee and Johnston never displayed more brilliant generalship than in their masterly retreats, and after the war, great as their military careers had been, they never used their lives to better advantage than in the service they rendered in the pacification of their country. Had they acted upon the old Bushido principle and taken their own lives, the loss to the United States would have been an irreparable one. Christian soldiers in the Japanese army need especially to be impressed with this duty, and the war is a good time to call a halt on this evil tendency of an old idea or rather of its abuse. Especially must the Christian bodies in Japan be second to none in the hour of victory, but if hours of defeat ever come, avoiding the cruel criticisms that may spring up from people who are valiant only on paper and at a distance from danger, sustain the soldiers by their love and considerate sympathies.

One feels like apologizing for presuming to suggest to a body of earnest Christian men and women like this, the fact that one of the greatest duties the condition of the war calls for is that of a deep and deepening spirit of prayer, a spirit as ready to respond to every influence the war may inspire, as the Aeolian harp responds to the winds which sweep across its taut strings. But as the Apostle Peter intimates, even a Christian needs repeated exhortations to do the duties that we know. He says accordingly to those to whom he writes: "Wherefore I shall be ready always to put you in remembrance of these things, though ye know them." This spirit of special prayer is needed in order to utilize the absorption of the minds of Japanese Christians in war matters. This complete devotion to the immediate interests of the country ought to be made the means of ministering to a fuller spiritual life. A Christian must be made to understand that spirituality means more than some sweet emotional experience, though that may be naturally involved in it: it means more than a mind constantly absorbed in heavenly contemplations, with a corresponding avoidance of earthly duties with their consuming difficulties. It means that communion with God, that minding of the common duties of life under the guidance and inspiration of the divine spirit, that shall be a constant impulse to meet the obligations as they daily arise in movements of Providence. The providence of God really requires of his children in this land that they devote their wisest efforts and best thought to present hour problems. To the Christian, praying and working are but different expressions of the same spirit-led life. To those not devoted to the divine service, they appear to be different acts, each rendering the other seemingly unnecessary. But the Christian prays

because he regards prayer as an essential part of his working, and his working likewise as an essential part of his praying. Prayer is far other and far more than the deistic conception of it as the asking of God to do for us what we cannot do for ourselves. Prayer is one of the ways we have of putting and keeping ourselves in the current of the divine purposes concerning us in all our ways and work. In our great American war, thanksgiving days, fast days, the Christian Commission work, and continuous prayer among the churches resulted in gracious outpourings of the Holy Spirit both at home and in the army. This was specially noticeable on both sides as the hours grew darkest, as the harvest of death became heaviest, and as desolated homes multiplied in numbers. Many soldiers then converted became afterwards Christian Ministers, Missionaries, editors of Christian journals, and prominent lay workers.

Whether the rulers of Japan recognize God, the one true and only God who alone has preserved an unbroken line of emperors from the "time immemorial," or do not recognize Him, yet they nevertheless, and all the more, need the prayers of the Christian forces in Japan. Isaiah proclaims in his prophecy a principle of divine procedure concerning rulers who do not know God, when he writes of Cyrus, "I have girded thee though thou hast not known me." God, who "made of one every nation of men to dwell upon the face of the earth, having determined their appointed seasons, and the bounds of their habitation," has given Japan as an entrustment to her rulers, and to Him they are responsible for the highest development of the people in righteousness and for national preservation. They are the agents in the hands of Him, who though they may not know Him, has raised them up in the unfolding

of His all-wise but not always understood plans. They will have complex problems to solve, complicated circumstances to control, and the burdens of a great nation to bear upon their hearts. They will need more than human wisdom to steer wisely through all the events which war may evolve. In secret prayer in the seclusion of the closet, in public prayers in the pulpit and in the daily devotions at the family altar, they should be remembered. We know that the rulers in our own countries are ever cheered and sustained by the fact that Christians pray specifically for them. President Lincoln, with characteristic republican simplicity, always welcomed to his office Christian Commission workers. One of his bitterest political opponents mentions an instance which, whatever may have been his opinion of him otherwise, convinced him of the goodness of his heart. This man remarked at a dinner party composed of opponents of the war and vehement denouncers of his policy, his conviction of the Christian integrity of the President and illustrated by this incident:—"I was up at the White House, having called to see the President on business. I was shown into the office of his private secretary, and told that Mr. Lincoln was busy just then, but would be disengaged in a short time. While waiting, I heard a very earnest prayer being uttered in a loud female voice in the adjoining room. I inquired what it meant, and was told that an old Quaker lady, a friend of the President, had called that afternoon and taken tea at the White House, and was then praying with Mr. Lincoln. After the lapse of a few minutes the prayer ceased, and the President, accompanied by a Quakeress, not less than eighty years old, entered the room where I was sitting. I made up my mind then, gentlemen, that Mr. Lincoln was not

a bad man, and I don't think it will be easy to efface the impression that the scene I witnessed and the voice I heard made on my mind." In this country, too, it is not difficult to believe that the rulers will be helped by the thought that they are daily remembered in the prayers of Christians. But whether they know it or not, whether they appreciate it or not, inasmuch as we do not pray to be seen of men, but to be heard of God, it is our duty to pray for them. The international complications of interests involved in this war are so many, varied and important, that it only needs one false move to bring on one of the most extensive wars of the age. For the responsibilities upon them for their own country's sake, and for the world's sake, we need to pray that God would vouchsafe unto his Majesty the Emperor, and all of his counsellors, divine wisdom, grace and guidance.

War conditions will call for those practical benevolences which are the spontaneous outflow of Christian love and without the maintenance of which there can be no true Christian character. One of the things each Christian worker must decide for himself is the particular work he is called upon to do, and the channels open to him through which he can do the greatest good. One of the first organizations to be made use of is the Japanese Red Cross Society. It would be well if every missionary would become a member of it. Its work is that of practical Christianity, having its origin indirectly in the teachings of Christ and for its worldwide symbol the Red Cross, the fundamental meaning of which is the giving of self even for the good of all and the helpfulness of an enemy. It has a membership in Japan of a million or more and has done a very helpful work in the past, both in times of peace and of war. The Woman's Patriotic Association is

another organization worthy of co-operation and generous consideration. It is to help the families of soldiers. This society seeks to relieve those on the fighting line and at the front of as much anxiety as possible in regard to those who are dependent upon them. In this (Osaka) Prefecture the president is Mrs. Takasaki, the wife of Governor Takasaki. The President of the entire association is H. I. H. Hisako Iwakura. Another society of which H. I. H. Komatsu is the head for the empire, and Mrs. Governor Takasaki for the Osaka branch, is the Red Cross Nurse Association. This society holds itself ready to render various kinds of service in connection with the Japan Red Cross Society. They arrange bandages and other appliances for and forward them to Military Hospitals. They speed the outgoing Red Cross nurses and welcome those returning, and are ready to take a hand themselves at nursing as need may arise. These organizations are a great credit to the heart and the head of Japanese womanhood and are worthy of the fullest confidence and hearty co-operation of all.

(To be Continued)

The outbreak of the Russo-Japanese War has, of course, tremendously increased the literary output on related topics. For instance, the March numbers of prominent magazines in America contained the following articles: (*North American Review*), "Why Japan Resists Russia," by Hon. K. Takahira, Minister at Washington, and "England and the Russo-Japanese War;" (*World's Work*), "Korea, Japan and Russia," by Robert E. Speer; and (*Review of Reviews*), "Men who are Doing Things for Japan." Moreover, Mrs. Hugh Fraser's charming "Letters from Japan" was to be published in March by the Macmillan Co. in a new one-volume edition.

WHY EVANGELIZE JAPAN NOW?

BY REV. DAVID S. SPENCER.

The duty of the Christian Church to evangelize the pagan world is fully comprehended in the command of the Master to "Go." In this unsaved world Japan is included, and hence her redemption in due time might be regarded as sure. But emphasis is intentionally placed upon the "Now." The world knows that from 1883 to 1888 the work of the Christian missionary to that people was most inviting. A pro-foreign party was in power, the people hopeful, and it seemed as if the masses might soon be won to Christ. But the terrible failure with which the government met at the hands of foreign powers regarding the revision of the treaties resulted in lifting the conservative party into power in 1888, and opened a reaction which in its attitude toward things foreign was strongly opposed to the rapid advancement of Christian propagandism. The strength of this nationalistic spirit of the Japanese and its effects upon missionary work have often been overlooked by writers and speakers on this subject. But a successful war with China lifted Japan into prominence, and caused the leading nations to feel that the matter of the revision of those unjust treaties could not safely be longer delayed. England first, then other nations, hastened to approve revised treaties. From the Church's standpoint it burst from the missionary his traveling-passport fetters, and set him free to roam at will up and down the empire, preaching Jesus Christ and Him crucified. It changed the feeling of the government and people toward the foreigner and his creed. It stirred the native evangelist with a desire to see the people converted. It gave the patriot an additional reason to make his country worthy to march with the nations of the Occident. Then

came the successful work of the Anglo-Japanese Alliance, events which have imposed upon Japan still greater obligations and inducements to measure up to her best in every way.

And all this has apparently led the Japanese to another line of thought. From the beginning of the present, or Meiji era, Japan had depended upon general education to solve her difficulties and lift her into a stable national life. In pursuance of this policy she has developed her school system to a state of great efficiency. With vehement determination, however, she has divorced religion from her schools, and attempted to keep up the moral tone by text-books and lectures on morals. But it became clear "that education pure and simple had not bettered the morals of Japan," and this "led the emperor, in 1890, to issue that famous Imperial Rescript on Morals in Education. But as the edict supplied no power to live the life it recommends, it became only a moralization." The young men are alarmingly skeptical. Disgusted with the general ignorance and moral degradation of the priesthood, cut loose from the religion of their fathers, and thrust into social, political, industrial, and commercial conditions all new to them, these young men are religiously and morally adrift. The waves of skepticism, rationalism, and agnosticism have been rolling over Japan, and by many leading Japanese this failure of their moral system is keenly felt and deeply lamented. Of the students in Japanese colleges but *one in seventy* is a Christian communicant; of the colleges of the United States and Canada, one out of every two is a communicant. Hence men of prominence, like Baron Maejima, Count Okuma, Count Inouye, and the Hon. Sho Nemoto, M.P., have recently made strong public appeals in favor of the Christian religion as the only means by which the wretched moral condition can be cured.

This is the Church's opportunity in Japan. Now, while her leading men stand favorable to the inculcation of Christian principles; while the minds of the people are open to receive the truth; now, when God has, through a victorious war, through improved international relations, and through the failure of their moral system, flung wide open the doors, as they have not been open before in all her history, this is the Church's supreme opportunity in Japan.

Not only do conditions within the empire emphasize the importance of speedy evangelization, but recent relations of Japan to China should awaken interest. The little island empire is rapidly gaining influence in China, and her ability to lead the progressive elements of that great land along the lines of Occidental civilization can not be doubted by those who know the real conditions in the East. With prominent Japanese in positions of influence in China, and with their own government strongly supporting their efforts, the turning of China's millions into the path of progress, the bringing them in touch with the Gospel, is no dream; it might soon be an accomplished fact. It is of the very greatest importance to all the Far East—nay, to the entire civilized world—that the evangelization of Japan *now* be pushed with all possible earnestness.

Missionary Review of the World.

The total sales of the Methodist Publishing House for the Conference year just closed, are 37,733 *yen*, an increase over the previous year of 9,924 *yen*.—*Tidings*.

Shukyo Shokan, which means literally "Glimpses of Religion," is the title of a book of 183 pages written by Rev. T. Takagi, and published by the Methodist Publishing House.

Mission Notes.



SOUTHERN PRESBYTERIAN MISSION.

THE seventh of February was a joyful day for our Christians in this city, as it was the date of the dedication of the first Christian church in Takamatsu. Our believers number less than fifty, but two hundred and eighty people, including a number of influential citizens, were present on that occasions. Every

Sunday since, our morning congregations have numbered about ninety, and the evening services are equally well attended. The main auditorium seats one hundred and fifty; but, when both wings and galleries are filled, three hundred and fifty can be accommodated. The wings are cut off by sliding doors, giving us, with the galleries, four nice Sunday School rooms. The cost of lot,

building and furniture was about three thousand one hundred *yen*, two thirds of which was raised by the Japanese Christians, and the remainder was contributed by missionary friends. A good cabinet organ was presented by Mrs. James Ballagh, in addition to generous contributions to the building fund from both Mr. and Mrs. Ballagh. The Takamatsu church was the first to profit by the assistance of the Presbyterian Church Building Association, formed by the Council at its last meeting and composed of missionaries from all the missions co-operating with the "Nihon Christo Kyokwai." Our people are deeply grateful for all the assistance they have received, and never were our hopes brighter than at the present. Takamatsu is a Buddhist stronghold and has been bitterly prejudiced against Christianity; but we can see a great change in the attitude of the people. Two missionary families, one of which is now absent on furlough, comprise the whole foreign population of the city.

The warm affection and confidence existing between these workers and their Japanese brethren, is one of many compensations for isolation.

Mrs. Wm C. Buchanan.

AMERICAN BOARD.

(From *Mission News*.)

FROM NIIGATA.

A small band of Christians in Kashiwazaki, the thriving little "Oil City" of Echigo, had been asking for an evangelist, when in November last we made arrangements to supply the need by sending Mr. Ueda, who for a number of years had been in charge of the Bible-store and *Kōgisho* (preaching-place) on Furu-machi in Niigata, and had also acted as teacher and personal helper to the missionaries. Although his going to Kashiwazaki meant a decrease in his salary, and

was soon followed by an increase in his family, Mr. Ueda courageously took up the work in this important out-station, and carried it on successfully in the face of many difficulties and discouragements. He lived in the *Kōgisho* and in addition to his evangelistic work carried on a night-school, in the hope that it might help pay something toward the rent and running expenses of the *Kōgisho*.

In the early morning of March 8th, the building was entirely destroyed by fire. The family, which included five little children—the baby but a few weeks old—were aroused in time to escape unharmed, but with the exception of some bedding and a few articles of clothing, all of their household effects were burned. The evangelist's little library of nearly three hundred volumes was also destroyed. Mr. Yoneyama, our evangelist at Nagaoka, happened to be spending the night with Mr. Uyeda and lost some of his clothing and his watch, but his presence was most providential, for it was doubtless through his efforts that no loss of life resulted.

On the following day I went to Kashiwazaki to see what was most needed to make the family comfortable and to make arrangements if possible for another *Kōgisho*. I took with me, not only the Bible for which Mr. Uyeda had made request in writing us of his loss, but also a liberal supply of clothing donated by friends in Niigata.

I found that one of the Christians in the place had kindly taken the family into his house and was willing it should be used as a place for holding the night school and preaching services. The house is not well located for this purpose, but will do for the present.

I was also pleased to notice that many of the non-Christians in the town showed their sympathy and good-will, not only in word but

deed, bringing small gifts of money, or some dish or utensil according to the usual custom. The officials at the Police office were kindly disposed and assured Mr. Uyeda that they attached no blame to him on account of the fire, and that the fine (for endangering other property) would be but nominal, if any were imposed. This was really a very great favor and was due in part, we imagine, to the fact that some officials had taken an interest in Christianity and were occasional attendants at the preaching services. The newspapers, too, gave friendly and sympathetic accounts of the disaster that had befallen the evangelist and his work.

These various tokens of good-will afforded us great relief and cause for rejoicing; for if the citizens had been so inclined, they might easily have ruined the Christian work, or greatly hindered it, by charging the Christians with carelessly endangering the lives and property of the whole community. Such might have been the result, had there been a strong wind that would have caused a general conflagration, such as almost entirely destroyed the town a few years ago. But the night was calm and the fire did not spread. In this we could see the hand of God, protecting His people and caring for the interest of His Kingdom.

Still further indications of God's providence and His power to turn calamity into blessing were soon made manifest. The Editor-in-chief of one of the newspapers, who is not a Christian, called on the evangelist while I was there, and after expressing sympathy and regret for the loss caused by the fire, said that he had been thinking a good deal about the matter and had talked with one of his fellow editors about it until they had come to the conclusion that this would be a good time for the Christians to build a church! (The exclamation point expresses our own sur-

prise and our inclination to smile at the suggestion, for we knew with what indifferent success the little group of Christians had tried to raise the five or six *yen* needed for rent and running expenses hitherto). The editor then went on to say that since material and labor were cheap, a suitable building could be erected for about three hundred *yen*. He thought that at least one hundred *yen* could be raised in Kashiwazaki, and perhaps as much more from outside sources, while he himself was ready to lend the balance without interest, and the loan could be repaid with the small monthly sums that had hitherto been expended for rent.

At this generous offer we began to look with more of favor on the proposition, and I suggested that they come to my room at the hotel for a "*sodan*" (consultation) that evening. Accordingly the two editors, a teacher from the Middle School, and three or four Christians with the evangelist came together, and we prayed over the matter and thoroughly discussed the questions involved. Finally when I asked them for some practical evidence of their desire for a church-building, a subscription paper was passed around. The editors headed the list with a pledge of fifty *yen* and in a few minutes the sum of ninety-seven *yen* had been promised. The next morning a representative of the Japan Oil Company, the Superintendent of which is a Christian, pledged "fifty *yen* or more," and before I left town that afternoon it was practically certain that over two hundred *yen* would be raised. I then told them that the members of the Niigata Station would be responsible for a hundred *yen* additional.

If any of the members of the Mission or their friends feel like helping us to meet this pledge we will be truly grateful. Many of the missionaries we know have gladly invested in such church-building en-

terprises in various parts of Japan, and have found that it pays.

It was found that a good building lot centrally located was on the market at a very reasonable price, and steps were taken to secure it. With the help of a small loan from the Mission Loan Fund this important out-station of our field will thus be able to purchase a building-lot and erect thereon a building suited to present needs, as a house for the evangelist, a place for holding the night-school, and a house of worship.

For the Kashiwazaki Christians calamity has resulted in blessing, mourning has been turned into joy, and discouragement has given place to new hope and courage. We trust also that this experience will bring to them a rich spiritual blessing and renewed consecration to Him whose providential leading has done so much for them. W. L. CURTIS.

CENTRAL CONFERENCE OF THE M. E. CHURCH IN JAPAN.

The Central Conference of the M. E. Church, consisting of many representative workers, both Japanese and foreign, from all parts of the Empire, was held in the Kudan M. E. Church, Tokyo, March 25-29, 1904. Bishop David H. Moore, D.D., presided, and the Rev. S. Ogata acted as interpreter. Each session was opened with devotional exercises, and each evening was given up to evangelistic services, thus making the conference not only a business matter, but spiritually profitable as well. A sociable spirit prevailed, and after the morning session on Monday a large number of both men and women attending the conference met together at a near by hotel, for a Japanese dinner, after which many speeches were made. It was not found necessary to employ liquid stimulants in order to arouse the social instincts and bring out the

witty or humorous thoughts of the speakers. A crowd of Christian workers is usually not a dull company.

The conference opened by an address of welcome made by T. Yamaka of the Japan Annual Conference and a reply by the Rev. J. C. Davison of the South Japan Mission Conference. The secretaries, J. W. Wadman, English, and H. Kawasumi, Japanese, were then elected and the business was begun. Among important matters of business and discussion the following may be noted:—

J. C. Davison read a paper giving a general review of the work of the South Japan Mission Conference during the past four years. E. Aibara reviewed the work of the Japan Annual Conference during the same period.

The best *public* and the best *private* and *personal* methods of reaching the unconverted, were discussed by K. Kosaka and H. Yamaka respectively. J. W. Wadman read a paper on the work of Epworth Leagues and Gospel Societies. Miss G. Baucus spoke on the necessity of greater effort for the increased efficiency of Sunday Schools.

H. B. Johnson gave a paper on Pastoral Support, and G. F. Draper presented one on "Methodist Union in Japan." This latter paper led to considerable discussion, not regarding the vital questions of union itself, for all agree as to that, but regarding the basis of union. The following resolution was adopted with one dissenting voice:

Whereas we recognize the importance of organic union of our Methodist families in Japan, be it resolved, that we the members of the Central Conference petition our next General Conference to appoint a Commission with power to co-operate with the Commissions already appointed or to be appointed by other Methodist bodies.

A paper prepared by H. B. Schwartz on the "Methods of Episcopal Supervision," led to considerable discussion, which resulted in the adoption of the following resolution: "That we petition the General Conference in its coming session to constitute Tokyo an Episcopal Residence and appoint a General Superintendent in charge of Japan and Korea for the ensuing quadrennium."

The report of the Committee on Education was adopted as follows; We recommend, I. That the Educational Societies of our two Conferences be united, II. In order to secure the best educational interests of our schools that a central Educational Board be created, III. That a committee be appointed to consult with other Protestant bodies in order to bring about an interdenominational Educational Conference during the coming year, or as soon as possible.

Papers were read upon, "The Future of the Church Extension Society", "The Future of the Home Missionary Society", "The True Sphere of Mission Schools"; "Training Young Women in our Christian Schools."

On Sunday morning Bishop Moore preached and in the afternoon a Love Feast was held, followed by the administration of the Lord's Supper.

The Conference continued in session Monday and Tuesday; J. L. Cowen presented a report of the Publishing House.

Memorials to the General Conference which opens in Los Angeles, May the fourth, occupied considerable time. The inevitable "Social meeting" closed a pleasant and profitable gathering.

This Central Conference will meet once in four years. The next session will be held in Fukuoka.

C. N. B.

JAPAN ANNUAL CONFERENCE.

The twenty-first session of the Japan Annual Conference opened in the College Chapel, Aoyama, Tokyo, March 30th, 1904, Bishop Moore presiding.

C. S. Davison, F. N. Scott and K. Obata were transferred from conferences in the United States. All three are from Drew Theological Seminary. The first named is the son of J. C. Davison, D.D., for thirty years a missionary in Japan. The fact that the son's childhood was spent in Japan enabled him, within seven months from landing, to preach in Japanese.

H. W. Swartz, M.D., so warmly remembered in Tokyo, Hirosaki and Sendai, and whose return to Japan has been long delayed because of ill health, asked for and obtained a local relation, which means that he has withdrawn from the ministry of the church. He has also severed his connexion with the mission, but he cannot sever the ties of respect and love which bind him to all who have known him.

C. N. Bertels, an elder in the Free Methodist Church, was received on his credentials.

One brother was ordained deacon and one received into full connexion.

Two preachers have died during the year: K. Mizoe and J. G. Cleveland. The touching testimonies to Dr. Cleveland's devotion showed the high esteem and honour in which his memory is held.

G. F. Draper and Mr. Fujiwara were elected delegates to General Conference. Much enthusiasm and liberality were evoked over the sending of T. Kihara to Seoul, Korea, to open up work among the more than 5000 of his countrymen there.

The fact that preachers' salaries are so inadequate led to a recommendation that no more preachers or supplies be received until financial conditions are improved.

The report of the Publishing Agent showed a large increase in sales during the year. The publication of a Union Sunday School hymn book was approved.

The General Conference was requested to appoint representatives who will form part of a Commission chosen by the five branches of Methodism at work in Japan, whose duty it shall be to seek for a Basis of Union that will be accepted by all concerned.

An enjoyable "welcome and farewell" meeting was held near the close of Conference. At this gathering of brethren and sisters, they heard for the first time the Satsuma Biwa used for Christian song. The instrument has been, we were told, associated with the vulgar and base, but that afternoon it helped to tell the story of the shepherds beneath the star-lit plains of Bethlehem.

With this conference Bishop Moore closed his four years of supervision in Eastern Asia. Mrs. Moore has been seriously ill of pneumonia at Shanghai. The physician has forbidden her crossing the north Pacific, but, by taking the Hawaii route with Mrs. Moore, he hopes to reach the General Conference at Los Angeles in time for the opening, May 4th.

The stations of the missionaries for the ensuing year are:

Sapporo, C. W. Huett; Hirosaki, R. P. Alexander; Sendai, C. S. Davison; Tokyo: J. Soper, C. Bishop, J. L. Cowen, D. S. Spencer, Miss Vail, B. Chappell; Yokohama, J. W. Wadmah; Nagoya, F. N. Scott; Hakodate, C. N. Bertels. B. C.

Y. P. C. S. E. NOTES.

A CONVENTION IN WAR TIMES

The twelfth annual convention of the Japan Union of Christian Endeavor, held in Shiba Presbyterian church March thirtieth to April first, was an acknowledged and highly gratifying success. Notwithstanding the distractions of this war year and the simultaneous attractions of school commencements, mission meetings and other spring gatherings, some seventy of the one hundred twenty-six C. E. societies in Japan were represented in their recent convention.

Thirty C. E. banners formed a part of the decoration. Five of these will be sent to America shortly to be used as prize banners and awarded to States or Provinces making a ten percent increase in membership. They are specially fine samples of Japan's handiwork in embroidered satins.

After impressive devotional exercises, Mr. Tamura and Mr. Coates welcomed the delegates in words that set the standard of the Convention high, to which appropriate replies were made by Mr. Minata of Osaka, Mr. Kada of Sendai and Mr. Pettee of Okayama. Other speakers at the first session, all impressive, were Mr. and Mrs. Kozaki and Hon. T. Ando.

At the second session the delegates were introduced to the audience and, as they stood with joined hands forming a completed circle around the interior of the church, they sang a hymn together, after which secretary Inanuma and president Harada reviewed the immediate past and outlined the work of the future.

The third session was a conference on "Best Ways in which Young Christians may Help their Church" and "Bible Study" with Rev. I. Inanuma and Mr. Tada as leading speakers.

On the second day the morning prayer meeting was led by Mr. K. Kimura and the consecration meeting



by president Harada, Rev. J. H. Ballagh delivering an earnest address at the latter. It was noticeable that the militant verses of Scripture were more than usual in evidence. In fact the tone of the whole convention was distinctly aggressive as befitted a war year. The motto adopted for the coming twelve-month is "Go forward." Okayama secured the prize banner, being able to report six new societies. In receiving it, Mr. Sawaya made an exceptionally happy and effective speech.

Speeches by children and a first class address by Mr. Tamura were the special features of the juniors' meeting on Thursday afternoon, while that evening president K. Ibuka and Kanzo Uchimura delivered two able addresses before a church full of appreciative hearers.

At the business session on Good Friday morning a collection was taken up in behalf of Christian Endeavorers who have already gone to the front or may yet do so to fight for their country. Rev. T. Harada of Kobe and Rev. N. Tamura of Tokyo were re-elected president and vice-president of the Union. It was announced that the councillors at their meeting had decided to attempt the securing of 500 sustaining members during the coming year and to improve the organization and effective work of local unions throughout Japan. It was voted to hold next year's meeting at Okayama.

Then followed one of the most unique and helpful sessions of the whole series, a meeting in which all the exercises were in English. Brief but weighty addresses, especially appropriate to Good Friday, were delivered by Rev. E. S. Booth, Prof. E. W. Clement, Mr. C. V. Hibbard, Mrs. J. H. Pettie and Misses H. K. Strain and C. B. DeForest on various aspects of the general topic, "The Place of Christian Endeavor in the Present Day Development of Japan."

A paper sent by Miss Luther of Kanazawa was read and a hymn* written for war times by Miss C. B. DeForest of Sendai was sung with much enthusiasm by the whole audience. Other pleasing musical selections were a solo by Miss Moulton and duets by Mr. and Miss Griffin and Misses Moulton and Strain and several well known hymns selected by these same Yokohama friends and sung by the whole audience. An uplifting prayer by Mr. Ballagh closed this session.

Then followed dinner together at Mr. Tamura's church and an excellent after meeting with short spirited addresses by representatives of Sendai, Kyoto, Osaka, Kobe, Okayama and Formosa on "Impressions of the Convention." The general verdict was that it far surpassed expectations and that the musical selections were an especially pleasing feature.

It was voted amid considerable enthusiasm to make the attempt to lift the number of societies from 126 to 200 before the next convention and also that all Endeavorers be urged to pray for the soldiers and sailors every morning before rising. Many are already pledged to this form of service.

J. H. Pettie.

C. E. Sec. F. S. Hatch of India, Burmah and Ceylon is now touring in Japan on his way to America. He reached Nagasaki April seventh and after visiting Okayama, Kobe, Osaka, Kyoto, Nagoya, Tokyo and Yokohama will sail for America probably on the "Siberia" May eleventh.

The American Board has published "A Sketch of the Japan Mission" by Rev. J. H. DeForest, D.D., Sendai. It is well illustrated and portrays most interestingly the different phases of the varied work of that mission for the 35 years from 1869 to 1904.

* See page 139.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 Nakazato Mura, Takinogawa, Tokyo.

WORK FOR SOLDIERS AND SAILORS.

WHILE the oft repeated question—"What can we do to help the soldiers?" is engaging the thought of all public spirited individuals and patriotic organizations, it may not be out of place to mention something of the work for soldiers and sailors carried on by the Woman's Christian Temperance Union in time of peace as well as in time of war.

The work for the Soldiers and Sailors is but one of the forty different departments receiving the attention of the White Ribbon women to-day. The aim of the department is to reach the Army and Navy with Gospel and Temperance work by establishing Temperance Societies in forts, in camps, in barracks, on board war-ships, and in the Homes and Rests established for soldiers and sailors, also to reach them by means of temperance literature and the pledge, through co-operation with commandants and chaplains; by correspondence, press articles, and personal visitation: to enlist in this peaceful war the veterans, and to inculcate in the young a spirit of patriotism.

The work was begun in Great Britain over thirty years ago through the personal effort of Miss Agnes E. Weston, of Plymouth, England, who has been for many years the honored World's Supt. of this Department.

Her able assistant is Mrs. Ella M. Thacher, of the United States, who by her earnest labors has earned for herself among those for whom she works the title "The Soldier Boys' Friend."

Miss Weston, after enrolling as a total abstainer, threw herself heartily into the temperance cause, her first effort being the opening of coffee and reading rooms for the militia. The Monthly Letter correspondence to the Navy, which now reaches a yearly circulation of over 35,000 copies, was commenced by one letter from Miss Weston, read by one sailor and loaned to another. As a result of her powerful influence and her untiring personal efforts a widespread reform has taken place in the habits of hundreds of men to whom her name is a talisman for good. It is said that "one man out of every six in the navy is a total abstainer," and "not a single vessel goes out from port in the English Navy without having on board a band of Christian Temperance Blue Jackets."

From England the work spread to America and other countries. At the late World's Convention of the organization, held in Switzerland, no less than sixteen nations reported a vast amount of labor performed and many thousand dollars expended annually in this one department. The following items from the annual report of the

National Superintendent of the United States give a conception of the magnitude of the work in that country.

In the Army and Navy of the United States there are about 130,000 men of whom the larger per cent are "boys" from the country homes, whose temptations have aroused the mother hearts of the women of the land. It would seem from the work accomplished by white-ribboners under the guidance of their National Superintendent, that every state, country, district and local union has adopted this branch of work. The members have visited forts, arsenals, barracks, posts encampments, military and naval schools, and soldiers' homes. They have distributed tracts, leaflets, magazines, comfort bags, "housewives" and delicacies, always using the pledge-card with the sweet face of Miss Willard upon it, returning the stub signed to the National Superintendent.

These busy workers have held public Temperance and Evangelistic meetings in halls, churches, forts, barracks, hospitals, and soldiers' homes; have given socials and "at homes," which were held generally on "pay day." They have provided many wreaths, plants and bouquets on Memorial Day, and to the sick, delicacies and provisions, have established soldiers' homes, and have provided a number of loan libraries.

WORK IN JAPAN.

The National Society in Japan adopted this department several years ago and appointed a National Superintendent to look after its interests. Because of the difficulties attending the inauguration of such a movement in this country with no definite plan to follow, little or no work was undertaken until within the past year. The first part of the year was spent by the superintendent in acquainting herself with the work as carried on elsewhere and later in gaining a knowledge as to how a beginning could be made here.

As a result of the combined efforts of several of the National workers, a plan of work has been outlined and the pledge-cards, special literature and other helps are being prepared.

In connection with the present war, the National society determined to ask each of its local societies to raise funds to aid any of the needy families left at home, and to appoint a committee to search out and look after those in need of assistance, financial or otherwise.

Several pages of the February number of the *Woman's Herald* (Japanese) are devoted to helpful suggestions for this particular work and a picture of the Soldier's Comfort Bag is also given with directions for making same. Over six hundred of these bags have already been made, filled, and a part of them have been sent to the front.

A plan is now in mind to secure a room in or near the hospital at military head-quarters, this room to be fitted up as a reading and recreation room for convalescent soldiers, and to be under the supervision of a committee from the local society.

We hope that all members of the Foreign Auxiliary and any others interested will call the attention of the members of the local society in their respective localities to the above plans and to the need of funds with which to carry them out, at the same time urging them to do their part in the work. All contributions of money, comfort bags, etc., should be sent to the National Supt., Mrs. Fuki Shimidzu, of Nakazato, Yokosuka, until further notice.

RECOMMENDATIONS FOR GENERAL WORK.

Let each local society adopt the department, placing a good, bright, active woman at the head.

Organize temperance societies in the army, navy, merchant marine service, under the W. C. T. U., and following

our department methods, for which write to Nat. Supt.

Open coffee houses and Sailors' Rests.

Make and send comfort bags to the old and young soldiers and sailors and marines, also to the men in the merchant marine service and fishermen.

Place loan libraries in ships, and in forts and barracks.

Furnish, complete or in part, rooms in the forts or barracks with games, and necessary furniture wherever practicable, so that the soldiers and sailors can have a place of their own where they can be free from temptation.

Collect clippings, gospel, temperance or humorous, arranging same and sending to the Nat. Supt.

Gather information in favor of prohibiting the sale of beer and *sake* in the supply stores, also sending this information to the National Supt.

Hold meetings for the soldiers where possible, distributing literature among them.

Visit hospitals, forts, barracks, camps, navy yards, ships, carrying luxuries and good cheer among the soldiers and sailors in them.

Write letters to the "boys" on land and sea, offering words of encouragement and cheer.

Use literature published by and specially adapted to this department. For any and all information you may desire, do not forget to write to National Superintendent, Mrs. Shimidzu.

KARA SMART.

We have just learned of one Kyofukai, which in its work for the soldiers, divided about thirty of its members into groups of eight, each group forming a committee which acted together.

Permission was asked and received from the Ken-cho Officials to entertain and aid the common soldiers during the hour or two that the passing trains were obliged to wait at the station.

Each committee of eight women provided themselves with a quantity

of suitable buttons, needles, thread, and thimbles, and went to the station. As soon as the trains carrying troops arrived, they met the soldiers on the platform and busied themselves in sewing on the missing buttons, mending rips, and in many other ways making as comfortable and pleasant as possible the brief sojourn of the soldier laddies among them.

As each delegation of eight was relieved by another group at the end of each half day, the work was not too arduous for any and has been successfully carried on for some time.

We think that other societies located in the towns and cities through which troupes are passing might do well to follow the example of these enterprising and helpful sisters. We would also suggest that these societies send to head-quarters for suitable literature to distribute among the men so that they may be given food for thought as well as buttons for their clothes.

Do not forget to wear your white ribbon also, for it may speak for temperance, purity and helpfulness when and where you cannot, and be the means directly or indirectly of leading some hungry soul to the Master.

It would be well for those working with and for the soldiers at the present time to take note of the following article and to circulate these facts as widely as possible, for alcoholic drinks are as harmful in cold climates as in hot ones. Many a noble soldier sleeps his last sleep because of strong drink.

ALCOHOL IN THE TROPICS.

The use of alcohol by Europeans living in tropical climates has long been known to be harmful in the highest degree. What an immense advantage total abstinence brings is pointed out, in a way that is, nevertheless, almost startling, by Major Fibrig, an army surgeon, who has served for twenty-five years in the Dutch East

Indies. "The Lancet" presents an abstract of a paper which Major Fibrig recently read at Aix-la-Chapelle.

Up to 1898, it appears, every Dutch soldier serving in the tropics received a daily ration of 100 cubic centimeters of wine. In that year the ration was cut in half, and the soldier was allowed to draw its money value instead of the liquor. The officers were given a similar option, and under their lead large numbers of the soldiers became before long total abstainers. Then Major Fibrig began to make systematic comparisons between drinkers and non-drinkers.

Even within the first three months, he says there was a remarkable diminution in the amount of sickness. Discipline improved, and the soldiers showed an ability to endure fatigue and privation to a degree he had never before observed. Drinkers would appear in as good condition as abstainers so long as peace lasted, but as soon as there was a call to active service and they were put to the test of hard work the drinkers began to succumb. Suicides were invariably consumers of liquor. The proportion of deaths from palustral fevers, haematuria, cholera, dysentery, cirrhosis of the liver, neurasthenia, cephalalgia and surgical injuries was far higher among the drinkers. "Many of the drinkers who resisted disease became moral wrecks, losing all energy and initiative," and were unfit for the service.

Major Fibrig himself has been a total abstainer for ten years. He has ceased to require a midday siesta. Hard work in the heat has no bad effect on him, and, though he is forty-six years old, he recently took part in an arduous campaign, requiring long and toilsome marches, with little discomfort.

In the principal garrison towns of the Dutch East Indies refreshment

rooms or canteens have now been opened which either sell no alcoholic drinks or nothing stronger than a light beer.

I am sure that all will be glad to know that Miss Smart is gradually regaining her strength and is now able to take more or less exercise, but the doctor has given orders that she must do no lecturing until after the summer months. Although we all realize how much Miss Smart is needed in this great work, to which she has given such unselfish devotion in the past, we can see the wisdom of the doctor's advice. Miss Smart hopes to be able to start on her work in the interior in October. This is a great disappointment to her not to be able to fulfil the engagements for this spring, but the much needed rest has been forced upon her and she has only to submit. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose".

The formal opening of the Florence Crittenton Rescue Home will be held May 14th. Dedictory services from 10 to 12. Afternoon meeting from 2 to 4. All are cordially invited. Lunch on sale at noon.

Will all ladies contributing articles to be sold on that day, for the benefit of the Home, kindly send them to Mrs. J. K. McCauley, 356 Hyaku-nin Machi, Okubo, not later than May the 10th.

SUBSCRIPTIONS TO FLORENCE
CRITTENTON *Jiai Kan.*

Mrs. F. W. Voegelein, Tsukiji. 5.00
Mrs. W. J. Johnson. ... 5.00

J. K. McCauley,
Chairman Building Committee.

BOOK REVIEWS.

JAPANESE PHYSICAL TRAINING.*

THE world is just now amazed that little Japan dared to attack big Russia, and is wondering whether she has the powers of endurance for the long conflict. The physical power of the "little Jap" is most remarkable for his size, and always excites wonder and admiration. This unusual physical strength is due, according to H. Irving Hancock, author of the book under review, to the system of *jijitsu*. Its value, he says, "is proven by the fact that the Japanese, while a diminutive race, possess the greatest endurance of any people on earth." Mr. Hancock is, we believe, an American military officer; and he has devoted seven years to a study, theoretical and practical, of this system of practical training, which he considers worthy of study by all who desire health and strength.

He gives in this work a description, with nineteen excellent illustrations, of the system of *jijitsu*, the full course of which requires four years' time, and which he warns "fast" Americans that they must not hurry in learning. "In Japan," he says, "every soldier, sailor and policeman is compelled to take a government course in *jijitsu*." We are, however, informed by a soldier, who taught three years in a military college after graduation there, that this is true, not of every soldier or sailor, but only of every policeman. Moreover, *jijitsu* means not "muscle-breaking" but "gentle art." Mr. Hancock states that this ancient science includes a thorough knowledge of anatomy, of diet, of the value of both external and internal hydropathy, of proper outdoor and indoor life, and of all the other vital principles of right living. The whole really may be summed up in

the last two words of the preceding sentence."

The twelve chapters of the book first treat of the foundation principles of preparation, and then give accounts of some of the interesting feats of attack and defence. Frequent emphasis is put on the fact that haste and impetuosity must be avoided in training for this system, and that the foundation must first be well laid. We quote a few extracts from here and there:

"All strength rests on the foundation of proper diet. In this important branch of living the Japanese are still far in advance of us. The Japanese soldiers, who were able to march cheerfully fifteen miles to every ten covered by our own Americans on the way to Peking, were supplied with nothing like the commissary stores given to our troops. The Japanese are frugal, sensible eaters." "Japan's diet stands on a foundation of rice—prepared either by boiling or by steaming."

"Good nature enters into this work as a factor of prime importance. Without it there cannot be the highest development of good health. Anger is a poisonous irritant of the heart. It upsets the nerves. An examination of the Japanese vital statistics will show that heart disease and nervous prostration are almost unknown as causes of death.—But absolute good nature is the only tonic of value that can be found at nature's drug-store."

"It was an early discovery of the followers of *jijitsu* that the greatest medicine nature provides is water."

"He who would seek physical perfection must carefully observe all the conditions that bring it about. The rules of diet, the habit of deep breathing, of proper clothing that does not impede the free passage of air over the body, the habit of frequent bathing, the free use of water, regular rest, and a sufficient

* G. P. Putnam's Sons, New York City. 12 mo. Net, \$1.25 (By mail, \$1.35). For sale at the Meth. Pub. House, Ginza, Tokyo.

amount of muscular exercise—all of these are essential to him who would reap the benefits of the system of physical training that has made the Japanese, after 2,500 years, the strongest, most enduring, and happiest people on earth."

"The Americans are proverbially a nervous, high-strung race. The Japanese are calm to the point of serenity. Faithful study and practice of all their rules for physical well-being will work a marvellous change in the physical and nervous vitality of the American people."

The announcement of Spring books in the *Dial* of March 16 contains over 700 titles, and includes the following on Japan and Korea:—

"Kwaidan. Tales of Ghosts, Goblins, Fairies, and Sprites. Japanese illustrations. Houghton, Mifflin and Co. By Lafcadio Hearn.

"Japan, An Interpretation," by Lafcadio Hearn. Macmillan Co.

"Letters from Japan," by Mrs. Hugh Fraser. New one-volume edition, illustrated. Macmillan Co.

"Japan." Described by great writers and travelers. Edited by Esther Singleton. Illustrated. Dodd, Mead and Co.

"Impressions of Japan," by G. H. Rittner. James Pott and Co.

"Japan To-day," by James A. B. Scherer, Ph. D., formerly a missionary in Japan. Illustrated by native artists. J. B. Lippincott Co.

"Korea," by Angus Hamilton. Illustrated. Chas. Scribner's Sons.

"Hand-book of Modern Japan," by E. W. Clement. Second edition. A. C. McClurg and Co.

"Physical Training for Women by Japanese Methods," by H. Irving Hancock. Illustrated. G. P. Putnam's Sons.

Y. M. C. A. NOTES.

THE Y. M. C. A. IN KOREA.

The International Committee of Young Men's Christian Associations has not as yet heard from their representative, P. L. Gillett, who went to Seoul, Korea, two years ago to inaugurate Association work in that city and to superintend the erection of a building for the newly organized Association. In securing the money for this building which is to be erected in the heart of the city, the residents of Seoul have pledged nearly 8,000 *yen*. Representatives of many nations and leaders in political and religious circles, united in the common undertaking. The meeting place for the general meeting in which the organization was effected, was the building of the Seoul Street Railway Company, which was offered them by the manager. Dr. Allen, the American Ambassador, presided. Doctor Takagi, of Tokyo, manager of the Seoul Branch of the First Bank, and Dr. Brown, Commissioner-in-Chief of the Korean customs, and the most powerful man in the Korean Government outside of the Emperor, made addresses in favor of the Association. There were represented in the audience the Japanese Minister, a representative of the German Government, the Chinese Consul-General, a representative of the Russian Legation, an aide of the military staff of the King, the United States Consul-General, secretaries of the German and Japanese Consulates, and the wives of the United States and Russian Ambassadors. The men at the head of six of the legations, nearly all of those engaged in the local schools, as well as the missionaries and leading business men, offered their help. A Chinese merchant gave largely, requesting that the Associations make some provisions for their clerks and sons. Fletcher S. Brockman, national secretary for China, was present and

gave directions to the movement. Anxiety is felt lest the present conditions in Seoul delay seriously the progress of the movement which has started so auspiciously.

(More recent word says that Mr. Gillett, as well as other Christian workers, is safe, and that they are undertaking to work among the Japanese soldiers.)

TOKYO'S GREAT MEETING.

The celebration of the fiftieth anniversary of the signing of the first treaty between Japan and the United States, conducted by the Tokyo Association, was an event which enlisted wide-spread interest in all circles in Tokyo, and the results of which were far beyond all expectation. The program itself was a brilliant one, with addresses by Mr. Saburo Shimada, M. P., and by H. E. Count Okuma, which will be historical documents. The audience was a notable one, containing 200 American citizens, large bands of students from the Imperial University, Waseda University, the Keio Gijiku and other institutions, members of both Houses of Parliament, prominent representatives of the peerage, and some of the leading business men of the Empire.

Upon the platform, in addition to the speakers were H. E. Lloyd C. Griscom, Minister of the United States, Their Excellencies Counts Matsukata and Inouye, two of the most influential members of the famous group of "Elder Statesmen."

The meeting responded enthusiastically to the suggestion that the American citizens start a Perry Memorial Fund for the relief of destitute families of soldiers and sailors. In the meeting over ¥ 65,000 was pledged in the space of half an hour. Among the principal subscribers were Baron Hisaya Iwasaki, ¥ 10,000, Mr. Masuda representing

the Bussan Kaisha ¥ 10,000, Prince Shimazu ¥ 5,000, Prince Mori ¥ 5,000, Mr. Griscom ¥ 1,000, Count Okuma ¥ 1,000, Count Matsukata, ¥ 1,000. The leading business men of Yokohama together pledged ¥ 10,000. A large number of missionaries present made liberal contributions, as did a number of foreign war correspondents.

This is the beginning of the movement, and it is expected that all through Japan and in America the canvass will be pushed and this initial amount will be duplicated many times. The disposition of funds will appeal to all, being distributed under the direct supervision of His Imperial Majesty, the Emperor. It is doubtful if the Association has ever had the opportunity of launching a movement so far-reaching, and which will bring it to such favourable attention of the most influential men in highest circles.

Hon. W. H. Moody, Secretary of the Navy, said in his official report for 1902:—

"The work of the Naval Young Men's Christian Association has become so important and beneficial to the enlisted men of the Navy and Marine Corps that it deserves public recognition. Work of this kind is entirely beyond governmental scope and must always depend on private munificence. Good results already appear, and I take this occasion to extend the thanks of the Navy to our benefactors."

Several changes have occurred in the roll of Association teachers. Mr. Reid has come for Tokuyama, Mr. Roy Smith for Chofu, Mr. Crane for Sendai, and Mr. Darrell Hibbard, brother of C. V. Hibbard, for Takamatsu.

MAGAZINE FOR YOUNG WOMEN.

From May the Promoting Committee of the Young Women's Christian Association will publish, in both English and Japanese, a Bible study monthly for young women. The Scripture Union topic of the Y. W. C. A. in England will be used.

Notes on the Daily Readings will be contributed by ladies of experience in such writing. Miss Morrison of the Y. W. C. A. in Tokyo will edit the magazine. The May notes will be given by Miss Fugill, of the C. M. S., formerly Association Secretary in London.

PRICE 50 *sen* a year. May we send you specimens and beg your co-operation in bringing this to the notice of those Japanese and Missionaries who can best introduce it to the class for which it is intended? May we ask you also for the names of such?

Names, subscriptions, etc., may be sent to Miss Morrison, 12, 5 Chome, Fujimi Cho, Kojimachi, Tokyo:

H. T. WORTHINGTON.
A. B. WEST.
E. W. FISHER.

JAPANESE NATIONAL ANTHEM.

Kimi ga yo wa
Chi yo ni, ya chi yoni,
Sazare ishi no
Iwao to narite
Koke no musu made.

METRICAL TRANSLATION.

Unto a thousand,
Yea, to eight thousand, ages
Be Thine Enlightened Rule;
Until pebbles rocks become,
Till those rocks be all moss-grown.

REV. GEO. M. ROWLAND, Sapporo.

Japan Mail.

THE UNION HYMNAL.

A number of requests have been received by the Hymnal (Sam-bika) Committee for permission to print for use in special religious meetings small collections of the hymns contained in the new book. It has been decided to grant such requests on the following conditions, namely:

First, that the number of hymns printed at any one time shall not exceed twenty;

Second, that in each case the consent of the Committee shall be obtained, and the source of the hymns acknowledged;

Third, that the collections shall not be sold and shall be marked with the characters *hi-bai-hin*;

Fourth, that in so far as the *Uniform* hymns are concerned the consent of the Copyright Committee of Kōkin Sei-ka-shū be also obtained, and

Fifth, that the privilege may be withdrawn, should the business interests in the Hymnal of the several churches and missions which the committee represents make such a step necessary.

U. BESHO
T. M. MACNAIR } Hon. Secs.

Dr. William Elliott Griffis, who was called to Japan in 1870 to organize the government schools, was later professor of physics in the University of Tokyo, and is an authority on Japanese history and politics, contributes to *The Youth's Companion* of March 3, "Japan Since 1854". Doctor Griffis describes Japan's fifty years of progress in a way to give the reader a clear grasp of the nation's ideals. The important part in Japan's development, ascribed by Doctor Griffis to Mutsuhito, the reigning Mikado, is a noteworthy feature of the article.—*Exchange*.

NOTES.

Dōshisha has received permission to open a *Semmon Gakko*, that is, a "Special School." These so-called special schools are designed to furnish a practical education for students who are not able to take the full university course. In the case of the Dōshisha, it is hoped that this new department will bring that institution one step nearer the Christian University toward which Dr. Neesima was striving during the last years of his life. It is the intention of the Directors, under this new licence, to give, as the means at their disposal allow, increasing attention to the development of the Harris School of Science, the School of Law and Politics, and to the English Department which is designed to prepare young men to be instructors in the English language and literature in the Government and other colleges.—*Mission News*.

The Final Triumph *

(Written for war times by Charlotte B. DeForest, Sendai
Tune "Zion" No. 72 in *Sambika*
"Winter St." No. 527 in Plymouth Hymnal.)

From *The Endeavor*.

God, the Almighty one, reigneth omnipotent;
Through all the earth let His triumph
be heard.

Chariots of fire hath He thousands on thousands,

Legions of angels flash forth at his word.

Who but His foes should be fearful before
Him?

Let not His people be dumb or dismayed.
Greater is He that hath charge of their battle
Than all who can rise up to make them
afraid.

Strive, Lord, with them that are striving
against me:

Fight with the foes that make war on
my soul.

Trample them down in Thy winepress of fury
Who would destroy what Thine arm hath
made whole.

Strong in our God will we set up our banners;
All that despise Him shall flee at His
sign.

Conquering still, and to conquer forever,
Thine is the kingdom, the glory is Thine.

The steady increase in the number of Chinese subjects studying in Japan during the past few years has been remarkable. It is stated that, whereas they totalled only 579 in February, 1902, they had grown to 1,058 in September of the same year, and they now, Jan. 1 1904, aggregate from 1,200 to 1,400. They are classified as follows by a Tokyo journal:—

Nobles	27
From Mukden	1
From Chili	77
From Shansi	1
From Shensi	1
From Chekiang	42
From Anhui	55
From Kiangsi	27
From Fuhkien	42
From Kwansi	8
From Szechuan	58
From Kwantung	108
From Kweichow	17
From Yunnan	21
From Honan	7
From Shantung	40
From Hunan	130
From Hupeh	126
From Kiangsu	165

This table accounts for 1,073 only, so we presume that it is not supposed to be quite complete. They are distributed among 45 educational institutions; the greatest number (247) being at the *Kobunsho-in*; the next greatest number (127) at the *Dobunsho-in*; and afterwards in order we find 103 studying to be officers in the army, 186 in preparatory military colleges, 40 at the Waseda University, 19 at that Imperial University 25 in language schools, in the Law College and so on. All this intellectual activity ought to bring forth something. Yet what are a thousand students out of a population of 350 millions?—*Japan Mail*.

* Written for the convention; see page 130 of this issue.

PERSONALS.

ARRIVALS.

Yokohama, March 26, per S.S. "Iyo Maru," Mr. D. H. Hibbard, brother of C. V. Hibbard, Y.M.C.A., Tokyo, to be English teacher in the Chu Gakko, Takamatsu, Shikoku.

MARRIAGE.

On 5th April, at Holy Trinity Cathedral, Tsukiji, Tokyo, by the Rt. Rev. Bishop Awdry, D.D., the Rev. John Thomas Bryan, M.A., B.D., to Lucy Silver, daughter of Mr. and Mrs. W. Silver Hall, of Tokyo.

BIRTH.

On April 11, in Yamada, Ise, the wife of Rev. H. L. LATHAM, a Missionary from America, of a Daughter.

DEPARTURES.

Yokohama, March 21, per S.S. "Korea," Rev. and Mrs. R. A. Thomson, Bapt., Kobe, and Rev. S. C. Bartlett and family, Cong., Tottori.

Yokohama, Apr. 2, per S.S. "Hamburg," Misses Veazey and Robertson, Can. Meth., Tokyo, for America via India and Europe.

Yokohama, April 8, per S.S. "Empress of China," Miss E. Blackstock, Tokyo, Rev. G. F. Draper, Yokohama, Rev. H. B. Johnson, Fukuoka, all Methodists; Rev. A. D. Gring, Epis., Kyoto; and Rev. C. S. Reifsnider, Epis., and Mr. J. Reifsnider, English teacher, both Fukui.

Yokohama, Apr. 16, per S. S. "China" Bishop D. H. Moore and wife, Meth.; and Mr. and Mrs. G. M. Fisher, Y.M.C.A., Tokyo; and per S. S. "Prinz Heinrich," Rev. and Mrs. J. T. Bryan, and Mrs. E. R. Woodman and two children, Epis., Tokyo; and Rev. A. T. Howard, Unit. Breth., Tokyo.

THE JAPAN EVANGELIST

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⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 18th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 12th of each month.

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REAR-ADMIRAL URIU.

The Japan Evangelist

VOL. XI.

MAY, 1904.

No. 5

REAR-ADMIRAL SOTOKICHI URIU.

Miss Ume Tsuda

REAR-ADMIRAL URIU, who has the honor of the first victory in the present war, is one of the youngest of our admirals, and his career is especially interesting to the readers of the EVANGELIST, as he is a Christian, and was educated for the Navy in America.

Sotokichi Uriu was the fourth son of a *samurai* of Kaga and was born in the city of Daishoji. In his boyhood he was often called a little monkey, being of small stature and very active, with red cheeks and bright eyes. At the age of five, his brother one day took him into the woods to hunt birds. He took hold of the net just as a goose flew by and caught it, much to his delight, but the prize was so heavy that he had to be helped to get it home. For this feat, he was much praised by all at home, until it was found that in his excitement he had left his little sword in the woods. The poor tired boy was made to go back at once to look for his lost property. Though it had become dark, he trotted on bravely back into the woods, holding a lantern in his hand, and returned with a beaming face bring-

ing with him the precious sword which a samurai must never lose on pain of death.

As a boy, he was very proud and never liked to be behind anyone in anything that he did. He was always the first to knock at the door of the teacher in Chinese classics, to wake him up at five in the morning, and have his lesson before the other boys, returning home afterwards for his breakfast. His lessons were over usually in the morning, and he spent the rest of the day in flying kites, shooting and other amusements. In the evenings his grandfather used to teach him a kind of singing called *utai*, in which were told the famous deeds of heroes in war. When he was singing this, he was required to sit up very properly, and his grandfather would listen to him from the next room with the paper-door between. From the sound of his voice the grandfather could tell if he were not sitting up properly, or if he were sleepy, and would then rap on the door with a stick to reprimand him each time that he failed to come up to the usual standard.

At the age of ten, Lord Mayeda, his former Daimio, sent him to Kanazawa to study the English language, and he studied there for three years, when he and several others were sent to Tokyo by the same lord.

In those days, travel was slow, what is now a day and a night's journey took the boys thirteen days on foot. Just after his arrival in Tokyo, the entrance examinations of the Naval Academy took place, and here his knowledge of English stood him in good stead, and he entered easily.

The Director of the Academy, Viscount Kamakura, who was later minister of the Navy, took a great interest in him and at the time of the Saigo invasion of Formosa, he took the boy with him, although he was yet a student. Later he was selected with several others to go abroad, he and the late Vice-Admiral Serata being sent to America. The first years of his life were spent in New Haven in the family of Mr. and Mrs. Mark Pitman, who took him as one of their own family; and later when he entered Annapolis, the long vacations were always spent at their home. It was during his stay with this family that he became a Christian and joined the Congregational church.

His work at the Naval Academy was successfully accomplished and he and his friend Serata both graduated with high grades. The two young men were social in their tastes and went out a great deal among their American friends, enjoying and understanding American life and society in a way impossible to many who go abroad. While in America, Admiral Uriu first met his wife, then Miss Nagai, who was one of the first band of Japanese women to go abroad for study, and it was while he was a student abroad that he became engaged to her.

After graduating at the Academy, he returned to Japan in 1882, traveling through Europe and spending some time in various countries. On his arrival in Japan, he at once entered the Japanese Navy and has since then risen rapidly from one rank to another. During the war

with China he was serving as Naval Attache at the Legation in France, and it was a great trial to him that he could not be at the front in his country's service at such a time. The opportunity longed for has come, and the opening of the present war has seen him in one of the most prominent positions in our Navy, and leading the victories on sea and land by his exploit at Chemulpo.

In appearance Admiral Uriu is yet youthful and slight, and no one would suspect the fact that he is a grandfather. He has a charming family of seven children, the youngest child, a son being only a year old, while the oldest son is a cadet at the Naval College and the eldest daughter is married. He and his wife have a charming home, famed for its hospitality, their friends, foreign and Japanese, being from all circles and ranks, and their entertainment, a happy blending of old customs with new things. Their children enjoy every advantage which the culture and knowledge of two countries can give them, and they are good specimens of what New Japan can produce, being lively, healthy and wide awake to all that is going on.

The eighth day of March, 1904, marks a red-letter day in the history of the School. On that day the Department of Education, in response to our application, issued an Order recognizing our Aoyama Theological School as a SEMMON-GAKKO,—a school of special privileges, on the same footing as schools of similar rank, whatever may be the class of studies.

This official sanction gives our school a standing it never had before. A Christian School of Theology, thus officially recognized by the Government, marks a new epoch in the progress of the Christian religion in Japan! What a change has come over the people, in thirty-five years!

—*Tidings.*

THE OLD GOSPEL IN NEW JAPAN.¹

CHAPTER V.

PERIOD OF REACTION (1889-1899.)

It is natural that such unusual activity as was portrayed in the preceding chapter should be followed by a lull; for it is a law of psychics as well as of physics that action and reaction are equal. The causes of the reaction in Japan were partly internal and partly external, partly intellectual and partly social and political. For it should be clearly understood that the apathy which prevailed for a time with reference to Christianity was but one phase of a reaction against foreign ideas all over the Empire.

Nor was this reaction at all abnormal; it was the natural result of various easily explained causes. Indeed, it might even be said that the previous condition of affairs was unnatural. There had been such a rage and craze for things foreign that Occidentalizing was carried to an extreme. It seemed to be sufficient to say that anything was foreign to secure its wholesale adoption, regardless of usefulness or suitability. The Japanese, like the Athenians, were looking for some new thing; and so many new things were presented as almost to swamp them. The anxiety not to be behind the times led them into ludicrous excesses, especially in social manners and customs and in mercantile enterprises.²

The political affairs of Japan were also of such a nature as to develop inordinate conceit and a sentiment of hostility to foreigners and their

institutions. The failure of Japan to obtain what her people regarded as simple justice in her international relations provoked a feeling of Chauvinism, which was carried to an extreme. The seeming injustice of the so-called Christian powers in refusing to admit Japan to the comity of nations on terms of equality aroused a strong resentment, which naturally extended even to the religion professed by said Western nations.

At the same time domestic politics also engaged the interest of the people and distracted their attention from moral and religious subjects. In 1889 the Constitution was promulgated and local self-government was established. On July 4, 1890, the first national election for members of a House of Representatives was held; and in November of that year the Imperial Diet opened its first session. Popular interest was quite largely devoted to the political questions of the day as they came up, and the energy of the nation was spent in the political contests of this experimental period of constitutional government.

The war with China in 1894 and 1895 also affected Christian work unfavorably in at least two ways: it tended to "stimulate both the military spirit and the national confidence to a harmful degree"; and it contributed largely to the development of material prosperity. A strong spirit of commercialism with its greed for wealth sprung up and deadened the moral and religious impulses. The "engrossing character" of the industrial and commercial prosperity which followed that war truly "affected most profoundly the life of the churches."

It is, however, only fair to add that the war with China was also beneficial to Christianity in several ways; particularly in the unusual opportunities for evangelistic work among the soldiers and sailors; and

¹ As the editor in very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

² See "Fashionable Crazes" in "Things Japanese."

in the evidences that Christian soldiers manifested that Christianity did not, as claimed by opponents, weaken the feelings of courage and patriotism.

But there were also internal causes, intellectual causes, that attacked the churches, and weakened, if not deadened, the spiritual life. The Unitarian "embassy," which came out with a great blare of trumpets, wielded no little influence and accomplished considerable, not so much in construction as in destruction. A wave of rationalism "chilled enthusiasm and checked the faith of many." The New Theology also "spread rapidly and widely and wrought sad havoc with the faith of some who had been looked upon as leaders of the young church." Especially was this true of many of the famous Kumamoto Band; but it was not true of the Sapporo Band and the Yokohama Band, which remained firm.

And yet this period was not all disappointing; it had many encouraging features. The number of missionary workers was still farther increased, not only by additions to the missions already on the field, but also by the coming of new missions, as follows: Unitarians, International Missionary Alliance, Scandinavian Alliance, Universalists, Lutherans, Hephzibah Faith Mission, Salvation Army, United Brethren, and Seventh Day Adventists. In one case, that of the Baptists, it was a period of large reinforcements. Several schools, now flourishing, were organized during this period. The Canadian Methodist Mission established its important work of the Central Tabernacle, Tokyo. The Baptists opened work in the Riukiu (Loochoo) Islands. Bible distribution was extensively carried on, especially in the barracks, and a copy of the Holy Scriptures was presented to His Majesty the Emperor.

But, while this period was not one of great extension, it was one of much intension, one of organization and union. Young Men's Christian Association work was reorganized by Mr. Swift, and the first Japanese Secretary was appointed, for Tokyo, in 1890, in the person of Mr. Niwa, who is still engaged in that work. The work of the Young People's Society of Christian Endeavor was also started here, in 1892. The temperance work was enlarged and strengthened by the visits of Misses Ackerman, West and Parrish and was unified in 1898 by the organization of the National Temperance League. In 1890 the Bible and Tract Societies work was unified, and in 1898 the Japan Book and Tract Society was organized. Conferences, or annual meetings, were organized in various missions, and the Methodist Conference had to be divided on account of geographical conveniences.

In 1890 the question of revision of the Presbyterian Confession of Faith came up in Japan, as it had come up elsewhere, and it was finally settled in a very practical way by adopting simply the so-called "Apostle's Creed" with a brief introductory preamble, "designed to guard it against an unhistorical Unitarian interpretation."³

The excessive spirit of nationalism and independence of foreign control manifested itself in both encouraging and discouraging phases. It was very encouraging, of course, to have many Kumi-ai churches become entirely self-supporting, and to have other Christian churches of various names striving earnestly to attain self-support. But it was very discouraging to encounter such ebullitions as that in the case of the Doshisha, the trouble in connection with which finally necessitated the visit of a

³ See "Tokyo Missionary Conference," pp. 886, 887.

deputation from America and legal measures before it could be settled.

The war with China, as already stated, affected mission work both favorably and unfavorably. The opportunities for hospital service were utilized and a special privilege of Christian chaplains (*imonshi*) to attend the army was gladly accepted. On the whole, that war tended to assist mission work, both directly and indirectly, particularly in the encouragement of "the cosmopolitan spirit and the idea of personality," or in the gain of "precious world-consciousness and self-consciousness."⁴

This was a special period of visitation by prominent Christian lecturers and evangelists, like Rev. John H. Barrows, D.D., Mr. John R. Mott and Rev. G. C. Needham. The work of John R. Mott deserves further mention, because it culminated in the organization of so many Student Young Men's Christian Associations in both government and private institutions, and in their amalgamation into the Students' Young Men's Christian Association Union.

The reactionary movement in educational circles reached its climax in 1899, when the Department of Education issued an Instruction, directed nominally against all religious instruction, but practically against Christian instruction, in public or private schools officially recognized by the Government as having an equal standing with Government institutions. This militated very seriously against several mission schools which had obtained such licenses for the sake of the attendant privileges of postponement of conscription and entrance into higher institutions. The agitation against the rescript culminated in a large and representative Educational Convention,⁵ of those

interested in Christian education, in Tokyo in January, 1900.

This period was one in which philosophical materialism aided commercialism in stifling spiritual and religious ideas. It was constantly maintaining that "religion is superfluous" to educated men.

A few social and political events of this period are worthy of at least mention on account of their indirect connection with Christian matters. The very fact, for instance, of the celebration of the Silver Wedding of the Their Majesties the Emperor and the Empress in 1894 was a pleasing recognition of a Christian social custom. The new Civil and Commercial Codes recognized Christian standards in their requirements. The removal in 1897 of arbitrary restrictions on the freedom of the press and of public meetings furnished better opportunities for the propagation of the Gospel, both by literature and by preaching.

Even before the closing years of this period, especially in connection with the Mott campaign among young men, there were signs that the reaction had spent itself and that a re-reaction was coming. The better appreciation of Japan manifested on account of her easy success in the war with China; the public acknowledgements that her power was greater than commonly supposed; and the final success of the attempts for a revision of the treaties on terms of equality, removed feelings of bitterness, occasions of friction and causes of prejudice. When Japan, admitted to the comity of nations, thus became one of the "Powers" of Christendom, and gained her political and judicial autonomy, in 1899, the period of reaction practically came to an end.

[We are under special obligation to Rev. Otis Cary for correction of this article.—Editor.]

⁴ See JAPAN EVANGELIST, Vol. IV. p. 97.

⁵ For a full account of this agitation, see JAPAN EVANGELIST, Vols. VI. and VII., especially the issue of February, 1900.

MISSION WORK UNDER WAR CONDITIONS.

BY REV A.D. HAIL, D.D.

(Continued from April issue).

There are also Christian organizations that seek to come into personal touch with soldiers and their families and to minister to both body and soul. The Japanese Evangelical Alliance represents all bodies of Christians in Japan, co-operating in the effort to send Christian delegates to the front to look after the men there. Some arrangement, no doubt, will be made by means of which a tent, or some kind of Head Quarters, will be kept within easy reach of the front. It should be a kind of portable Y. M. C. A., furnished with reading matter and with a hearty welcome for all. This was something of the nature of the Christian Commission work during the Civil War in America. This kind of effort, on a small scale was carried on during the Japanese-Chinese War. It was a means of great good to the soldiers. When the "Imonshi" returned with reports of the soldiers they had seen and what they had done, they were always greeted by interested audiences. The Osaka branch of the Alliance has somewhat enlarged the scope of its work, and, together with the W. C. T. U. workers, proposes to work directly in connection with the Army division in the City of Osaka. The city itself is districted on the basis of the location of the churches and chapels. The Committees obtain from the officials the names of the families of soldiers, and especially of those who go as the burden bearers of the Army, the specially poorer classes of the people. They expect to co-operate with the churches and chapels in ministering as the needs may require. They expect to hold prayer meetings, public meetings of various kinds, preaching services, give soldiers farewells and do a general benevolent

work as may be required. By such united co-operation, overlapping of efforts will be avoided. They expect, also, to furnish useful papers and other kinds of reading matter.

This suggests the fact that the intelligence of the Japanese Army furnishes another call for service. In every country where there is a good public school system, there will always be an intelligent soldiery. Through this alliance arrangement, or some other good channel, something in the line of supplying these needs should be undertaken. An army is not always fighting nor drilling. There come lulls in the war when soldiers who have been on an incessant strain need relaxation, and without it time drags heavily. At such times healthy sports and entertaining reading matter will help furnish some of those moral restraints without which camp life would make irreparable inroads upon moral character. To help meet such needs each missionary, every church, chapel and school, should make out lists of all the soldiers who at anytime have been members of night classes, or schools, the members of the church or of families connected with the church. These could be followed by postal cards, interesting and useful kinds of literature. Our best Japanese writers ought to be requisitioned for something interesting as well as good. Here use could be made of illustrated papers. Some of the work can probably be done through the Military Post Office, others be forwarded by Christian chaplains, if they are allowed to go to the front. This was a part of the work carried on by the Christian Commission in 1861-1865, in America. Workers like Mr. Moody and others used to keep a base of supplies of useful literature near the base of great army operations. It was not uncommon for soldiers to walk from ten to twenty miles to get reading matter to be carried back and

distributed in their respective companies. The desire for good reading matter among an intelligent soldiery amounts to a veritable intellectual hunger. I remember one May day in 1864, when General Sherman sent our brigade, with Gen. O. O. Howard accompanying it, and a battery of Parrott guns, the best rifled cannon of those days, to develop the position of the enemy in a mountain gap, called very appropriately "Buzzard Roost," in front of Dalton, Georgia. The battery was planted upon an eminence, the trenches of the left flank of the forces in the gap opposing us, while our infantry was deployed to draw the fire from the other forces whose whereabouts were unknown. In this we were most uncomfortably successful, but the battery helped us by pouring in a shower of shell thick and fast upon the partially exposed trenches. At one point in the procedure there was a cessation of the cannonading. Looking through a field glass to our right, the enemy's left, I saw a newsboy who had braved the storm of shot with arms full of daily papers, and many brave fellows rushing out of the trenches to get them. It was only after he had gone away and the men had returned to their defenses that the battery began again to attack them. This incident may serve to emphasize the avidity with which intelligent men in the army seek for supplies for their intellectual cravings, and how it is respected even by such saints as accompanied Sherman to the sea!

The visitation work proposed by the W. C. T. U. suggests another feature of the situation that will doubtless be a growing one, and that is the opportunities the war will open for the personal expression of sympathy for and interest in these who shall sit in the darkest shadows of sorrow that this war will cast. If either army follows the principle of cam-

paigning adopted by Gen. Von Moltke in the Franco-Prussian war, or by Gen. Grant, there will be many opportunities for needful, helpful personal visitations. Until Gen. Grant came to the command of the Union forces, the objective of the commanding generals seemed to be the capture of Richmond and other strongholds by the spade and by siege. It proved a costly experiment, for, in such places as the swamps of Corinth, we spent about as much time in digging graves for those who died from malarial diseases as we did in digging breast works for defense. Gen. Grant abandoned all those hallucinations of Halleck, and went straight for the destruction of everything in the field before him, leaving the strongholds to the chances of war. Beginning on this line of action, his first great battle of the Wilderness, or rather series of battles called by that name, was a most sanguinary one. In six days' fighting he lost 45,000 men and put out of the way 35,000 of the Confederates, who fought mostly behind trenches. On the long run, his plan was the most merciful and feasible and economical of life and treasure, though it gave renewed point to the fact that the expression, "man's wide desolation," is no figure of speech. Japan feels that her prestige and her very existence depend upon the maintenance of the independence of Corea. Russian leaders feel that the possession of more southerly ice-free ports than that of Port Arthur even, are essential as an outlet to her commerce. Defeat now, too, would mean an irrecoverable loss of prestige. While there may be sections of Russian society ready for revolt, yet on the other hand there is a greater section religiously loyal to their Emperor. Japan of course is a unit and her people thoroughly loyal. In these facts we have some of the elements which promise a frightful harvest of death and suf-

fering. The greatest sufferers will not be the soldiers alone, but the great body of wives, mothers, sisters and fathers of those who are at the front. Of each of these it may be said, as the angel said to Mary:—"Yea, a sword shall pierce through thine own soul." In all this there will be many opportunities for the personal touch of truly sympathetic souls. Because the Japanese have been cultured in the concealment of their deeper emotions, so that they will meet you with smiles even while smarting under the stings of sorrow in the depths of their souls, they have often been misunderstood. It is not because they are light-hearted and indifferent where others are perplexed with the problems both of this life and the next, that there seems to be a stoical indifference to supremest things, but it is due to their social ideas and education, to appear always in a way that will not intrude their sorrows upon others. As I have passed through village after village and town after town in the past few days, it is a most pathetic sight that has been witnessed. The station houses, platforms and ground around have been crowded with fellow townsmen who have assembled to give their farewells to those who from among them have fixed their faces toward the front at their country's call. At such times there has been no difficulty in digging out from the depths of some countenances the deeper layers of love which reveal the fathers, the mothers, sisters and wives of the departing soldiers. No tears may be seen, but afterwards, when the train has rolled out, the good-byes all said, in the confidence of private converse, one soon realizes the wealth of tender affection that even stoically cultivated natures cannot successfully conceal. It responds cordially to sincere sympathy.

War conditions will, also, afford a good opportunity for missionary wives,

and other missionary and Christian women as well, to become acquainted with their Japanese sisters. In Osaka, as in other places, already meetings have been organized in the homes of missionaries and also of Japanese women, where various kinds of work of a very practical nature have been taken up. Cooking classes have entered upon the work of baking and canning biscuits to be sent to hospitals, and have also converted themselves into informal organizations for making up articles that may be needed by army nurses, bandages and other things that they may find out that will be serviceable. Such meetings are exceedingly helpful in every way and reveal a wealth of great personal worth in these Japanese women, that, while one may have known that they always possess-d it, yet is all the more highly esteemed because of the unconscious revelation of it afforded by the conditions now arising. This may be the means of impressing them, too, with the fact that Christianity is a far different thing from that which they may have hitherto imagined. In these meetings the women of the church and those not of the church and missionaries mingle together under that "one touch of nature that makes the whole world kin." The meetings are closed with Christian services.

Our Christian orphanages will also find a demand for the enlargement of their work. Friends in the West could not do a more lasting good than by putting it into the power of these institutions to make necessary provision for the reception of soldiers' orphans. Some of these plants already have the confidence and co-operation of many who are prominent in Japanese life and official circles and could greatly extend their usefulness by the adaptation of themselves to the prospective results of the war in this direction. All of our direct beneficent work ought to be carried on

in connection with and through existing Japanese organizations. This will no doubt be the most effective way of encouraging the development of beneficent work and the most efficient way of applying appropriations and means of relief.

Our educational institutions may also well consider what may be the requirements upon their resources made probable by the war. Especially should our Girls' Schools take the matter into consideration. There will no doubt be a necessity in many homes that the women shall become the bread winners of the family and workers in various fields. The factories now have so many on hand that in a number of instances they can only furnish partial employment. When they furnished full employment, however, the highest wages paid were only 31 *sen* per day, so with this reduction and the rise in the price of rice, a very serious situation will present itself. This, too, of course will have to be taken into Christian plans. But in many homes there are girls who with a few years in training in our schools, then specializing in some branch of domestic science, might be equipped for some form of valuable work, and at the same time carry with them stable moral characters for such surroundings as those into which as bread winners they may come. Already a number of Japanese employments in increasing numbers are being thrown open to Japanese women. The war will make a demand for others, while at the same time it may diminish the financial ability in many cases to educate themselves for such work. Our Christian Girls' Schools might well consider what they can undertake in the line of both industrial and the accompanying literary education that will equip young women for different forms of work. Soldiers' girls of the more capable sort might be educated to become kindergarteners, teachers,

English interpreters, accountants, capable floriculturists and be prepared for other pursuits not inconsistent with their being women. If taxes increase, the finances of the country for any reason become upset and the price of the necessities of life become higher, the first institutions to feel the effects of it will be the Girls' Schools, and as the problems may have to come before them anyhow, these broader ones and providentially provided ones ought also to be considered. An orphanage extension movement for girls along educational lines so conducted as not to create a pauper spirit in those aided, will at the same time so develop them as to send them out into life, if the need requires, to do what the deprivation of a father's care and help, demands to be done. It would be a noble work and of far reaching good moral results.

And while on the one hand the circumstances conspire to call attention to the importance of Christian work for women, yet there will be a special demand for the work of the Y. M. C. A. It is the young men who are going to compose in the main the rank and file of the army. It certainly does seem providential, strikingly so, that the workers in the Y. M. C. A. field should have come just at the time they did and begun their work of preparation. There ought to be an army Y. M. C. A. Christian soldiers only need a rallying point, (a constructive center in order to keep in line with their Christian fellows.) The constituency of our Y. M. C. A. workers in the West, will doubtless gladly supplement the means of the workers here, if they be brought to understand the beneficence of such efforts. Just what such work should be can best be determined by keeping the hand on the movements of the men as required by the interests and development of the war.

The war should put upon us earnest endeavor to perfect Christian educational work for men as well as for women. This may seem a somewhat far-fetched inference, and yet when considered in connection with the fact that the present is a time which favors a distinct advance in evangelistic effort, it ought not to seem so far off a conclusion. The Government has now put our Mission schools upon a basis which gives a "fair chance," and now is a most opportune time to use it. Just at this juncture the leaders of the Japanese Churches who are making themselves felt for good in various circles of Japanese life, are the graduates in the main of Mission Schools and Christian colleges. They are organizers of plans of relief that commend themselves to the authorities. They already justify what has been done in educational lines. But the war will bring complicated social problems that will have to be solved and whose solution will be best made at the hands of well trained, well educated Christian men. The Government remits all fees to the children of soldiers in their schools, and our institutions should, if possible, be even more forward in beneficent work in that line than is that government itself. This is only an element in a still more extensive Christian work, and that is the use of present conditions of things for pressing upon Japan her need of Christ. No matter how this war terminates, this will be the one supreme need of this people who have in them so many of the elements that go to make up a great nation. Should she be victorious in this war, there are dangers from a spirit of militarism. This is one of the defects of her great enemy Russia. While there are many worthy things in Russian society, while she may have done much in civilizing barbarous peoples, yet she suffers to-day from a spirit of militarism. Could the great secret

Christian influences of her life only come to the fore and be allowed to have full sway, there would be a purified Russia. But, as it is, the military spirit dominates everything, even her better conscience, in international affairs. For a nation with a constitutional form of Government, the religion of Christ is an indispensable need. A people animated by its principles are far better than a strong military and police force to hold society in a state of serviceableness and moral strength.

There are crises in every war, dark and trying hours when a nation feels the need of a divine hand at the helm of its affairs. At such a time blessed is the nation whose "God is the Lord." As we think of the brave men who have gone to the front, how often the wish arises in the breast of every Christian, that they could have the sustaining faith of Christ. They do not realize the loss they undergo in having no divine arm such as the God of our fathers, and the unknown God of their fathers, also, upon whom to lean. Some one has said "Let me make the songs of a nation, and I care not who makes its laws." When the German army goes forth singing as only Germans can sing, the Hymn of Luther; or the English, "God save the king;" or the American,

"Our Father's God to thee,

Author of Liberty,

To thee we sing;"—we have a faith in God indicated that is in itself an inspiring power.

The one saving and sustaining power in the war between "the states" was a common Christian faith that made the people on both sides right at heart, however wrong our heads may have been. The night after the first day's battle at Shiloh, Mississippi, in one place of small extent several hundred severely wounded Union and Confederate soldiers lay as they had fallen in battle that day. As the

stars began to shine out in the darkness of a southern sky, one soldier began to sing a hymn that we might now call an old time one, yet one that was common to the homogeneous society of those American days. He sang,

"When I can read my title clear
To mansions in the sky, etc."

When another line was reached another voice joined his, and when he began the second stanza, more than three hundred men, foes politically, friends in Christ, some of them with faltering and dying accents, wafted that Christian song over that field of blood. I heard a Christian girl once say to her unbelieving father, "Father, I wish I could give you my feelings about Jesus and the joy of them, for I could get them so easily again." And so I am sure that the same sentiment has often come to our hearts, as we have seen these brave soldiers moving on to the front. If we could only give them our feelings about Christ, what a comfort, what a sustaining power it would be to them and to those they have left at home with "weary hearts, waiting for the war to cease." Surely there is every incentive in the love we bear this people to use this hour for the evangelization of Japan.

There are only three issues possible to this war. Russia might be victorious. In such a case this nation will need Christ as a dynamic against discouragement and for resurrection from defeat to a higher development. Putting this idea aside, however, another possible issue might be a drawn battle with Japan in possession possibly of Corea, and Russia of Manchuria. This would give Japan a free hand in Corea. Again Japan may be victorious, and then her prestige with her neighboring nations of Corea and China would be great. In such a case, as a government, she would doubtless do much for those people. She could educate their

students in modern science, help develop schools, hospitals, a modern judiciary system, armies and navies. As a people, however, apart from the Government, what has she to give China in the matter of a morally regenerative religious force? Confucianism and Buddhism, under which suicide and concubinage and other social evils have existed comparatively unrebuked, China and Corea already have. It is the little body of Christians in Japan who must take a large part in the future regeneration of these nations, for which they will have a responsibility second to no body of Christian people in the world. For this reason Christianity should be so extended during these war days, that when the war is over, the Japanese soldiers of the Prince of Peace should take up their responsibilities where those of the soldiers of the country have ended. For this reason our educational work should also be pushed in order to furnish fully equipped men and women for this prospective contingency.

By all means should our educational forces from the West working in Japan cultivate the closest possible relations with Japanese schools and educators. If our Christian young men in Government Schools could be so provided for as to justify them in contributing a portion, or all, of their salaries for a few months or a year or more to the Japanese Patriotic Society, Red Cross Nurses Association, or some national organization, it might be doing a Christian work in a way that could be received consistently with the self-respect of the Japanese authorities. Wherever missionaries can afford assistance in any of the schools without detriment to other essential work, and devote the proceeds to some of these army benevolences, it would be a move in the right direction.

But whatever work we may feel called to undertake, let us remember

to try to fulfill in ourselves Christ's commendation of tact in his command, "Be ye as wise as serpents, and as harmless as doves." Japanese social ideas and customs, their self-respect must always be remembered. But given common sense and a genuine Christian spirit, and we shall have a good equipment for carrying on work under war conditions.

Y. M. C. A. NOTES.

THE WORK FOR SOLDIERS.

The committee representing the Evangelical Alliance and Association Union, which is in charge of special Christian work for the soldiers at the front, has had weekly meetings for the past three months and has been making earnest preparations for its work. The most difficult question has been that of securing government consent for sending workers to the front, but after extensive negotiations permission has been granted for the going to the front of six Japanese and six foreign workers. The Japanese workers will go directly under this committee and the foreign workers will be endorsed by the Standing Committee of Co-operating Missions. Strong men, mostly experienced and tactful pastors, have been chosen for the former places, and among the latter the following nominations have been made: Rev. Messrs. C. A. Clark, J. Dunlop, D. Norman, W. P. Buncombe, A. D. Hail and one Association secretary.

According to government division there are two classes of workers; the "Fukyoshi" and the "Imonshi: the former are chaplains and are attached to a certain army division for permanent service; the latter may be translated "Comforters," are unattached to any division or regiment, but are free to go to such places as may offer the most opportune field for their work. Their work embraces, in general, care for

the spiritual and material welfare of the soldiers in field, camps, hospitals as circumstances permit. The Association is planning to put into the hands of a number of these men who go to the front the fullest possible outfit for practical work.

This is a work that will appeal to every Christian friend of Japan, and should find ready response in contributions. Any amount may be sent to Mr. Helm at the Association or Rev. H. H. Coates, 16 Tatsuoka Cho, Hongo.

The Executive Committee has investigated the field for work among soldiers at the concentration stations at Hiroshima and Sasebo. As a result the Rev. K. Hoshino, one of the most practical and tactful pastors in the country, has left for two months of service at this place. President Y. Honda leaves soon for a trip to Korea, and while there will make personal investigation of the field for work among the troops, probably inaugurating some work himself.

The last of March, as large numbers of troops were leaving Tokyo, the Tokyo Association sent committees to all trains to give attractive and appropriate tracts to the soldiers. Permission was given to enter the special stations, and the soldiers were found most eager for the literature, following the committees around with special requests, and in several cases offering gladly to pay for the pamphlets. About one pamphlet was handed to every four soldiers. On the book the following was printed: "To our beloved, brave and loyal soldiers, with earnest greetings from the Evangelical Alliance and Young Men's Christian Association Union of Japan." Encouraging reports have been received of earnest and effective work done by Christians in many local communities.

The Committee would ask for special prayer that this organized work among the soldiers at the front may

be freed from obstacles, and that effective service for Christ's kingdom may be accomplished.

THE OPENING OF THE KYOTO CITY ASSOCIATION.

The Kyoto City Association was formally opened by a meeting held in the city hall on the afternoon of the 23rd ult. After the opening remarks by President Tamura and the singing of "Kimi ga yo," addresses were made by Dr. Fukuda, Rev. Mr. Nishino and Dr. Nitobe. Mr. Watanabe sang a song written by Dr. Yuwasa for the occasion, and the girls of the Heian Jo Gakko sang a song written by Mr. Matsuyama, one of the directors of the Association. The second part of the program consisted of music by a local band and eight numbers of vocal and instrumental pieces by Mrs. Olds and Messrs. Olds, Warren, Bell, Gleason and Bennet. Among the 250 present were many of the leading men of the city. The occasion was used especially to celebrate the successful opening of the night-school, which already has 280 students registered and the beginning of a waiting list. The other features of the work will be developed as rapidly as possible.

ASSOCIATION NOTES.

The summer school has been fixed for Hakone, September 1-7. This date is later than usual, but the committee believe that, coming at the latter part of the summer vacation, it will be convenient for students and teachers just before returning to their schools, and to missionaries and teachers before returning to their work. The time is three days shorter than usual, and it is expected to make an intense, brisk and helpful program. Detailed announcements are in preparation.

CHRISTIAN CHAPLAINS FOR THE ARMY.

Shortly after the opening of the war, a private "Instruction" was issued by the Minister of War, authorizing the sending of two chaplains (*fukyoshi*) with each Division (*shidan*) of the Imperial army and one with the Commissariat. Judging from the terminology used, no restriction or limitations were made in favor of any religious sect, Buddhist, Shintoist and Christian presumably all being placed on an equal footing. Accordingly the Central Committee of the Japan Evangelical Alliance (*Fukuin Domei Kwai*) met without delay, and decided to apply for permission to send Christian chaplains, and to make an appeal to the church throughout the Empire to render the financial assistance required.

As the divisional captains (*shidan-cho*) were charged with the responsibility of selecting the chaplains to go with their men, application was made directly to those soon to go to the front, to give Christians a place side by side with other religionists, but in every case without success. There seemed to be a fixed purpose to choose only Buddhists or Shintoists. It was alleged among other things that at the time of the Japan-China war some of the Christian "*Imonshi*" sent to Corea and China through the Government's liberality had taken advantage of their position for money making purposes, and a strong prejudice evidently existed against allowing Christians any recognized place as army chaplains.

Though deeply regretting that there had been the slightest occasion for such an objection, the Committee could not but feel that there was a serious misunderstanding and they were prepared to make assurances that the greatest care would be exercised in the selection of men who would worthily represent the Christ-

ian community. Prominent officials were interviewed and various efforts made to secure a more liberal interpretation of the "instruction," but with apparently little result.

It was felt that in a war like the present any discrimination against Christians on the part of the Japanese authorities would not only be a violation of that religious liberty guaranteed by the Constitution, but would have an unfortunate effect upon Japan's relations with such Christian countries as Great Britain and the United States, who are known to be so thoroughly in sympathy with Japan in her brave struggle for national existence and the peace of the Far East.

And so, without relaxing the effort to impress officialdom directly with the importance of strict impartiality in this matter, it was felt that the issues involved were sufficiently grave to warrant our asking for an expression of opinion from the official representative in Japan of that Christian nation with whom Japan's relations are most intimate, viz., Great Britain.

Accordingly, H. E. Sir Claude Macdonald was approached and informed of the progress of the negotiations, and of the apparent *impasse* which had been reached, and asked if he would be good enough to use his kind offices towards securing the appointment of Christian chaplains to the troops. To this request His Excellency very heartily responded, and immediately called the attention of the Minister for Foreign Affairs—Baron Komura—to the matter, who shortly afterwards informed him that the Government had decided to attach a certain number of Christian chaplains to the army, permitting them to visit different Divisions as circumstances might allow, and directing that applications be made to the divisional captains. In the meantime the Committee had become quite convinced that it was very desirable

to have foreign as well as Japanese chaplains and His Excellency was pleased to make this known also.

Formal requests were then presented in harmony with the information received, and time passed, but there seemed no evidence that the divisional captains were disposed to appoint any Christians. Whenever higher officials were approached, their reply was that the Government had already signified its attitude of equal favor to all religious sects, and that all that remained was to seek appointments through the channels already assigned. This however could only result in disappointment so long as the officers directly responsible for the selection of chaplains in fact excluded all Christians. The Minister of War was placed in a trying position. After handing over to the divisional captains the authority to choose the chaplains, he could not consistently withdraw it, while on the other hand the unwisdom of religious favoritism was becoming more and more apparent.

H. E. Count Inouye was apprised of the unfortunate trend of events, and he promptly brought it to the notice of the Cabinet and elder statesmen, and the broad impartial policy of the Government was soon vindicated by specific permission being granted to send six Japanese and six foreign (British and American) Christian "*imonshi*" with the first, second and third armies, and possibly more later. It was found easier to give separate and distinct permission to send Christian "*imonshi*" than to make any change in the order *re* "*fukyoshi*." (Either word may perhaps be translated "chaplain," the emphasis in the former case being upon their function as "comforters" of the soldiers, while in the latter it is more to their work as religious "teachers.") The treatment however to be accorded to the former is understood to be practically the same as

that accorded to the latter, freedom being allowed them to fulfil the duties of their calling among the men on the field, according as circumstance will permit; and they being provided with transportation and commissariat facilities, etc., by the Department of War. The time for sending them to the front must of course be left to the judgment of the Minister of War, according to the progress of events, but the expectation is that it will be within this or the coming month.

The men to be sent are almost all chosen already, the nomination of the foreign missionaries being made by the executive of the Standing Committee of Co-operating Missions, while the Japanese chaplains are chosen by the Central Committee of the Evangelical Alliance, which also makes the formal application for both to the Department. When the list is complete, the names of all will be announced. It is expected that the Missions from which the missionaries are chosen will make appropriations sufficient for their incidental expenses, but the appeal is being made to the Japanese churches everywhere throughout the Empire to contribute towards the support of the Japanese chaplains and their families. It is estimated that about 3000 *yen* will be needed for this purpose. It is believed that the missionary body as well as the foreign community generally will regard it as a privilege to contribute towards this important undertaking. *Promptness in this matter will put heart into our Japanese brothers.*

Subscriptions may be sent to the Rev. Harper H. Coates, 16 Tatsuoka Cho, Hongo, Tokyo.

[Contributed]

The Missionary Conference, which was to have been held in Seoul, Korea, in September, has been officially declared off.

THE PRIME MINISTER AND RELIGIOUS LIBERTY.

Growing out of the negotiations for the appointment of Christian Chaplains to the army is an important announcement from H. E. Count Katsura, the Minister President of State, intended for all Japanese Christians and foreign Missionaries in Japan; and as it has already appeared in Japanese for the former, the earnest attention of the latter is hereby called to it.

When, in pursuance of Count Inouye's representations, the Rev. Y. Honda was invited by the Premier and the Minister of War on April the 8th, to make a statement of the request of the Japan Evangelical Alliance for the appointment of Christian Chaplains to the troops, the Premier requested Mr. Honda to convey to the Christian church in Japan, including the foreign missionaries, an expression of the Government's earnest wishes at this time of national crisis. Similar intimations had already been sent to the official heads of the different Buddhist and Shinto sects, but in the absence of such ecclesiastical machinery in the Christian churches and the consequent difficulty of official communication, he desired Mr. Honda to transmit to the churches represented in the Evangelical Alliance a message from himself in behalf of the Government, of which the substance is as follows:—

"At the commencement of the war with Russia one subject which gave me no small anxiety was the danger of misconception and confusion of thought arising from racial and religious differences, and the dissemination of opinions calculated to foster mutual recrimination between the people of different nationalities and religious beliefs. Accordingly, the Minister of Home Affairs gave instructions to the governors of all

the metropolitan provincial districts for the protection of all Russians in the Empire. Moreover the Minister of Education also issued an important instruction to be observed in educational circles.

"But in spite of these precautions, just as I had feared, numerous cases of religious rancour have occurred in different localities, indignities being heaped upon believers of the Greek church and even damage done to church property. Moreover failing to discriminate between one foreigner and another, and between one Christian denomination and another, some have unfortunately at the sight of a Christian allowed themselves to be filled with feelings of suspicion and distrust, and been guilty even of rude behaviour. Such things I deeply deplore.

"For my own part, regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect, and I believe it to be an important duty of statesmen under all circumstances to do their utmost to prevent racial animosities. And so in the year 1895 at the time of the Japan—China war my soldiers had no sooner set foot on the Liaotung Peninsula than I took special pains to see that the greatest care was exercised by them in extending protection from all harm to the Christian believers and churches planted there by the English and French Missionaries.

"As the present war is one carried on against Russia—a professedly Christian nation—I have felt that redoubled efforts should be made that no unworthy sentiments should be tolerated, that we should adopt a thoroughly unbiassed and equitable attitude towards all, and that the whole nation should give practical effect to the policy so clearly set forth in the Imperial edict, that this is a war which has no other object than the safety of the Empire and the peace

of the Far East. I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication.

"I had indeed thought of issuing an official instruction on the subject in the near future, but I wish through you to convey to the Christian churches and the foreign missionaries our mind at this time, so that all misgivings and misunderstandings may be prevented. I hope that each and all will act in this spirit of mutual forbearance, avoiding all racial and religious antipathies, and will use all means in their power to carry out the wishes of the Imperial Government."

Dr Hale, Chaplain of the U.S. Senate, is trying to ascertain the name of a certain man, and in writing to the Senate from the State of Washington he says: "When Commodore Perry opened the ports of Japan in 1854 the Japanese government had in prison a young fellow from Washington Territory who had been shipwrecked on their coast. The only reason he was put in prison was that he was a foreigner. The Japanese asked him what officer of the United States government held higher rank than the men they knew. He said the officers of the navy had to obey the Secretary of the Navy, and that he was under the President. Then they asked him who was greater than the President. The young fellow said that the people are greater than the Presidency, and in giving an account of it afterward he said that of this they could make nothing." Dr. Hale considers this remark so fair that it ought to go into history and literature, and he wishes to find out who the young man was.*

Christian Advocate.

* The young man's name is Ronald McDonald. See "America in the East" (Griffis), pp. 103, 167, 168.—Editor.

MEETING THE CRISIS IN JAPAN.

From our home, away up on the mountain-side, one may overlook the city and harbor of Kobe. By day, it is a busy scene. At night, the thousands of glimmering lights give it a look at once weird, fascinating, fairy-like. To-day, I saw a cavalry officer in full uniform galloping down the street. Not long after, a common soldier passed,—his outfit strapped to his back, even to the extra pair of shoes that looked with their soles into your face as their owner went on ahead.

An everyday sight this when the country is engaged in war? No. It is the first I have seen in Kobe. Soldiers are not often here on the streets, though thousands go through the city by train. So quiet are the streets,—except for the deafening shouts of "Ban Zai!" when the soldier trains pass,—that we are unable to realize the momentous struggle now in progress. But the troops have been and are being rapidly mobilized at a few points. Their outfits are being inspected and completed, and the men drilled en masse.

Devoid of outward show, there is in Kobe another movement going on. It is preparing for the battle of the Lord in the Land of the Rising Sun and the Far East. A passer-by might see at times heavy cases being taken into a neat one-storied building at 24 Kyo Machi or he might see them going out to the low drays. As he watched the coolies tying the cases on with ropes and then dragging the load away, he would look at the arch above the gate. "British and Foreign Bible Society. National Bible Society of Scotland." His comment would probably be,—“Only a lot of Bibles going somewhere.” He judges there is war because soldier trains go by. He thinks Bibles are in the cases because they go through that gateway. But he has not stepped

inside the busy office. He has not seen the cases made up and packed. He does not know of the little leaf pasted in each book to tell some Japanese soldier that his British friends are arming him with the Word of God. Of course, he might know all this, if he should happen to be present when the Scriptures were distributed. That is the part that shows.

It is almost impossible for those not on the spot to have any idea of the difficulty encountered in first obtaining official permission for the distribution. Then where can information be had as to the place where the troops are to be massed? A little shrewd calculation weeks ago selected Hirohsima. There are now fifty thousand soldiers there most of the time,—coming, drilling, going. This has been the head quarters for the distribution. About 160,000 Gospels and portions of Scriptures have been given to soldiers about to depart for the seat of war.

These Scriptures are part of a special edition of 200,000 Gospels and Testaments put out by the Yokohama presses. The Fukuin Printing Company held themselves in readiness for the order and executed the printing, binding and forwarding with a celerity creditable to any Western house. This was the more commendable at a time when transportation facilities were practically non-existent. Every available vessel had been impressed by the war office into government service. However, a few cases were very early rushed through and by personal supervision and persuasion were at last landed at the center of mobilization. Again strenuous effort was required to secure sanction from local garrison commanders for our work.

The system of quartering the men on the city enabled us to actually place the books in the hands of the individual soldiers. This we felt was

worth much. The word or two spoken in season might bear fruit in some lonely night-watch, the sick boy, or even the hour of death. House after house and street after street were visited, a careful record being kept of each division and regiment supplied. Such work requires care, patience, accuracy, combined with tact and despatch. In almost every case, the little books, so clean and fresh, were eagerly accepted and lifted to the forehead in quaint token of unworthiness of the honor bestowed. May future days bring realization of the fitness of the homage thus formally rendered!

A week or so ago, a call came from Sasebo for twenty thousand books for the Imperial Navy, permission having been obtained for distribution in that important Naval Centre.

In latitude 34° N. and longitude 134° W., in an island east of the mainland, is situated a garrison town, Zentsuji. The vicinity was, in the eighth century, the home of an abbot of revered memory,—Kobo Daishi, (literally The Great Teacher Spreading Abroad the Law.) Foremost of the Japanese Buddhist saints, he was equally noted as preacher, painter, sculptor, calligraphist and traveller. Had his life lasted for six hundred years instead of sixty, he could scarcely have graven all the images, scaled all the mountain peaks, confounded all the skeptics, wrought all the miracles, and performed all the other feats with which he is popularly credited. His conception was held to be miraculous and he entered the world with his hands folded as if in prayer. At the age of nineteen, A.D. 793, he entered the priesthood and was sent to China as a student,—much as promising Japanese youths are sent to Europe and America to-day. He became a famous disciple of a great teacher. By him was founded the Shingon sect which emanated from the great

monastery Koya San. It is asserted that he did not die, but merely retired into a vaulted tomb where he awaits the coming of Miroku, the Buddhist Messiah?

In this region, so sacred to pilgrims and the devout mendicant, and at this auspicious time in the history of the garrison, there was erected in the soldiers' quarters a shrine for their use. Any who wished could obtain amulets and charms donated by the yellow-robed priests; but no distribution was allowed. In this stronghold, could we hope for any favorable consideration of our humble request for permission to distribute to the troops the Book of Christianity?

Once again, the Kobe office of the Society took the initiative and opened a correspondence with Rev. W. C. Buchanan who lives near Zentsuji. Perseverance, politeness, and perhaps the nationality of our Sub-Agent, Mr. Lawrence, who accompanied him gained an interview with the General in command. He not only gave his consent but greatly facilitated our work. For this we were thankful, as it is a matter of but a few days until the soldiers leave the country. We would also gratefully acknowledge the able help of Mr. Buchanan willingly given in the distribution of the books.

The eve of departure of a division was at hand. A dinner, given by the General to the officers and specially invited guests, afforded an opportunity for a gracious invitation being extended to Messrs. Lawrence and Buchanan. Preceding the dinner were a dress parade and inspection of the troops by the General. An officer met at the entrance to the garrison and escorted them across the grounds to places of honor, where they could see the whole parade. No other foreigners were present. There were about sixty Japanese guests. So careful

are the military at this time about allowing any foreigners to know or see their simplest actions, that the mere fact of being admitted to the garrison is surprising indeed.

It was an inspiring sight,—this parade. A company of buglers led the advance, and their music was as a single voice, so well did the men keep time. Then came the infantry, —one thousand men abreast and two deep. In a line of almost unvarying straightness, they marched and with such precision that but one mighty footstep was heard. It was a scene long to be remembered. Cavalry, artillery, engineering corps, more infantry followed, until nearly twenty thousand men were on the field in line of march. The parade and inspection continued for about an hour. When over, officers from all quarters gathered at greatest speed to the General to hear his criticisms and orders.

Later, came the General's feast to his officers,—about three hundred in number,—his Japanese guests, and the two foreigners. What was the astonishment of the latter to be seated at the General's right hand next to the Governor of the prefecture. The Governor sat at the General's right hand and the High Priest at his left.

The High Priest is he who made so much disturbance at Mr. Buchanan's meetings a few years ago that the police had to interfere. At this Japanese Mecca, at this farewell military feast, was the great High Priest eating with two Christians.

Nor was this all. Beer was freely passed. Though the foreigners did not drink it, their glasses were filled. In turn, the General and half a dozen of his highest officers came personally to refill the glasses which were allowed to be emptied for the purpose. Each, as he poured that liquor, thanked the visitors for the kindness of their errand and

spoke in the highest terms of the friendly feeling between Britain and Japan. Strange sight, the High Priest also poured full the glasses and in good English bade them welcome.

The next day, in different numbers, the troops were lined up to receive the Scriptures. Their officers explained the matter and requested Mr. Buchanan to address them. In one place, a raised platform had been erected for the purpose and Mr. Buchanan had the pleasure of giving a ten minutes' talk to the troops. The wind, which had been blowing, died away and his every word could be distinctly heard. Attention given was absolute.

Hearty reception was accorded by all the officers to those who thus came among them. They received the books with pleasure and allowed them to be presented directly to the soldiers. The General sent a special letter of thanks to the Society. Thus the work in the garrison began, and it will be vigorously prosecuted while the opportunity lasts. The distribution proceeds, the guiding and supply work in the office goes on, and all we know in this outer world is, the passing of trains of soldiers, thousands of flags along the railway and streets by day, the brightness of myriad lanterns at night, and the shouts. "Ban Zai! Ban Zai!" Which we hear even in our distant home and say, "The soldiers are passing. May they go on to victory!"

Margaret E. O. Cleaver-Parrott.

According to the latest official returns, the number of kindergartens throughout the country is 264, of which 183 are Government institutions, the remainder being private. The aim of the authorities is to increase the number of these schools, as those in existence have realized all expectations. The methods of instruction and other matters have greatly improved in recent years.

Japan Times.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 Nakazato Mura, Takinogawa, Tokyo.

THE FLOWER MISSION.

"Flowers are God's own messengers
To His children here below,
And we can carry flowers
To those who need them so."

THE Flower Mission Department was added to the Japanese W. C. T. U. at the last Convention, and has been adopted in several local unions since.

Though the Flower Mission was doubtless begun with the gift of a flower, its plans and purposes have grown. It used every opportunity and plan to lead burdened souls to Christ and to give them what is necessary for both soul and body. With woman's loving friendly sympathy, the poor and sick are comforted and relieved, and those who are in sorrow and trouble are cheered and encouraged. In other words, this is the Department of LOVE.

Some thirty odd years ago Miss Jennie Casseday, a happy hearted girl, met with an accident which compelled her to spend the remainder of her life on a bed of intense pain and suffering. In spite of it, her noble unselfish heart was filled with the desire to help others who were in the same condition as herself, and knowing, through experience, how a little bunch of flowers brings joy and comfort to those who can not get out into God's sunshine, she started the beautiful work of the Flower Mission. As she could not gather flowers herself, she asked her kind

friends to bring her flowers, which she made into little bouquets, with a little text card tied to them, and sent these to sick people or to the hospitals. When our great leader, the late Miss Frances E. Willard, saw this beautiful work of Miss Casseday's, as she was a guest at her home at the time the National Convention met in Louisville, she became very much interested in it and was struck with the thought that it was a most fitting work for the White Ribboners. So, in a few months this department was adopted and has been carried on successfully ever since, for over 25 years, and in every country where our Union exists.

This department includes philanthropic labor of all kinds, but the following works can be carried on in any community and by anybody who has a heart to do them.

1. Little bouquets of flowers should be tied with white ribbon, with a scripture verse or quotation relative to temperance attached, and should be sent or taken to Hospitals, Orphanages, Reformatories, Prisons and other institutions, or to those who are, in any way, compelled to remain much indoors.

2. Pretty wreaths, with comforting passages from God's words, should be sent to the bereaved family at the time of funerals and any other necessary or sympathetic services should also be rendered at such times.

3. Comfort powders are made by writing verses of scripture or some pretty helpful quotations on small square pieces of paper which are then folded as the physicians fold up their powders. Thirty-one of these folded pieces of paper should be put into small but pretty boxes with "Comfort powders" or "*Higoto no Nagusame*," written on the outside. These should be sent to the sick people who are instructed to open and read one every morning before breakfast.

4. Little delicacies or pretty pictures or some light reading matter should be sent to the hospitals and to any who are sick.

5. Visit the poor and give them all the help you can and above all try to help them to help themselves.

To carry on the above work it will be well to remember the following suggestions.

1. To save the expenses of buying flowers, ask all the members of the Union to raise flowers in their vacant lots.

2. Members of the Union should be asked to cut out and keep all the pretty pictures from different papers and magazines for the use of the department.

3. Members of the department should know their special portion of work, and under the direction of the Superintendents, have fixed dates to visit certain places; and whenever they find out a case that needs their attention, they should not fail to notify the Superintendents.

4. Try to get outsiders interested in the work and let them help as much as they will.

5. Get up concerts and bazaars to raise a special fund for the department work.

6. Superintendents should keep exact and minute record of their work—the numbers of places visited and flowers and other articles distributed; and send in their annual

reports, to the National Superintendent in March every year.

7. It is well for every worker to keep in mind that she is doing the work of an angel and that they should never fail to carry, to those they visit, the love of Christ, a kind and cheerful countenance and sweet words of comfort and sympathy.

For text cards you can use the rainbow cards which can be bought at the *Tokiwasha*, 262 Bluff, Yokohama. There are 343 cards in a set at 46 *sen*, post-paid. Mrs. Gauntlett can also furnish you with cards which have been especially prepared for the purpose.

We hope every local union will take up the beautiful work of this department to carry an uplifting and comforting message from God to all who are in special need of them, to teach the beauty of His love and thus fulfil the burden of our text. "Bear ye one another's burdens and so fulfil the law of Christ."

(Mrs.) C. L. Gauntlett,
National Superintendent
of the Flower Mission Dept.

A UNIQUE TEMPERANCE ORGANIZATION.

"I consider education and the use of strong drink utterly incompatible."

Principal Hojo was sitting at his desk when I went in to congratulate him on his strict prohibition stand in our Normal College at Hiroshima. Immediately he rose to his feet and quietly but decidedly, and in excellent English, made the above reply. His rule is that neither students nor professors nor any other employees (common servants perhaps excepted) shall at any time, so long as connected with the college—whether on holidays or other days, on duty or off, be permitted to indulge in the use of alcohol. The rule he made on his own initiative, after giving his reasons for it, in a public address

in the city a couple of years ago, before the first faculty and students were enrolled; and it is most consistently and successfully enforced. Mr. Hojo has long been considered by the Educational Department of Japan one of her most cultured and efficient agents. Tho' not a Christian, he is in the best sense "a gentleman and a scholar."

The formal opening of the college took place last fall. It is a government institution, the second of its kind (the first is in the capital), and so representatives of the Educational Department were present, as well as the educational leaders and higher officials of the province and city. There were over 150 guests. In addition to the more formal exercises, there were various athletic sports and a great banquet, the whole enlivened by the music of a military band. And yet not a drop of strong drink was served that day, but every man simply asked to partake freely and fully of the best kind of tea and coffee.

It is more than probable that such an ignoring of even the Japanese *sake* on an occasion of so much importance and rejoicing, and the enforcement of a prohibition rule so rigid and general, are both unprecedented in the Island Empire of the East. And they are full of encouragement and assurance.

WM. ELLIOTT.

SUBSCRIPTIONS TO FLORENCE CRITTENTON RESCUE HOME.

Miss N. M. Daniel	...	5.00
Mrs. R. P. Alexander	...	5.00
Mrs. W. J. Johnson	...	5.00
Mrs. E. H. Smith	...	4.00
Miss N. E. Fife	...	7.00
Mrs. C. H. D. Fisher	...	3.00
Mrs. J. H. Ballagh	...	500.00

M. A. SPENCER, TREAS.

L. T. L. DEPARTMENT.

FRIENDS do not forget that L. T. L. puts purpose and vitality into your children's work. It also conserves the purposes and vitality and puts them into working shape. It's a good entrance wedge, try it. It is Christian through and through. Send for helps, "*How to Organize*," Constitutions, etc.

WANTED.

AN ANTI-CIGARET SANTA CLAUS.
I don't want old Santa Claus
To come to me next year,
Unless he joins our L. T. L.
Now, don't you think I'm queer?
But I'll tell you why I don't
And it is no joke—
For when I got my dolly dear,
Her dress all smelled of smoke.
(*Crusader Monthly*.)

JUST AMONG OURSELVES.

We are glad to introduce to all our friends two new L. T. L's this month: Tokyo, Ushigome, Evangelical Church, and Tokyo, Shitaya Evangelical Church. The one has a pledged membership of 24, the other of 29. Welcome, dear friends, to our midst.

THEY DO EXCELLENT SHOOTING.

Miss Wigle says "In at least two families, the children, including one who cannot talk plain yet, have preached such powerful sermons about turning into stomachs, as they express it, that the fathers have given up their drinking. Oh, there is nothing like letting these hundreds of bright children do the preaching! It is such a delight to provide them with the ammunition. They do excellent shooting."

Miss Griffith of Hirosaki writes that their L. T. L. is more than two years old and it enjoys its work as much as when it organized. Good.

Tokyo, Azabu, L. T. L. has taken to the plan of sending out two of its platoons once a month to distribute

literature. Their teachers accompany them. They all enjoy it. As a result parents are inquiring for the L. T. L. They want such helps for their children.

FOR THEIR SAKE.

A father held out stoutly that tobacco smoking was beneficial to the farmers, that he would not know what to do with his hands at funerals, social gatherings and weddings, &c. if he did not have the cigarette or pipe to handle. He withstood all entreaties till God gave him the fatal blow: "You are killing your children." He was stunned. His face paled. Gathering up all his courage, he said, "For their sakes I quit," and he has kept his word.

(Christine Penrod, Dept. Supt.)

LITERATURE.

Scientific Temperance Manual	sen
for Little Folks.	15
FOUR RULES FOR SMOKERS Tract	
per hundred	20
TEN REASONS WHY YOUTHS AND	
CHILDREN SHOULD SIGN THE	
PLIDGE. Tract, per hundred	20

EXPERIENCE IS BETTER THAN	
ARGUMENT. Tract per hundred	20
PLEDGE CARDS. per hundred ...	35
METAL BADGES. each	8

A limited number of other tracts are also in stock.

A new tract on alcohol for children will be out soon.

For postage we will send the following on application.

Badge ribbon. Constitution. How to Organize. Ensign report blanks. Address Mrs. Ukai, 20 Konya-cho, Kyotashi, Tokyo, or Christine Penrod, 20 Kasumi-cho, Azabu, Tokyo.

Dues for the Foreign Aux. of the W.C.T.U. received since last report:—

Mrs. S. P. Fulton	1.00
" S. H. Wainwright, ...	1.00
" Moseley,	1.00
" R. A. Thomson	1 00

Members who have not paid since the last meeting in Karuizawa last summer will kindly send in at their earliest convenience.

Miss Rioch, Treas.



NOTES.

Sarah DeForest, daughter of Dr. and Mrs. DeForest, Sendai, is engaged in Christian settlement work, on the east side of New York, on Third Avenue above the Bowery. She is one of four resident workers in the Church House established and supported by Dr. Parkhurst's Church. The policy of this Church House is to give permanence and continuity to its work by getting hold of children in the kindergarten and keeping hold of them as they grow older by means of clubs, night classes, and various religious and social organisations. Sarah DeForest's part of the work is the work for girls, in general, from eight to twenty years of age. She has the superintendence of the three girls' clubs and of the evening classes

in cooking, sewing, music, gymnastics, etc., with an unlimited opportunity for calling, in the tenement houses and recruiting additions to the circle of which the Church House becomes a centre for a healthful social life and a moral uplift.—*Mission News*.

We welcome to the field of Christian literature in Japan a new monthly magazine called "Young Women of Japan." It is published under the auspices of the Promoting Committee of the Y.W.C.A. in Japan. It is principally in Japanese, but also contains English pages. The chief editor is Miss Theresa Morrison, Y.W.C.A. Secretary for Japan. We wish the new magazine success in its field.

Mission Notes.

AMERICAN BOARD.

(From *Mission News*.)

THE ANNUAL MEETING.

OUR Annual Mission Meeting was held in Kōbe April 2-7. This departure from the established custom which has made the first week in July the time for rallying our forces and forming plans for the year appeared inevitable on account of certain re-arrangements which demanded early attention.

It was not feasible at this season to transform Kōbe College into a hotel, as the closing of the College for the long summer vacation has enabled us to do in July—a scheme which, in spite of some important difficulties, has had the great advantage of bringing nearly the whole Mission together as one family and thus fostering the *esprit de corps* of the Mission to a marked degree. This year, of necessity, in view of the fact that a considerable number of the students still remained in the College during the Easter vacation, there could be no such concentration, though the various sessions of the Annual Meeting were held as usual in the College Chapel.

The opening session was on Saturday evening and was devoted chiefly to organisation and the announcement of committees. For several years it has been the practice of the Mission to apportion the items of business reported to the Docket Committee among four or five representative committees. This plan has worked well and never better than this year under the piloting of Mr. Newell, who had charge of the docket.

Sunday afternoon at the College Chapel, we listened to an impressive annual sermon from Mr. Newell, who took for his text 1. Cor. XIII. 13. The sermon was followed by the annual Communion service of the Mission Church.

The perplexities by which the Mission was confronted as it settled down to its business were due first of all to the smallness of our force and secondly to our straitened finances. The efforts of the Prudential Committee in Boston to keep within its income have led to a serious curtailing of our estimates for several years past, until the question of cutting our garment to suit the cloth at our disposal has become most puzzling, not to speak of the tax upon the sympathies of those most closely identified with the evangelistic and educational work of the Mission. The funds available for these purposes should be increased, at moderate estimate, by not less than twenty-five per cent.

The smallness of our force makes it exceedingly difficult to maintain the present number of stations, impossible indeed without resorting to expedients which can only be justified on the plea of necessity. It is very clear that we must soon face the question of giving up one of our more remote stations, unless considerable reinforcements can be secured. This would be less difficult, provided the Japan Home Missionary Society were in a position to take up the work laid down by the Mission; but the managers of that society very properly have decided to spend their strength on a relatively small number of places which promise to make

rapid progress towards self-support, like Tōkyō, Yokohama, Nagasaki, and Kumamoto.

How to fill the place at Kyōto left vacant by Dr. Albrecht's withdrawal from the mission was perhaps the great question of this Annual Meeting. If it had stood alone, its solution would have been easy, for it was evident that Dr. S. L. Gulick was the one man fitted to meet the exacting demands of that position. In this there was quite general agreement among the Japanese friends of the Dōshisha as well as among the missionaries.

Though with some not unnatural misgivings, Dr. Gulick was willing, if chosen, to accept the position; but how to fill the vacancy in Matsuyama, it was hard to say. After many conferences it was decided that Dr. Gulick, should be allowed a suitable time for special preparation, and should then go to Kyōto; that Mr. and Mrs. Newell should go to Matsuyama; that in case Mr. Warren could get leave of absence from the Dōshisha, he and Mr. Bennett should be located in Tottori one year, but that otherwise Mr. Bennett should reside for one year in Okayama; that Mr. and Mrs. Bell should assist at Kobe College for the summer term, but for the coming mission year they should be loaned to the Kyōto station; and that Mr. Cobb, soon to arrive, should be asked to spend one year in Niigata. A resolution embodying an earnest request for reinforcement was unanimously adopted.

A resolution expressive of deep interest in the Tōkyō School for Foreign Children was also adopted with great heartiness.

A scheme for graded salaries was, after considerable discussion, approved and awaits the action of the Prudential Committee. It was agreed to hold the next Annual Meeting at Arima in May at such time as the Committee ad Interim may determine.

This is merely a tentative arrangement, though, if after one year's trial it be found workable without too great inconvenience, it will undoubtedly find much favor. Still, there are those who feel strongly that any plan which takes the Annual Meeting away from Kōbe will be a mistake.

As usual one evening was given over to the Entertainment Committee, who provided a varied programme including two guessing contests, music, reading, etc. Usually a reception is given which is largely attended by the residents of Kōbe, but this year for various reasons it was decided, though with much reluctance, to invite none but those most intimately associated with the Mission.

Reports from the different stations were given in connection with the opening of the morning and afternoon session and the last half-hour of each morning session was allotted to a prayer-meeting. These prayer-meetings were full of interest. The Rev. Mr. Wicher, the Pastor of the Union Protestant Church of Kōbe, addressed the Mission on the work of that Church, which, as is well known, is supported by the foreign community of Kōbe, and had its origin in a series of services instituted by the first representative of the American Board in Kōbe in 1870. The church building was dedicated in July, 1872.

Dr. DeForest gave an account of the great Perry Memorial Meeting in Tokyo and proposed that the Mission should share in the fund started at that meeting in aid of the families of the Japanese soldiers. In response the sum of *yen* 100 was contributed and has been paid to the Treasurer of the Perry Memorial Fund.

NOT FORGOTTEN.

The older members of the Mission remember with much interest Dr. and Mrs. A. H. Adams, who joined us near the close of 1874. After four years of most valuable work in

Osaka, Dr. Adams returned to America with his family for a furlough. As it seemed necessary that Mrs. Adams should remain for a considerable time in the United States, Dr. Adams started back to Japan alone. He was not well at the time, and was strongly urged to postpone his journey for a few weeks, but he felt that he must not delay. A few days out from San Francisco, it became evident that his illness was typhoid fever, and in spite of every attention, he grew rapidly worse and passed away November 23rd, 1879.

On the journey to America, the family took with them a young Japanese woman who had had the care of the children. This woman was in the steerage at the time of Dr. Adams' illness, and, having received permission from those in charge, she nursed him most carefully until the end came, in spite of no small annoyance from some of the thoughtless passengers. The husband of this woman, who had also been in Dr. Adams' employ, soon after became a Bible seller in Imabari, Shikoku, and the two have been among the most earnest and active members of the Imabari Church. Both look back with great affection to Dr. and Mrs. Adams and their children. Whenever any of the older members of the Mission visit Imabari, among their first and most eager questions are those for Mrs. Adams and the children.

The other day, one of the ladies of the Mission went to Imabari to attend the local conference and met the colporter and his wife. The latter was overjoyed to see one who had shared the acquaintance of her old friends and with whom she could talk freely of her life in their family. During all these years, she said, she had not failed to offer her prayers every night for her beloved mistress and the children whom she had carried in her arms and whose first steps she had guided.

It is an impressive thought that, in a remote town of Japan quite removed from the beaten track of foreign travel, there lives this woman whose life is in large degree controlled by a spirit of loyal affection for a foreign mother and her children, from whom she has been completely separated for well nigh twenty-five years. Certainly that short missionary life of four years was not spent in vain. The influences which went forth from it are without question affecting in greater or less degree the lives and character of many far removed in time and space.

We are often told that missionary statistics are misleading and that large discount must be made. And it is no doubt true that certain things sometimes creep in which should be excluded: on the other hand, however, there are many excluded, some which elude definite statement, but which none the less are essential to a correct estimate of the results of missionary effort.

There are multitudes quite outside the Christian community whose conceptions of life have been radically and permanently changed by what we call the Christian movement. We are not concerned to claim the credit for the missionaries. Certainly they have done far less than they wish they had, but they have had a share in the movement, and the recognition of their coöperation from time to time is at once a joy and an incentive.

At the Annual Meeting of the Doshisha Trustees, which was held on the twenty-eighth and twenty-ninth of March, Mr. Kotaro Shimomura announced his acceptance of the presidency. Mr. Shimomura was a member of the first class which graduated from the Doshisha. After teaching in the Doshisha for several years, he took the full course of the Polytechnic Institute at Worcester, Massachusetts, and afterwards spent a year or more

at Johns Hopkins University. Later, he studied in Germany. On his return to Japan, he was appointed Dean of the Harris School of the Doshisha, but left after a few years and took charge of a large coke factory in Osaka.

At the time of the reconstruction of the Doshisha, Mr. Shimomura was chosen a member of the new Board of Trustees, and since the death of President Kataoka, as well as during other *interregna*, he has served as Acting President. He is a man of great ability, of marked attainments in his department, chemistry, and of broad sympathies as regards other departments of learning. We have every reason to hope that under his administration the Doshisha will enter upon an era of increasing prosperity.

AMERICAN EPISCOPAL.

The sixth meeting of the North Tokyo Diocesan Synod was held in Tokyo on Wednesday and Thursday, 13th. and 14th. of April, under the presidency of the Right Reverend Bishop McKim. There were present, besides the Bishop, 24 Priests, 3 Deacons and 19 Lay delegates. The synod opened with a celebration of Holy Communion in the Cathedral at nine, with a sermon by the Rev. I. Tagawa. After service, the Bishop called the synod to order in the Parish House, and gave his address. After mention of the war and asking the prayers of the diocese for the combatants, the wounded, the bereaved and the desolate, for which special prayers had been issued, the Bishop mentioned some minor changes in the location of missionaries; in referring to the subject of self-support, he said that it was matter for regret that the enthusiasm with which the matter was taken up at the last meeting of the General Synod had somewhat cooled down. The Bishop then called attention to the very lax practice among

the Japanese in the matter of registering their marriages, and strongly urged all clergy to use great care in seeing that all members of their congregations living together as man and wife were properly registered according to the civil law, pointing out that the Church could not legalize any union which was not a union in the eyes of the law of the land.

A resolution was passed authorising the drawing up of a text book for use in Sunday Schools, and a committee of three was appointed to prepare the same.

One or two verbal alterations were advised in the Canons, and also in the rules of the Missionary Society.

It was resolved that some report of the working of all resolutions of former Meetings of the Synod should be made at the following meeting.

A resolution was passed in favour of admitting Catechists not holding a license as "Acting pastor" to a seat in the synod, and this was referred to the General Synod.

A resolution in favour of sending a travelling evangelist round the country was lost, and another for a scheme of meetings somewhat on the lines of the "Taikyo Dendo" which some years ago made so much stir, was withdrawn, as was also another resolution in favour of joint action with the Fukuin Domei Kwai in sending chaplains to the seat of war.

A committee was appointed to collect funds for the twentieth anniversary of the organization of the Nippon Sei Kokwai.

A resolution was passed in favor of closer relations with the Japanese Christians in Corea and it was passed over to the standing committee to present to the House of Bishops.

It was resolved that in all cases of adult baptism the registration of the person must be carefully examined by the officiating Priest before the ceremony.

In order to raise funds for the mission work in Formosa, a resolution

was passed making a charge of one thirtieth on all monies collected in each Church or preaching place, but in the case of self supporting Churches this was to be reduced to one fortieth.

A resolution was passed adding the Bishop to the committee of the Pastoral Fund, and authorising the said committee to amend their rules and to put them into immediate execution.

Delegates, six clerical and six lay, to the general Synod which meets next year in Tokyo, were elected.

The synod closed with a social gathering with the delegates of the South Tokyo Synod in the Saint Andrew's School room in Shiba.

W. F. M.

CHURCH MISSIONARY SOCIETY.

(From *C. M. S. Quarterly*.)

MATSUYE.

NOTES FROM THE 'LAND OF THE GODS.'

I.

This is a dark land, "an habitation of dragons," overridden by two hierarchs of lineage, the aristocratic idol priests of the two great Shinto shrines at Kizuki and Hinomisaki, to whom divine honours are paid by pilgrims from all parts of Japan as "the Living god." In Kizuki, open air preaching and sale of Bibles or tracts is forbidden. "I know not the Lord, and I will not let Israel go," is the hierarch's Pharaoh cry. Yet even here the Lord has His witnesses, a teacher in Middle School, and another, a female teacher, in the Elementary School. The history teacher and two students at the Middle School are also enquiring. On my first visit I reminded them that our God is superior to all environment, for He is the Almighty, and behind His eternal power there resides eternal sympathy. The second time I showed from John XV. that being independent of Christ even for an

hour was the source of all our failure and unrest.

Two hours' walk along the cliffs from Kizuki brought us to that other Mecca of the Shintoist, Hinomisaki, an exceedingly beautiful headland, densely wooded right down to the shore, but a place where Satan's seat is. But the light-house keeper and his wife here witness boldly and faithfully to the Lord on the windy headland. I counted it a great privilege to remind them of the infinite preciousness of the human soul as witnessed by the price paid for it by the Lord. The people of this place refuse to give Christ and His salvation even a hearing through fear of the high priest.

II.

A party of us travelled along the south side of the Lake Shinji, holding open air meetings at the towns and villages, selling Bibles, and talking with coolies, peasants, pilgrims, and pedestrians by the wayside. Miss Head, four Japanese brothers, (one of whom, a young Christian saved last year, of his own accord wheeled a hand cart the whole way with our baggage and a large supply of Bible portions, tracts and hymn books) and the writer, formed the party. The people we preached and spoke to listened respectfully and kindly, finding us good places by the roadside for our meetings, etc. But we were deeply grieved at the darkness we saw. Some thought we had come to sell a new quack medicine; one old man thought "his own gods were good enough without his buying ours"—meaning the Bible portions we were selling. The school boys and school girls were the brightest features of the meetings everywhere. They were the ones to listen, to buy the portions, and to get our meetings filled for us. "Of such is the Kingdom of heaven." There is a true affinity between the children

and the children's Saviour. But their home environment! can faith grow in such a soil? Imaichi, where we stayed two nights and had six or seven good meetings, where some who "came to mock remained to pray," is a veritable Chorazin. It has had its resident catechist, and its missions years ago, but to-day it is in "the security of death." There is neither voice nor hearing. But the children's meetings made us sure that the Lord had sent us. Some of them *shall* find him who alone can satisfy. At a subsequent visit we heard the children here and there singing "Only believe! Only believe!" May it be prophetic of the perfected praise which shall one day ascend from the lips of the babes and sucklings even of poor dark Izumo!

III.

A bright windy spring day in March, and a long procession of men and women winding through the rice fields, led by the writer and a Japanese clergyman in surplices; and a coffin of white wood, carried by men shod with sandals. Joyous words ring out over the plain.

"Even I, meritless, sunk in sin's abyss,

Received salvation, and became God's child.

*Oh, the boundless love of God,
Oh, the adorable merit of Christ.*

Earth's drear clouds are cleared away, God's light shines forth.

Awake! from the sleep of sin, the dreams of the sad weary world.

Awake! comrades, the day of grace is come.

*Oh, the boundless love of God,
Oh, the adorable merit of Christ."*

It is a Christian woman's funeral. The husband, a doctor, is a heathen, but through love to his wife has granted her desire for a Christian funeral. We had the first part of the service in the house of death, which was densely crowded

with relations and friends, and in the solemn presence of the dead we testified simply to the bright hope of the Resurrection through Him, who is the Resurrection and the life. Both here and at the graveside we had audiences of about two hundred. By the open grave a Japanese brother urged the unbelievers to flee from the wrath to come and to be joined to the living Jesus by faith. Thus the little seed was sown in weakness in unpromising soil. But the blade has already sprung up; two enquirers have come forward in the neighbouring town of Yasugi, and the schoolmaster of the village school hard by, wants to know more of a religion "which can make people sing by the the side of the open tomb."

IV.

A very cold morning, with a biting east wind, near Yonago. Miss Sander, myself, and some eight or ten Christians, standing in the attitude of prayer on a small plateau cleared of trees and brushwood, and marked out by a fence, on a wooded slope in the neighbourhood of the chief city of Hoki province. Behind us are the pines and the tall cryptomeria, miles of rice fields, with Yonago in the distance. We are dedicating this place to God as a "resting place for the bodies of His servants," "where they may sleep peacefully till the Day when they shall hear the voice of the Son of man and rise again." The money has been raised chiefly, as a labour of love, by the women of the Yonago church.

W. R. GRAY.

THE C. M. S. CONFERENCE.

ARIMA, April 20-25, 1904.

The two C. M. S. jurisdictions of the Main Island (including also part of Shikoku) have till recently been under the control of two distinct Conferences, viz., those of the Osaka

and S. Tokyo Dioceses. By a unanimous resolution of both Conferences, subsequently endorsed by the home authorities, these have now been amalgamated under the name of the C. M. S. Central Japan Mission. This embraces the work in Tokyo, Toyohashi, Nagoya, Gifu, Osaka, Tokushima, Fukuyama, Hiroshima, Hamada, and Matsuye, with their respective outstations. The members of this Conference, men and women, including those on furlough, number about sixty. The business sessions of the men and women are distinct, but the devotional meetings and meetings for discussing questions of general interest, and for hearing reports are of course combined.

The greater part of the business sessions were necessarily occupied with administrative detail, such as redistribution of catechists, etc. The question as to the advisability of re-opening the Bible Women's Home in Osaka, with other matters connected with it, occupied both the Conferences for a considerable time.

The chief points of interest to those outside the C. M. S. body were two. One was the decision of the Central Japan Mission to send representatives to the Board of Coöperating Missions. The two representatives chosen were the Ven. Archdeacon Price and Rev. W. P. Buncombe.

And the Conference cordially approved of the Rev. W. P. Buncombe accepting the call to go as Chaplain with the Japanese troops during the war.

The Right Rev. Bishop Awdry was Chairman of the Men's, and Miss Tristram of the Women's, Conference.

The Business Sessions occupied from 9:30 a.m. to 12 noon on Friday and Saturday, and 9:45 a.m. to 12:15 p.m., from 3 p.m. till 5:30 p.m., and from 9 p.m. till 11 p.m. on Monday.

The Conference began with a devotional meeting on Thursday evening conducted by Rev. W. P.

Buncombe. Friday morning 8:30—9:30., Morning Prayer conducted by Rev. H. Woodward, with address by Rev. G. W. Rawlings.

The Evening Devotional meeting was conducted by Rev. H. J. Hamilton with an address on "Growing in the Knowledge of God."

Saturday morning 8:30—9:30, Morning Prayer conducted by Rev. S. Heaslett, with an address by Rev. V. H. Patrick on lessons from the prophecy of Malachi. The evening meeting was conducted by Rev. W. R. Gray with an address on Love.

Sunday. Holy Communion 7:30 a.m. Morning Prayer, 10:30 a.m. conducted by Rev. J. M. Baldwin, with Sermon by the Bishop on Christ's peace and joy.

Evening Prayer at 3:30 p.m. conducted by Rev. C. J. Warren. The Evening Devotional Meeting, 7:30 p.m. was conducted by Rev. W. P. Buncombe, with an address on Prayer in Christ's name.

Monday morning 8.30—9.30. (S. Mark's Day) Morning Prayer conducted by Rev. C. H. B. Woodd, with an address by Rev. G. Chapman on S. Mark, an exhortation and an encouragement. The Evening Meeting was conducted by Archdeacon Price, with an address on Phil. ii. 1—10.

Each business session closed with intercession for the missionary work of the C. M. S. and especially for the work of the Sei Kokwai in Japan.

The whole series of meetings was marked by a quiet earnestness, and an entire absence of anything sensational. The desire of one and all seems to have been in the quiet restfulness of Arima to draw nearer to the Master to receive new strength. This, I believe, many found. The business meetings were long and tiring, especially those of Monday, and on some important matters, considerable difference of opinion existed, but no difference of opinion was allowed

to strike a jarring note. The general opinion seems to be that the Conference was a very successful one. All have felt the great advantage of the larger Conference, ensuring, as it does, a wider outlook and a more thorough and unbiassed discussion of every subject.

In addition to the business and devotional meetings, two other united afternoon meetings were held. One was on Friday afternoon for hearing reports of the work in each station. These reports shew almost invariably steady progress and open doors. The chief need is more Japanese workers, men and women, sometimes to occupy new ground, but often to fill places now vacant, but formerly occupied.

On Saturday afternoon, an interesting discussion took place on the question of Baptism and the Catechumenate, as to the standard of knowledge required before the candidate can be baptised. No vote was taken, but the consensus of opinion seemed to favour a high rather than a low standard.

The weather till Monday was all that could be desired. On Monday it rained incessantly. This however affected us little, as our business kept us in Conference almost the whole day. X.

DEATH.

At Kobe, April 1, Mary Hawley Briggs, wife of Rev. F. C. Briggs, Baptist Mission. As Miss Mary Hawley, she served several years in connection with Mary A. Colby Home, Yokohama. When she went home on furlough, she became Mrs. Briggs, and came out again, with her husband, for service in Himeji and Kobe. [This notice accidentally dropped out of the April issue in the "make-up."—Editor.]

DR. AND MRS. STURGE.

On the afternoon of the 7th May, at the Y.M.C.A. hall in Kanda, a welcome meeting in honour of Dr. and Mrs. Sturge, of San Francisco, was given by Mr. S. Chinda, Vice-Minister of War, Mr. Y. Ozaki, Mayor of Tokyo, Miss Ume-ko Tsuda, Messrs. Saburo Shimada, Iichiro Tokutomi, Shinji Tsuji and many others, the Rev. Mr. Y. Honda acting as chairman. There were over 1,000 persons present. After several speeches had been delivered in honour of the guests by Messrs. Y. Ozaki, K. Ibuka, S. Tsuji, S. Ebara and others, Dr. Sturge, who was enthusiastically received, addressed the meeting. His speech, which we translate from the *Kokumin*, was substantially as follows:—

The report of Japan's first victory, the speaker said, was received at San Francisco when he left for Japan. He considered it a great honour to be entertained by our people wherever he went. He had not rendered any worthy service for the benefit of our countrymen, yet His Majesty the Emperor had been pleased to confer on the speaker a Japanese decoration in recognition of his work. Continuing, he said that nothing now remained for him but to devote the rest of his days in furthering the interests of the Japanese. With indescribable pleasure, he had witnessed the loyalty of our people in connection with the present war, and he went on to say that he, together with our people, would like to welcome the return of our forces now at the front. Generally speaking, the United States people were greatly pleased with the Japanese victories over the Russians, whose aim had been to absorb Korea. The loyalty and patriotism displayed by the Japanese were quite unparalleled in the history of the world. In conclusion, the speaker remarked that he would do his best in the future to promote the welfare of our people at San Francisco.—*Japan Times*,

SHORTHAND REPORTS OF SERMONS.

Ten years ago it was difficult to find in print language that a foreigner might imitate in public speaking. Since that time many religious papers have published sermons in colloquial, but these are either translations more or less literal and unnatural—or they are in that form of colloquial which is distilled from the Japanese *fude*. It is difficult for us to write just as we should speak, and for a Japanese it is perhaps impossible. For this reason shorthand reports are most valuable for the student of genuine colloquial. Some years ago the Rev. T. Miyagawa began the publication of a sermon monthly in the *Osaka Kōdan (Pulpit)*. Since the end of last quarter, from time to time, there have appeared in the *Fukuin Shimpō* shorthand reports of the Sermons preached by the editor in the Ichiban Cho Church. It has long been the custom of his hearers to take notes of his sermons, and at last, against his own inclinations, he yielded to requests for fuller reports.

The following extract, chosen at random, is a good example of the thought and style of these sermons, vigorous always and straightforward, and terse often to the point of bluntness:—

KIRISUTO NO DESHI-TARU KOTO

(Mark 8: 34—38)

Iesu no me ni wa tamashii no inochi, sunawachi Kami wo tanoshimu to iu koto wa zen-sekai ni kurabete motto masatte oru tokoro no mono de aru. Naze Iesu no me ni sō miete ware-ware ni wa mienai de arō ka. Tsumari ware-ware ga tadashiku nai kara de aru. Ware-ware wa mekura na no da. Mada iyashii no da. Fubaishite oru. Iesu no me ni wa sekai-jū yori mo erui mono de aru ni, ware-ware ni wa sō to mo mienai. Shikashi kare wa mugen no gokai de. Jijitsu wa yahari jijitsu de shikata ga nai. Ware-ware

no mayoi ni yotte ten-chi no shinsō wa henzu mono de nakarō. Jijitsu wa jijitsu. Hontō no koto wa hontō no koto de aru. Sekai-jū wo uru to mo tamashii no inochi, sunawachi shinkō, kibō, nado ga nai naraba, nan no eki ga aru. Ikete oru uchi wa hakushaku de aru to ka, aruiwa i-kai de aru to ka, aruiwa kanemochi de aru to ka iu mono ga taihen omonzerareru, kore ni kōsai wo motomeru hito mo ōi yō da ga, ittan shindara do desu. Yo no nakakara wasurerarete shimau.

“Hana wa sakura hito wa bushi.” Sore to onaji fū ni Kirisuto no kyōkwai ga gi ni isande mottomo seishinteki no kwaigō de aru naraba, tenka no kokorozashi aru hito wo hikitsukeru koto ga dekiru de arō. Konnichi no Kirisuto kyōkwai ni wa shinkei kwabin no hito aruiwa haibyō no hito, aruiwa hima-jin, aruiwa mimochi ga warui kara yoku shito moraō to iu yō na hito nado wa ōku kuru ka mo shirenu ga, honto ni kenzen de chikara aru hito, inochi no aru hito wa kaette sukunai. Jishaku ga tekki wo suu ga gotoku ōku no yoi jimbutsu wo waga michi ni kyū shushi aru yō ni shitai. Sekkyo kiku bakari nōji de nai. Jūjika wo oi Iesu ni shitagatte ayumaneba naranu. Ware-ware wa amari sekkyō wo kiki sugita no de aru.

WHAT IT IS TO BE A DISCIPLE OF CHRIST ?

To Christ the spiritual life, or the enjoying of God, was higher than anything else in the world. Why do you suppose it is that it seemed so to Him but does not seem so to us? It is just because we are not right-minded. We are blind. We are yet low. We are corrupt. While the spiritual life seemed to Christ to be greater than all else, it is not so with us. But this is the mistake of man. Fact is still fact. There is no help for it. Surely eternal truth cannot be changed because of our error. Fact is fact. Truth is truth. Though we gain the whole world, and the life of the soul—

faith and love and prayer and hope—is wanting, what profit is there? While they are living, there seem to be many who think very highly of counts and men of position and rich men, desiring to associate with them. But when once they die—then how is it? They are utterly forgotten in the world.

“Among flowers the cherry: among men the knight.” Just in this way, if the Christian Church is bold in righteousness and is above everything a spiritual union, it can draw all men of purpose to itself. In the church to-day it may be that many come because they have nervous afflictions, or consumption, or have nothing to do, or because they have bad habits they want corrected; on the other hand truly healthy men of influence and brave men are few. I want men of goodness to be drawn to our Way as a magnet draws iron. Only to hear sermons is no accomplishment. We must take up the cross and follow Jesus. We have heard too many sermons already. F. M.

NOTES.

The mass meeting of religionists held in Tokyo May 16 was a significant gathering, which was just too late for a full report in this issue, but will be discussed in the June number.

The latest returns prepared by the authorities show that there are now 66 libraries in this country, namely, 20 public and 46 private ones. The total number of books is 604,578, of which 27,107 are foreign, and 577,471 Japanese and Chinese. The following 14 prefectures do not as yet possess libraries:—Kanagawa, Saitama, Tochigi, Iwate, Gifu, Yamagata, Okayama, Kagawa, Ehime, Nagasaki, Ishikawa, Shimane, Saga and Okinawa. It is stated, however, that libraries will soon be established in several of the above prefectures. —*Japan Times*.

The April *World's Work* is a special war number giving a world-wide view of the Russo-Japanese conflict. The cover is in colors showing the imperial Russian and Japanese flags and Russian and Japanese soldiers in war kit. Japan's case is authoritatively stated by His Excellency K. Takahira, the Japanese minister to the United States, under the title of “What Japan is Fighting For.” A first hand study of the minister in war time is presented by Isaac F. Marcossou. Henry Norman, the well-known traveler and member of the British Parliament, contributes a comprehensive article, “The War and After,” showing how England is involved in the war and giving interesting views on the probable results. “The Cost of the War to Russia and Japan” is explained by Frank A. Vanderlip, former assistant secretary of the treasury. “The Rise of Modern Japan,” by Jihei Hashiguchi, tells the story of a wonderful national development. With significant facts and figures O. P. Austin, chief of the bureau of statistics of the department of commerce and labor, shows the extent of “Our Trade in the War Zone.” General Francis V. Greene writes of “The Genius of Russia,” and Alexander Tison, formerly of the faculty of the Imperial University of Tokyo, tells of “The Genius of Japan.” “Will Japan or Russia Win?” is answered by Generals Nelson A. Miles, Joseph Wheeler and Daniel Sickles. “The Cause of the War,” “Stories of Russian and Japanese Soldiers,” “Japan's Naval Training,” “The Victory of Our Eastern Diplomacy,” “The Rebound on Russia,” “The Danger of the War to Europe,” “What Russia Fights For” are other significant articles. There are over sixty papers and maps.—*Exchange*.

The April *World To-day* contains illustrated articles on “Japan before the War” by Rev. J. L. Dearing, D.D., Yokohama, and “House-keeping in Japan” by C. H. Pepper.

PERSONALS.

ARRIVALS.

Mrs. Harriet E. Carpenter, Baptist, has returned to work in Japan.

Brigadier and Mrs. Duce and family of the Salvation Army arrived from a short furlough in England by the "Prinz Heinrich" on April 10th.

Yokohama, April 21, per S. S. "Coptic," Rev. A. Oltmans, D.D., and family, Dutch Ref., for Meiji Gakuin, Tokyo.

Yokohama, May 3, per S. S. "Korea," Miss Maud Bonnell, M. E. South, Kobe; and Mr. Rob't. Atchison and family, to take up work in Utsunomiya under the auspices of the Gospel Mission.

DEPARTURES.

Colonel and Mrs. Bullard and family left by the P. & O. Mail on April 25th for a furlough in England and also to be present at the Salvation Army International Congress to be held in London during June and July. A small party of Japanese Officers also left by the French Mail on May 6th to attend the congress.

Yokohama, April 29, per S. S. "Empress of India," Rev. and Mrs. E. R. Miller, Dutch Ref., and Prof. F. E. Wood and family, American Episcopal—all from Tokyo.

Yokohama, May 12, per S. S. "Siberia," Rev. and Mrs. W. B. Parshley, Yokohama, and Miss M. M. Carpenter, Mito, Baptist Mission; Miss Booth, daughter of Rev. and Mrs. E. S. Booth, Dutch Ref., Yokohama; and Mrs. W. E. Hoy and family, Germ. Ref., formerly of Sendai, now of China. Mr. Hoy founded the JAPAN EVANGELIST and conducted it for many years.

Prof. J. F. Abbott, formerly teacher of English in the Commercial School at Hachiman and in the Naval College at Etajima, has been elected to the chair of biology in Washington University, St. Louis, Mo.

THE JAPAN EVANGELIST

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As the EVANGELIST is published on the 18th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 12th of each month.

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H. E. COUNT KATSURA, PREMIER.

The Japan Evangelist

VOL. XI.

JUNE, 1904.

No. 6

THE PRIME MINISTER AND RELIGIOUS LIBERTY.

A COMMUNICATION in the May issue* of the JAPAN EVANGELIST gave the substance of a message from H. E. Count Katsura, Prime Minister, "in behalf of the Government" to the Christian Churches represented in the Evangelical Alliance on the subject of religious liberty in Japan. Since then there has appeared in the *Japan Mail* and the *Japan Times* an authorized account of an interview between Rev. Wm. Imbrie, D.D., a prominent Presbyterian missionary, of Tokyo, and the Prime Minister. This interview lasted for nearly two hours; and its subject was the so-called Yellow Peril. We should like to reproduce that account in full; but as we can not make room for it all, and are, moreover, not allowed to discuss politics in these columns, we quote only part, about religious liberty:—

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in

America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other; as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines, which obtain their licenses precisely as other newspapers and magazines; and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These Associations are allowed to "own and manage land, buildings, and other property; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of Associations founded for "purposes beneficial to the public;" and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such Associations. In passing, it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated?

The number of those professing Christianity in Japan I do not know; but it must be a large

* pp. 155, 156.

number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. * * * I repeat * * * Japan stands for religious freedom.

It is interesting to note that the present Premier has always shown himself favorable to religious toleration and liberty. We take pleasure in quoting in full the following incident† of his career in the war with China:—"Lieut. General Katsura Taro showed himself, from first to last, eager to protect, not only the lives and property of the foreign residents in the Chinese towns and cities, but also the welfare of the native Christians and all peaceably disposed citizens. Thus, when Haiching had been definitely taken, outposts were stationed at various places in the neighborhood, charged with the duty of reassuring the natives and maintaining good order among them. One detachment of the advance column was engaged in work of this description, and the men were especially enjoined to suffer no harm to come to any shrine or temple. In the town itself was a Christian (Roman Catholic) church, and here Lieut. Gen. Katsura posted special sentinels. The officiating priest, a French Missionary, was at the time in Newchang, and to him Lieut. Gen. Katsura made Lieut. Col. Muraki write a letter in French, assuring him that the Japanese would afford special protection to the church and the native converts. * * * These letters were most gratefully replied to by the recipients, the missionary

in especial thanking the Japanese General for his great kindness to the little flock in Haiching."

In this connection, it is interesting to note also that Count Katsura's first wife, who died in 1890, was an earnest Christian lady, member of the Bancho Congregational Church in Tokyo. Her funeral was conducted with Christian rites and ceremonies. An account thereof may be found in Ritter's "History of Protestant Missions in Japan,"‡ and makes most suggestive reading.

We are not, of course, in a position to estimate how much influence his Christian wife had upon Count Katsura's opinions; nor do we feel warranted in affirming that he might not have been just as broad-minded and liberal without such a wife. But we certainly do feel most grateful that, in the present crisis, the helm of state is in the hands of one who takes a broad view of all subjects, and who has especially taken a pronounced and advanced position in favor of thoroughly putting into practice the constitutional provision for religious liberty in Japan. We believe that we are not over-sanguine in prophesying that this is the beginning of a new era in the history of Christianity in Japan.

The *Catholic Herald* has been making inquiries through their Japan missionaries as to the danger from the "yellow peril" and is reassured thereby. To the question, "Is there cause to despair of the future?" one replies, "No, not yet. There are in the Japanese nature too many grand resources and precious qualities." He goes on to speak of the desire the Japanese have for knowledge, and their susceptibility to high and noble things, adding: "In one word, Japan is always accessible through the intelligence and the heart."

—*Indian Witness.*

† "Heroic Japan," p. 233.

‡ pp. 162-164 (Note.)

THE PAN-RELIGION MASS MEETING.

On May 16 there was held in Tokyo a most significant mass-meeting of representatives of all kinds and shades of philosophies, cults and religions. The thousand persons present included foreign missionaries, American and British, and Japanese Shintoists, Buddhists, Roman Catholics, Greek Catholics and Protestants of various denominations, besides probably free-thinkers. There was a small number of ladies, both Japanese and foreign, in attendance. The meeting was held in response to the following call:—

The war in which Japan is now engaged is one on the issue of which depend the welfare of the empire and the peace of the East. At such a time therefore it is our duty as a people, not only to be at one among ourselves in the defence of our common rights, but also to be governed by such principles as are worthy of an enlightened nation. Thus also shall we best further the purpose declared in the Imperial Rescript: "To promote the pacific progress of Our empire in civilization; to strengthen the ties which bind it in friendship to other states; and to secure the permanent peace of the East."

Since the outbreak of the war, the resolute attitude of the nation and the success that has attended the operations of the navy have called forth, in both Europe and America, many expressions of sympathy. But it is a matter of much regret to us that there are those abroad who are seeking to alienate from Japan the feeling of the West, by representing the war as simply one between races; and in some cases as a conflict in which Russia stands for Christianity and Japan for Buddhism. Equally also it is a cause for regret that instances are reported of an exhibi-

tion of an anti-foreign spirit on the part of narrow-minded men in Japan; and of a readiness to make use of what presents itself to them as an opportunity to advance, by means injurious to others, the interests of their own religious faith.

These facts lay a special responsibility upon the representative men of all the religions in the empire. While it is the duty of all such to guide the people in matters of religion and to inculcate love of country in a manner accordant with their own faiths and consciences, it is also the duty of all to cultivate the great principles of universal peace and love, not in the interest of any one creed or cult, but rather for the benefit of all men. More particularly they should endeavour to make it clear abroad that the war is not a conflict of race against race or of religion against religion, but one entered into solely for the rightful interests of Japan; and at home, while using every proper means to bind the whole nation together as one man in its contest to secure an honourable peace, they should be forward in efforts to discountenance any spirit of extreme nationalism or of animosity between religions.

For the accomplishment of these ends, it is proposed to hold a meeting of representatives of the various religions of Japan, in order to afford them an opportunity to express themselves. If by such a gathering it shall be made manifest that the present war is not carried on by Japan for the establishment of the supremacy of race over race or of religion over religion, but solely in the interests of justice and of peace, the result will be one well worth accomplishing.

It is therefore earnestly desired that representatives of all the religions of Japan will be present at the meeting, and will aid in making it known both at home and abroad that

the position maintained by them is the broad and enlightened one set forth above.

* * * * *

The following summary of the addresses is from the *Japan Mail*:—

There were many speakers, but each was limited to 20 minutes. They all dwelt on the necessity of union among the various sects. Mr. Kozaki ventured somewhat into the field of politics. He insisted that Russia represents the ideals of the 16th century; Japan those of the 20th. Russia is for despotic government, for trade protection, for the closed door and for restraints on conscience. Japan is for precisely the opposite. The present war has nothing whatever to do with differences of race or religion. It is simply to secure the peace of the East. Dr. Murakami insisted that, however different religion and patriotism might be in their theoretical scope, they are not separable in practice. He also held that war, though in itself indefensible, might be condoned as an instrument for ensuring subsequent peace. Mr. Ouchi, the representative of Buddhism, declared that the Japanese do not constitute the Yellow Peril. The Mongols constitute it, and above all the Russians, who are Mongols. Napoleon had well said that a Russian has a white skin over a yellow heart. Japan has a yellow skin over a white heart. The whole practice of Russia, her boundless aggressions, her despotism and her intolerance mark her as the true yellow peril of the era. As for religion, it is entirely unconnected with the war. Mr. Shibata, representing Shinto, said that the pity of Buddhism, charity of Christianity, and the pure heart of Shinto are all one and the same thing under different names.

Dr. Imbrie adduced as proofs that religion and race have nothing to do with the present war, first, the

fact that one of the belligerents, Japan, has a Constitution guaranteeing freedom of conscience; secondly, the meeting now assembled where all creeds and all races united in a common cause. He believed that the heart of the nation was with them in this matter, and that such an assembly might be convened in any part of Japan. He believed also that the victory in the war would be with Japan for the sake of the principles she represented.

The Mayor of Tokyo, Mr. Ozaki, declared his entire accord with Mr. Kozaki's statements. The only part of the world where Japan adopted the policy of the closed door was at Port Arthur. He congratulated the meeting on the resolution passed. Baron Senge also delivered a congratulatory address, as did a representative of the Roman Catholic Faith.

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Dr. William Imbrie said:—It is thought advisable that I read a translation of the resolution already presented. I need not say that I do so with pleasure:

"The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity and the civilization of the world. With differences between races or religions it has nothing whatever to do. We, therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honourable peace."

One of the statements in the resolution which is presented to us for adoption is this: With differences

of race or religion the war has nothing whatever to do. That this is true I am sure we all believe. But how may we prove it? What shall I say to the man who questions its truth?

In the years to come the student will read the story of the Era of Meiji; and he will find it to be a story bright with great achievements. But as he turns its pages, he will find none brighter than the one that tells him how the Emperor gave to the nation his gift of the Constitution. In that Constitution there is embodied the priceless principle of civil and religious freedom. When therefore the questioner asks me whether or not this war is a war for the supremacy of race over race and religion over religion, I will point to the Constitution; which is the gift of the Emperor, which is the crown jewel of the nation, and which is sacred. And I will tell him too that a war for the security of the empire can not be one to trample on the Constitution.

That is a proof written on the sky; but there is also one written on the earth. Our meeting together here to-day, without distinction of race or religion, is in itself a proof. Some of us are Japanese and some are foreigners; different races. Some of us are Buddhists, some Shintoists, some Christians; different religions. If this war were a war for the supremacy of race and religion, we could not meet thus together. If the armies of Japan now in Manchuria were there for the suppression of Buddhism, no Buddhist could be here; if they were there for the suppression of Christianity, no Christian. But what is true here in Tokyo is also true of every city in the empire: there is no city in Japan where such a meeting as this might not be held; and if all Japan, east and west, north and south, should meet in some great amphitheatre among the mountains, the

same would still be true. No, the war is not one for the supremacy of race and religion. If it were, it would drive us all asunder? But it does not drive us asunder. It draws us all together. It binds us all together as men, as we have never been bound together before.

What, then, is the object of the war? There are two objects.

First, the security of the empire. And is a war necessary for that? No one can look at the map and, remembering the course of Russia in recent years, answer No. It is just as certain that the course of Russia is a peril to Japan, as it is certain that when the dark shadow of the great world steals across the face of the moon, the silver moon will be eclipsed. The war is necessary for the security of the empire; and the security of the empire is the first and foremost object of the war.

The second object is the permanent peace of the East. And is that endangered also? To that question I have only to repeat what I have just said concerning the course of Russia. But there are some in other lands who tell us that when Japan says "For the permanent peace of the East," what she really means is this: That when the present war is ended, she will take to herself the place of leadership in China; stir up the anti-foreign spirit lurking there; and then set all the East in hostile array against the West. Is that true?

Standing in the present, I can not point to facts that lie hidden in the future. That is impossible. But standing in the present I can recall the past; and the past of a nation, just as truly as that of a man, is an index of its purpose for the future. What then of the past? Only a few years ago all the world was troubled over China. For reasons that are now more evident than they

were then, no nation had so hard a place to fill as Japan. And how did she fill it? Can any one say that in all that trying time she was ever derelict in the performance of her duty? Must not every one say that she was *never* derelict? And who then has a right to insinuate that in the future Japan will be less enlightened, less broad-minded, less honourable, less humane, less a friend of the civilization of the world, than she was in the day when her army marched to the relief of foreigners beleaguered in Peking? No, when Japan says, "The permanent peace of the East," she does not mean the East in arms against the civilization of the world.

I have been speaking somewhat confidently; and with good reason, so I think. But I can say something more that makes my confidence still more confident. Recently I had the honour of an interview with Count Katsura. The subject of the conversation was precisely what is declared in the resolution which I have just read. He told me that the object of the war is the security of the empire and the permanent peace of the East; and that with differences of race or religion the war has nothing to do. Then he said, "What I say, I say not as an individual only; I say it as Prime Minister also." Then he added, "And in what I say I am speaking the mind of the Emperor." Therefore it is that I am doubly confident.

May I say one thing more? Something perhaps not directly connected with the purpose of this meeting; but something which I have had in mind ever since the war began. Ever since the war began, I have been repeating to myself the old familiar, splendid story of little Greece. Of little Greece contending with, of little Greece victorious over, the vast empire of Persia. And all for what?

For the security of Greece and for the permanent peace of Europe. And as the war goes on, the analogy seems to be completing itself with a strange exactness. Already Japan has had Salamis. In the loyalty, the courage, the discipline of her armies, there is abundant promise that she is to win her crown of Plataea. It may be that there is still in store for her Thermopylae. And who can doubt that if needs be she will, without a word, *have* her Thermopylae. For she has myriads more of soldiers in her ranks like those who perished beneath the waters in the Sea of Japan, rather than surrender. And if Japan does have her Thermopylae, then the analogy will be complete. For then there will be written, on some mountain pass in Manchuria, the immortal words written on the rock at Thermopylae:—"Stranger, go tell Sparta that we lie here, obedient to Sparta's laws." And all for what? For the security of the empire and the permanent peace of the East.

* * * * *

The significance of this mass meeting can scarcely be overestimated. It is a perfectly conclusive answer to the attempts made in various quarters "to foment an anti-Japanese crusade on the ground of racial and religious prejudices." Japan stands before the world as a champion of "the equality and fraternity of all races." As the editor of the *Japan Mail* aptly said before the meeting, "Representatives of every grade of religious and philosophical thought in her midst will come together, and from a common platform announce their common doctrine of the federation of civilized nations and the annihilation of racial and religious prejudices." The "Yellow Peril" is a myth, a fantasy, a delusion; the reality is the "Golden Opportunity" for Japan in the Orient.

THE OLD GOSPEL IN NEW JAPAN.*

CHAP. VI.—PERIOD OF REVIVAL. (1899— .)

We come now to the present period in both the secular and the Christian history of Japan. It was ushered in by the new treaties which went into effect in July and August, 1899. In political history the adjective "Cosmopolitan" may appropriately be applied to the period, because such an appellation is a token of the ever-widening horizon of Japan's ideas and ideals. The first ideal was "Japan for the Japanese;" the second was "Japan for Asia;" and the third is "Japan for the World." The Japanese have outgrown "Native Japan," and "Asiatic Japan," into "Cosmopolitan Japan." The first ambition was merely a national Japan; the second was an Asiatic Japan; the present is an international, or cosmopolitan, Japan. She has become one of the great World-Powers.

The last year of the Nineteenth Century saw New Japan, not only admitted theoretically by new treaties to the comity of nations, but also practically engaged, in alliance with the Great Powers of the West, in maintaining in China the principles of Occidental, or Christian, civilization. In fact, in those Boxer disturbances of 1900 and 1901, the Japanese behaved with more Christian spirit than some of the so-called Christian nations.

The second year of the Twentieth Century saw Japan's claim to be a World-Power still further recognized, and thus confirmed, by her admission to the Anglo-Japanese Alliance.

In domestic politics, the last year of the previous century saw the spread

of political privileges among the people by the extension of the electoral franchise. All such movements are both effects and causes of Christian civilization.

One way in which the new regime under the revised treaties has directly benefited mission work is by throwing Japan wide-open, not only for travel without the vexatious passport system, but also for residence without restrictions. The result has been that missionaries are no longer concentrated in a few large cities, chiefly the open ports and foreign concessions, but are scattered all over the Empire. Moreover, under the new codes and laws, mission property can be securely held by mission bodies duly incorporated. Thus missionaries are setting up more Christian homes as object lessons of Christian truth. And a significant illustration of the unrestricted field open to Christian propagandism in Japan is the fact that a Gospel Ship, called "Fukuin Maru," is permitted to cruise freely among the islands of the Inland Sea, with the U. S. flag flying from the mast head.

The establishment of a Woman's University⁽¹⁾ in Tokyo in the opening year of the new century may not improperly be considered as a fruit of mission work. Female education in Japan owes all that it is to-day to the Gospel. At first, it was almost entirely in the hands of missionaries, who alone seemed to realize the necessity of a better training for the mothers of the nation. And it was the benefits of these schools that aroused the government and individuals to more earnest efforts in behalf of public and private institutions for female education. The Christian kindergartens, too, are model institutions, whose good influence is more and more coming to be recognized even in official circles. And it is most encouraging that the

* As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

¹ See JAPAN EVANGELIST, Vol. VIII. pp. 368-372.

principal institutions for both the lower and the higher education of women are largely under Christian influence.

It is, by-the-way, a singular fact that one of the most conservative institutions in Japan is the Department of Education, which often fails to keep pace with the general progress. And it falls to the discredit of this department of the government, that the reactionary spirit lingered there longer than in most other places and led to that Instruction on religious teaching mentioned in the preceding chapter.

But there has since been a great improvement and there is a greater appreciation of the benefits of a symmetrical three-sided training,—not merely of body and mind but also of the heart. Foreigners are again welcomed as teachers of English and are generally employed through the agency of the Young Men's Christian Association, in order that men of good character may be secured. They are allowed, in most cases, to carry on Bible classes among the students outside of the school premises, and are proving themselves a great assistance to the Christian cause.

The wedding of H. I. H. Prince Haru and the birth of two sons as legitimate offspring of a monogamic union have caused great rejoicing in Christian circles, which have been striving so hard for the disestablishment of concubinage.

And another of the great Christian movements of this period along the same line is the crusade against the social evil. It is unnecessary to repeat the details of this movement, as they have been reported fully in the pages of the JAPAN EVANGELIST for the past few years. It is sufficient here to state that thousands of girls have been freed from the terrible slavery of the brothels, some of which have been compelled to close up; public

opinion has been aroused; the number of visitors to brothels has largely decreased; and the tone of society has been purified. And yet from Christian America have come to Japan the missionaries of that modern phallic cult known as Mormonism!

The work among factory girls has also assumed great importance and is being carried on as vigorously as possible in many places. The present period seems to be in Japan as elsewhere one of emphasis on the power of the Gospel in regenerating society.

This is also the period of phenomenal sales of the Bible or portions of the Bible. The unusual success of Messrs. Snyder, Brand and others in this work is still fresh in our memories.

This period is also showing a great increase in the ways and means of union or coöperation. The Sunday-school Lesson Helps, issued by the coöperation of Baptists, Congregationalists, Methodists, Presbyterians, *et al* are extensively used. The General Conference of Protestant Missionaries held in Tokyo in October, 1900, gave a tremendous impetus to the desire for greater unity.²

The Taikyo Dendo movement, resulting in a great revival, was an object-lesson of what is possible in this line. The continued growth of the Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, and other interdenominational institutions, shows similar examples. The plan for the union of seven Methodist bodies in one Japanese Methodist Church bids fair to be successful. The Standing Committee of Coöperating Missions is proving its *raison-d'être*. The Japan Sabbath Alliance is another effort in the same direction. The special work at the Osaka Exposition has piled Ossa on Pelion, so far as con-

² See JAPAN EVANGELIST, Vol. VII pp. 341-354.

cerns proof of the possibilities of practical coöperation in general evangelistic work. And last, but not least, comes the Union Hymnal, by which four-fifths of the Japanese Christians unite to

"Praise God from whom all blessings flow."

Almost all these plans for Christian unity or coöperation were the direct outcome of the Tokyo Missionary Conference, which, therefore, demands some special mention. It had been intended that there should be a conference of missionaries early in the nineties; but, as that time fell in the period of reaction, circumstances seemed unfavorable. Thus 17 years elapsed between the Osaka and the Tokyo Conferences. The plans for the latter were admirably made and successfully carried out; the attendance was large and representative; the program was very interesting and instructive; the spirit was intensely devotional: therefore, it is no wonder that its results were far-reaching. The Conference, like that of Osaka, only in a larger degree, was a vivid object-lesson of what Christianity was doing in Japan. And it was, in every way, a history-making Conference.³

The chief credit of the Taikyo Dendo movement⁴ does not belong to the missionaries, although they most heartily supported it and contributed in many ways to its success, but should be given to the Japanese Christians. They initiated it, planned it, managed it and even financed it to a large extent; and they also enjoyed it. It was a great pleasure to see their evident delight in having a large share in such a wonderful movement, in which there were thousands of inquirers and hundreds of converts. And the best results

of the great revival may be found, not simply in the conversion of unbelievers, but also in the real revival of the Japanese Church and the development of a stronger desire and a greater responsibility for the conversion of their nationals. Taikyo Dendo was a very important stage in the evangelization of Japan.

Young Men's Christian Association work received a great impulse during this period. The second Mott campaign was really a part of Taikyo Dendo with special reference to the student class and was attended with much success. In 1901 a City Young Men's Christian Association Union was organized; and in 1903 this was merged with the Student Young Men's Christian Association Union into a single body. The work of the Young Men's Christian Association in all its branches has been strengthened by the arrival of four more secretaries from America, making six in all. The number of Japanese secretaries has also increased and several city associations have been organized. A special feature of Young Men's Christian Association work is now that of a kind of bureau to provide Christian men as English teachers in Japanese schools.

In January, 1904, the first Young Women's Christian Association Secretary arrived in the person of Miss Morrison. And that work has just launched an organ in the form of a magazine called "Young Women of Japan."

The evangelistic work of the last few years has been aided by such visitors as Dr. Torrey, Dr. Pentecost, Dr. Franson and Dr. C. C. Hall, who, each in his own way, presented various phases of Gospel truth.

The present period in the history of the Gospel in Japan is pre-eminently a "wide-open" one. It is possible to obtain an attentive listening almost anywhere. The opportunities for work are practically

³ See "Proceedings Tokyo Missionary Conference," Meth. Pub. House, Tokyo.

⁴ See JAPAN EVANGELIST. Vols. VIII. and IX.

limited only by the means, time and strength of the worker. The present war is, in some ways, a distraction from regular channels of work, but it is, in many ways, the opening of new and grand opportunities. In connection with the war, for instance, the leading statesmen of Japan are realizing the necessity of putting into practice the Constitutional provision for religious freedom, as is clearly manifested in this and the previous issues of the JAPAN EVANGELIST. The New Japan which is to emerge from the present conflict will more than ever need the Old Gospel of Jesus Christ in its life.

THE ENGLISH-JAPANESE DICTIONARY.

TO THE EDITOR OF THE "JAPAN MAIL"

SIR,—Will you kindly permit me space to make a few remarks relative to the Third Edition of the "English-Japanese Dictionary" just published by Messrs. Kelly & Walsh, Ltd.

I have carefully examined the book and am convinced that it is by far the most useful and practical work on the Japanese language that has been published for many years.

The new Dictionary is one which every student of the colloquial should possess, and I unhesitatingly recommend it as quite indispensable to foreigners desirous of acquiring a correct knowledge of the Japanese language.

Realizing (as perhaps only few are able to realise) the immense amount of patient research and work involved in the compilation, I heartily congratulate Messrs. Hobart-Hampden and Parlett upon the successful conclusion of their labours, which certainly should earn for them the lasting gratitude of the foreign community.

I am, Sir, yours respectfully,

J. E. DE BECKER.

THE ENGLISH-SPEAKING COMMUNITIES OF THE FAR EAST.

THEIR RELIGIOUS CONDITION :

A STATEMENT AND AN APPEAL.

BY REV. EDWARD A. WICHER, B.D.

Pastor of Union Church, Kobe, Japan.

There has been one great deficiency in the missionary enterprises of the evangelical churches, and especially of the American evangelical churches, operating in Asia—they have utterly neglected to provide for the spiritual needs of the large English speaking communities which have sprung up in the ports. These communities apparently are not embraced within the sphere of any missionary society. They are beyond the Home Mission Boards, because they are not in a Christian country, and they are beyond the scope of the Foreign Mission Boards, because they are not heathen. Yet there they are—numbering tens of thousands of people of our own kindred, who speak our own language. Neglected in a religious way, they are rapidly becoming de-Christianized and denationalized. It is more than time that home churches should seek to understand the conditions of religious life in the East and consider what ought to be done.

The facts have never been systematically investigated, no statistics have been collected, and consequently any statement of conditions must be general. Most briefly stated the situation is this: With the exception of Hongkong, Shanghai and Kobe, there are no clergymen, other than those of the Church of England, serving the English-speaking residents in the Far East. There are many important centers of population, containing large numbers of British and American citizens, without a single evangelical minister among them. In Yokohama

there are twenty-five hundred foreigners, and no evangelical minister. In Nagasaki there are five hundred foreigners and no evangelical minister. In Tokyo, Seoul (Korea), Newchwang, Port Arthur (Manchuria), Chefoo, Hankow, Tientsin, Peking, and many other cities, reaching all the way from the Hokkaido to the Malay Peninsula, there are many foreign communities of greater or less importance, not one of them supplied with a Union Church pastor, although in each place there is the Union Church building. Besides these, there are larger English-speaking communities scattered up and down the whole East—as, for example, in the American-owned mines in Korea, where there are some eighty young men employed in important work as managers and engineers.

Everything points to an immense development in the East in the near future. Since the ports of Antung and Mukden are to remain open, there will be settlements there, and also at Taku, Wei-hai-wei, Kiautschou Bay, and many other points of strategic commercial importance. China has scarcely begun to awaken. Her commerce is destined to grow enormously, and with every increase of trade there is certain to be a corresponding increase in the number and extent of the foreign settlements.

Chief among the influences which operate toward the disintegration of the Christian character of the foreigners in the East, is the constant and unvarying action of heathenism, which has no ten commandments, and, in some places, nothing to correspond to them. There are gods many and lords many, invented for all purposes, even to protecting the thief from detection in his crime, none of them expressing any high moral aspiration; there is no Sabbath, and even commercial morality is still in a rudimentary state;

and the feelings of repulsion with which the Christian conscience regards the sin of adultery are incomprehensible to the mind. Divorce is common, and may be procured practically at the whim of the husband. The wife is at the mercy of her husband. Under these circumstances it is not surprising that the Japanese woman should prefer living with the foreign man on any terms whatsoever to having a husband of her own race, and should even feel herself honored by being chosen as the object of the attention of the foreign man.

THE DANGER TO YOUNG MEN.

When the young man, fresh from his pure home in Great Britain or America, first arrives in the East, and sees the materialism, the hollow pretense, and the moral rottenness of much of its life, he is naturally horrified. But it is the saddest of all sights to watch the change that gradually comes over him, as his enthusiasm gives place to cynicism, and his purity to the knowledge which ends in death. Could the newcomer be isolated until his Orientation is complete, until he knows his new surroundings, and has gathered some reserve of moral strength, the terrible tragedy might be averted. But no sooner is he arrived than he is taken in hand by some accomplished man of the world, possibly his own superior in office, and instructed in the way he must go in order to prove himself an acceptable comrade in the gilded company. The first steps in vice are made as easy as they could be made. Everything irregular is concealed, if there be any wish for concealment. The young man can lead a double life without his most intimate friend knowing anything of the shady side. Later he may feel that concealment is superfluous, and rather pride himself upon his freedom from moral restraint. He looks upon his acts as

the marks of his distinction as a citizen of the world. He will soon smile loftily at the innocence of the next arrival, and scoff at the narrowness of the religion of his old, simple-hearted parents in the home land. Conscience has now lost all power of distinguishing the true from the false, and the pure from the impure. Later he may come to realize something of the value of the purity he has thrown away; but then it will be too late to recover it. His life may end, as the life of the East has ended, in a cynical despair or a suicide's grave.

In reference to the relations subsisting between the white men and the native women, there is one established convention of Eastern society which works a particularly grave injustice. If the foreigner marry the native woman, he is ostracized forever. But if he live in concubinage with her, fashionable society simply affects to know nothing about the matter and receives him in the ordinary way. It is even said that some of the smaller communities do not contain one man who does not support at least one native woman. I do not believe such a statement, but the fact that it can be made and believed by many is in itself a striking testimony to the gravity of the situation.

Of course, what has just been said applies more particularly to unmarried men, but there are also serious defects in the ways of married people in the East. There are husbands who live too much in the club-houses, who gamble and drink to excess. There are mothers who turn their children over to the tender mercies of the nurse, while they occupy themselves with frivolity and social pleasures. Beneath the forced gaiety there is a sorrow and a weariness which sometimes finds expression in an outburst of rebellious tears

and sometimes mutely suffers, waiting for the night and sleep.

In spite of all the temptations and pitfalls which lie all along the path of the young men, there are not a few who preserve their integrity and purity, and come out of the mortal struggle with a clear, vigorous, and sympathetic manhood glorious to behold. And among the married people of this city there are those of undoubted social position, who use their advantages and abilities for worthy and unselfish ends. Some of the best men whom I have known are officers in Kobe Union church. There are such men in all the settlements of the East. But they, too, need their pastor. They have their difficulties in the interpretation of God's Word; they have temptations, and they want the consciousness of the fellowship of Christ in His Church to help them to be strong; they have sickness, and they want the visits and the prayers of the man of God; they have their sorrows, and they want the comfort of Christ's Holy Church. And all are lonely to some degree, and they need something of the home land—the gentle touch, the light and hope of the Church across the seas. They have every need of a pastor that is felt by religious men at home, only their feelings are intensified by reason of their isolation from their kindred by blood and their brethren in the faith.

The dire results of the Church's neglect of the foreigners in the East extend also to the natives. Even in Japan, which is doubtless the most enlightened of all non-Christian countries, the average man has only a hazy idea of what Christianity means. But he knows something about Christians; he has seen them, perhaps had business dealings with them; certainly he has made up his mind about them. It is small wonder that his opinion of the foreigner

and his religion is not always favorable. If he is a serious-minded man, he may conclude, with Count Ito, that after all there is not much to choose between the religions, and that an individual or a nation could get along very well without any religion.

But if he is not a serious man, if he is consumed with the one ambition of being up-to-date, of being as much like the foreigner as possible, he will copy them, vices and all. It is the opinion of missionaries to China and Japan that, judged solely from the standpoint of foreign missions, it would have been a most paying investment if, years ago, the boards had appropriated a sum sufficient to provide pastors for the foreigners living in the ports until such times as the latter would have been able and willing to pay for them.

There are some foreign residents—not the best informed, but usually the most self-assertive—who stand in open antagonism to the missionary and the missionary's message. They often prejudice the mind of the stranger passing through the land by giving him an unfavorable account of the missionaries' work—a work of which they themselves know absolutely nothing. Such an account is almost certain to be repeated at home, to the great detriment of the Church's enterprise. Indeed, the traveler is sometimes led astray, not simply in his opinions, but also in his conduct, by his fellow countrymen living in the East. Were the influence of Eastern life upon the officers and men of the American Navy the sole consideration involved, this of itself should be sufficient to found an adequate number of chaplaincies in the ports.

What is To Be Done?

What will the Church do with these communities in the East? First, let them send pastors for the union churches. Second, send Y. M.

C. A. secretaries, who are both athletic and spiritual.

The readiest solution of the problem may seem to some to be that the foreign missionary who is living in the country shall attend to this work along with his other labors on behalf of the natives. This has been done in every community, and is still the case wherever there is no Union church pastor. One missionary is appointed acting pastor, and then becomes responsible for the supply of Church services. These missionary pastors have patiently and unostentatiously done excellent service; they have founded every existing Union church; they have opened their doors to receive their fellow countrymen when they were ill or in trouble; they have helped scores of young men to fight through the great battle of their lives and win; they have been living witnesses to the truth and power of the Gospel of Jesus Christ. But the time when the overburdened missionary can be the efficient pastor of a Union church is now long since past. In a good-sized city the only way for the missionary to be a pastor to his fellow countrymen is to give himself wholly to the work of the Union church. Such a change is generally to be deprecated, because it calls a man away from a work, in preparation for which he has expended years of earnest labor, and because it brings him to a work for which his past activities have to some extent unfitted him. Nevertheless, if the mission boards would allow suitable men to become pastors in English-speaking churches, and retain their rank as missionaries, the problem might be solved. The only objection would be that the missionary of one particular denomination might have difficulty in obtaining the adherence of all the people of the Union church belonging to the other denominations.

If all the chaplains of the Anglican Church were earnest, sympathetic, evangelical men, the distinction between a liturgical and a non-liturgical church might be set aside in order that all the Christians resident in one city might worship together. But, unhappily, too often the chaplains of the Anglican Church are intolerant high-churchmen, who are chiefly concerned with assisting the pre-eminence of their own sacraments and the invalidity of their own orders. In this part of the world, where life is reduced to its constituent elements, the only man who is going to lift a community into a higher plane of living, thinking, praying, and loving is the man who has love in his own heart, and an invincible faith in the power of the Gospel of Jesus Christ unto salvation. The man who trusts in the efficacy of a sacrament will find that in some way his doctrine lacks dynamic unto righteousness. But in any case the majority of the foreigners living in these latitudes were born and have been reared in non-liturgical churches. Their religious aspirations and their praises are best expressed in the forms to which they have been accustomed. Is it right that they should be asked to go to the Anglican Church for the satisfaction of their deepest desires? Most of them will never go; they will simply be lost to every Church.

Again, it has been affirmed that when the foreigners constituting any settlement want a pastor, they should, without waiting for any outside assistance, themselves combine to form a Union church and call a pastor. This is not possible for most of the communities of the East. The population shifts too rapidly out here for there ever to be the stable, permanent church life that exists in the churches of the home land. Besides, the average business man has no idea where or how to look for

a minister across seven thousand miles of sea and land. He is rather dubious about the likelihood of his proving the right man when he would arrive.

But supposing that a given community does not want a pastor at all; supposing that this community is one that had rather see all the pastors deported two thousand leagues away, is it on this account to be left to itself? No; whether men want the pastor or do not want any, he should be sent among them. The only remaining alternative is that the home churches should choose and send out pastors in some such way as the Scottish churches follow in sending their chaplains to continental Europe. The work might be supported by the different Foreign Mission Boards making proportionate contributions toward it, and appointing representatives to act together in its administration. Or there might be organized an entirely new society which would be interdenominational and, perhaps, also international. This latter method would simplify the business of making appointments.

The question of the finances should not be a difficult one, if the missionaries were wisely selected. There is scarcely one place among all those that I have named where the foreign pastor, if he were a suitable man, would not find most of his support, if not all of it, within the community to which he was designated. Whatever defects the East may have, stinginess is not one of them. A sober estimate has convinced me that \$10,000 per annum raised at home would be a sufficient income for the supply of pastors to all the Union churches from Yokohama to Singapore.

Every argument in favor of foreign missions is also an argument in favor of the Union Church; for every foreigner in the East, whether he will or no, is a missionary. He is a representative of Christianity in,

the eyes of all the natives; alas, for the conception of Jesus Christ that some foreigners convey! We can not do more for Christianity in heathen lands than by helping our Christians to be good Christians, and the Union Church might become a beautiful model to the struggling native church of the way in which Christians should sing, pray and love.

Every argument in favor of home missions is also an argument in favor of the Union Church. These fine, athletic young men whom we are striving to serve are our sons and brothers—flesh of our flesh and bone of our bone. Most of them will go back home some day. And how will they go? With wrecked bodies and polluted souls, or pure with the purity that has been tried by fire and radiant with the intelligence that has proved in the lonely struggle the fellowship of God? Your brothers need the aid which you can give them. A few thousand dollars will establish this most important work. The results will be apparent from the very beginning of the work, and they will deepen with the passing of the days, until East and West shall join praises to our King.
—*Missionary Review of the World.*

We have received three annual reports which are of no little interest and value: those of the Japan Conference of the M. E. Church, of the Japan Woman's Conference of the M. E. Church and of the American Board Mission in Japan. We expect to make some extracts therefrom in the EVANGELIST.

"Optimism," the recent book by Helen Keller, published by Thomas Y. Crowell & Co., is to be translated into Japanese. The translator says that the essay will prove a great power among the people of that progressive nation, if it is once introduced to them.

CHRISTIAN WORK AMONG THE SOLDIERS.

Kanazawa, Kaga, June 4, 1904.

To the Editor of The EVANGELIST:

We have just closed a very interesting work among the soldiers: similar openings may have presented themselves elsewhere, but I have not heard of them; and as our experience may prove advantageous elsewhere, I send a brief report:—

Kanazawa is the headquarters of the Ninth Division of the Imperial army. As the central authorities have granted the privilege of sending out, "Imonshi" or chaplains with the army, it occurred to us that something might be done here at home also along the same line. Especially as the Buddhist priests were visiting the soldiers and speaking to them, there seemed no reason why Christians should not enjoy the same privileges. Accordingly we paid a visit to the headquarters of the Division and conversed with the General and his Chief of Staff. They had been notified beforehand of our purpose in coming and had given the matter mature consideration. So that when we met with them and presented our plea, without the slightest hesitation they gave it their cordial approval. We were granted the privilege of visiting the various departments, six in all, where the soldiers would be assembled and we could speak to them whatever we wished, our words of comfort, inspiration and instruction. Also we were allowed to take a supply of books and tracts to the headquarters of the several departments for distribution among the officers and soldiers.

We were notified when it would be convenient for us to visit the several places, and we stated that we would not take up more than an hour's time at each service. The Methodists and Presbyterians coöperated in the work, which proved suc-

cessful in every particular. We were informed by an inner party that the Chief of Staff exerted himself particularly to see that every attention should be shown us and every convenience placed at our disposal. We visited in turn the two regiments of infantry located here, the artillery, the cavalry, the sappers and the Commisariat, and everywhere found the officers ready to receive us, and the soldiers drawn up to listen to our message. We went two or three together, missionaries and Japanese ministers mingling, and spoke from ten to twenty minutes each, and had the most respectful and interested attention throughout. Our audiences were either drawn up in the open air with an improvised platform in the center, or assembled in the long gymnasium, and numbered generally from five to fifteen hundred. We expressed the sympathy of the Christians, both native and foreign, with them in their prospective warfare, and offered them the comfort of the Christian faith in a loving Father who would be their help and shield in the hour of trial and danger, and their hope of salvation in the presence of death.

Of course we could not speak much in detail, but recommended them to read and study carefully the books we provided them, and as they had opportunity, to try to know more of the Way and the Truth and the Life. The officers were very appreciative, and assured us that the soldiers would be much benefitted by the message we brought them.

We feel that three good results will follow this word: First, some among the vast number may accept the Christian faith from this effort direct; Second, The soldiers will be prepared for further efforts along the way, and for the chaplains at the front; and Third, the fact that the authorities have granted the Chris-

tians this privilege will have an influence. The fact will be widely known, and not only the soldiers themselves but their families and the people at large will have less objection to a Faith that had the sanction of the powers that be in this signal manner.

A letter of thanks to the General in charge, and to his Chief of Staff for the courtesy extended, and the pleasant opportunity afforded us, completed the enterprise, which we trust may be repeated elsewhere by other workers, if it has not already been done.

G. W. FULTON.

IN COMPANY WITH A JAPANESE GENTLEMAN.

BY REV. HARRIS LEARNER LATHAM.

We were walking with Mr. X., a teacher in a Shinto School. As we were in the temple grounds, the matter of religion was naturally suggested.

Question. "Mr. X., what is your personal belief as to Shintoism?"

Mr. X.—after some hesitation and preliminary remarks—"To tell the truth, I believe there is only one God in the world. I have long held this opinion: but, as you know, there are many ignorant people who do not believe in Christianity and who are very much prejudiced against it".

Just then we came to the shrine of Gekusan, and Mr. X. lifted his hat (as I also did myself), went in, bowed and worshipped. I was somewhat surprised at this, but later conversation explained this conduct in part. We resumed our walk.

Question. "Please continue what you were just saying".

Mr. X. "There are many men among the educated class who believe in one God as ruling the world. They have given up faith to a large degree in the old religions of Japan, but they are unable to confess publicly their belief in Christianity because of the ignorant people."

Question. "How does this come about?"

Mr. X. "If it is generally known that I am a believer in Christianity, the common people will make such an ado that I will be turned out of my position and it will be impossible to find another. You may say I am timid, but I see no help for it."

Question. "I understand that you have unqualified faith in the principal teachings of Christianity; is that correct?"

Mr. X. "Yes, I believe in the Christian God and that Jesus is his Son."

Other points were discussed and then

Question. "Please let me tell you what Jesus once said about people in the condition you are in. 'For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.' For example, if, just before the war broke out, Mr. Kurino, the Japanese Minister in St. Petersburg, had said, 'Well, there will be war soon and the best thing for me to do will be to keep quiet about my country and shout for the Czar; I'll do as the Russians do'; what would have been the result? The Emperor's cabinet would have made no mention to him of the valuable services of the Minister with the recommendation that great honors be bestowed for faithful service; on the contrary the man's name would have been blotted out and forgotten if possible. So it is with you and Jesus Christ before the throne of God." With further remarks the same point was pressed home.

Mr. X. "You are extremely severe upon me."

Question. "Not I, I am only quoting and explaining the words of Jesus Christ."

The next day the conversation was continued. It was introduced by a remark regarding the Kojiki which the questioner was on the point of purchasing. The Kojiki is in one sense the Shinto Bible.

Question. "I suppose this book holds a very high place in the minds of many of the Japanese people."

Mr. X. "It is read by scholars; ordinary people learn its contents from the writings of learned men, owing to the antiquity of its language."

Question. "One of the great contrasts between Christianity and other religions is the friendly fellowship between the believer and God. I think such a thing is almost entirely lacking in Shinto."

Mr. X. "That is indeed very true; I have found it a most helpful experience to pray to God."

Question. "Please tell me about experience in prayer. What is it that prompts you to pray; what needs do you find in your heart?"

Mr. X. "I want prosperity in my daily affairs, but especially I want fellowship with the Greatest Mind. My spirit seeks a companion and I turn to God."

Question. "You will excuse me perhaps if I enquire further; will you please tell me when and how you pray?"

Mr. X. "Every morning I sit by my desk, compose my mind before God and meditate. I do not speak with the tongue but use the voiceless voice of the heart. As you know there are three things in prayer: there is thanksgiving for the goodness of God; there is adoration; and finally there are requests. But I mainly pray by adoring God and reflecting on three things: Beauty, Truth and Light. I believe this to comprise all that is included in prayer."

Questions. "Do you use the Bible?"

Mr. X. "Yes I read it occasionally".

Question. "What is your attitude toward the shrines and temples of this country; do you worship in them?"

Mr. X. "When I enter any sacred building, I feel that I am in the presence of God. I believe that he has appeared to men in various forms, and I always show great reverence for such places on that account. Furthermore it is necessary to call to mind and honor one's ancestors and other persons who have been great and good men. Therefore, I bow my head in respect to them."

I was anxious to know if the gentleman worshipped the spirits of departed men. He carefully avoided the term, but I believe he would not deny it, if asked by an old time worshipper of ancestors. There is a touch of pantheistic reverence for the God immanent in nature and the spirits of men, in his religious nature. There is also an outward conformity to prevailing religious customs for the sake of reputation, that requires support from a theoretical point of view. How much of his religious conception is due to reason and how much to expediency is difficult to determine. Yet I believe in the main that his remarks came from a sincere heart.

Mr. X. "I must say I find some fault with Christianity because it does not sufficiently take into account the God in nature. I believe in looking at the world as it is and worshipping the power that rules over it. Hence I am not hesitant about showing reverence in the Buddhist temples and Shinto shrines.

Question. "I would like very much to know what books or teachers have led you to your present position."

Mr. X. "I have read many books and visited many temples and churches, but can point to no one

as a source of religious instruction to the exclusion of all others."

Question. "Well, suppose a young man wished to learn from some one the principles you hold, to whom would you send him with the hope of receiving instruction most nearly in conformity with your ideas?"

Mr. X. "I am sure I could not say. Of course I heard many expositions of Christianity from Mr.—at—. Then I have listened to Christian sermons in many places."

Mr. X. the next day: "Referring to your remarks of yesterday, it seems to me you were extremely severe with me. Just place yourself in my circumstances. I have a wife and child. If I lose my position, my living will be stopped and I will be in a most pitiable plight. What would you do if you were in my place?"

Of course, I fully appreciated the force of his remarks. You will see at once, that along with the work of leading men to commit themselves to Christ, it is necessary to spread the gospel far and wide in order to remove prejudice, hatred and opposition to those whom we wish to see converted. The ground must be cultivated between the rows of corn as well as just around the stalk.

Messrs. Herbert B. Turner and Co. Boston, have published "Nami-Ko,"—a realistic novel, by Kenjiro Tokutomi, and translated from the Japanese by Sakae Shioya and E. F. Edgett. pp. 304. Price, \$ 1.50. This is the English version of "Hototogisu."

According to the latest investigations there are 79 higher girls' schools throughout the country, namely, one Government, 71 public, and seven private institutions. It is reported that Okinawa prefecture is the only one lacking this kind of educational institution.

—*Japan Times.*

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 Nukazato Mura, Takinogawa, Tokyo.

A MEETING of the Executive Committee of the Japanese National W. C. T. U. was held at Ginza Church on May 19th, at three p. m. The members present were Mrs. Yajima, Miss Smart, Mrs. Gauntlett, Mesdames Honda, Shimada, Ozeki, Ibuka, Ukai, Nemoto, Tanaka, Kozaki, and Miss Ko Takahashi. The president, Mrs. Yajima, presided, and the meeting opened with prayer.

After much discussion the following items of business were voted upon and passed:—

1. That the National W. C. T. U. Convention be held July 12, 13, 14, and 15, beginning the afternoon of the 12th and closing the forenoon of the 15th.

2. The meeting will convene in the chapel of the Joshi Gakuin, 33 Kami Ni Bancho, Koji Machi.

3. All delegates from local unions throughout the Empire will be entertained free of cost to them.

4. The several local societies of Tokyo will unite in bearing the expense of such entertainment.

5. The following committees were then appointed, the members of which are to act in the capacity of supervisors or chairmen. Each local society in Tokyo is expected to appoint at least three from their respective societies, to co-operate with the committees on Entertainment and General Arrangements. The

names of all such committees should be promptly reported to the Chairmen of these committees.

Committees:

a. Convention Program: Mrs. Yajima, Mrs. Honda, Miss Smart, Mrs. Ozeki, and Mrs. Kozaki.

b. Entertainment: Mrs. Ozeki, Miss Takahashi, Mrs. Watase, and Mrs. M. Tanaka.

c. General Arrangements and Decorations: Mrs. Ibuka, Miss Mitani and Mrs. Takagawa.

d. Music: Miss Spencer, Mrs. Ukai, Mrs. Gauntlett.

e. Printing: Mrs. Sho Nemoto.

f. Public Meetings: Mrs. S. Shimada, Mrs. Yajima.

6. The Entertainment Committee was authorized to raise money to meet all expenses incidental to the Convention.

7. The Secretary was instructed to send a blank list of questions to each local society to be filled up by it and returned as its annual report to the National Convention.

8. The National Superintendents were instructed to secure reports from local societies of work done and to prepare their reports for the Convention.

9. The Committee appointed to act with Miss Smart in awarding prizes for membership increase and departmental work, were Mrs. Ibuka, Mrs. Ukai and Mrs. Gauntlett.

10. The members of the Convention are the general officers, national superintendents, local superintendents, and one delegate for each twenty-five paid members of the local societies. These will have a seat in the Convention and will be entitled to one vote only. All delegates from local unions will be required to furnish credentials signed by the president and secretary of the society they represent. These credentials must be filed with the National Secretary, Mrs. Ozeki, at the opening of the Annual Meeting.

11. The Recording Secretary, Mrs. Ozeki, was authorized to act in the capacity of Corresponding Secretary for the balance of the year, to receive all reports from local societies, to collate therefrom the Annual Report of the Cor. Sec., and to give the same before the National Convention.

12. The Third Sunday in June was chosen as Flower Mission Red Letter Day, at which time all local societies are requested to take flowers, literature, etc., to the hospitals and prisons, and to hold, with the consent of the authorities, a short gospel temperance service therein.

After prayer, meeting adjourned at six p. m.

* * * *

Minutes of the General Executive Meeting of the Foreign Auxiliary W. C. T. U. (held in Ginza Church, Tokyo, at 2.30 p. m. on Wed., June 1st, 1904)

Present: Miss M. A. Spencer, Miss Kara G. Smart, Mrs. Guy, Mrs. McCauley, Miss Rioch, Miss Penrod, Miss Bauerfeind, Miss Griffin.

The President (Miss Spencer) invited those present to join in repeating Ps. XXIII. and then asked Miss Bauerfeind to lead in prayer.

The Recording Secretary being absent on account of illness, Miss Griffin was appointed by the President to take her place *pro tem*.

Pledge cards and copies of the revised Constitution of the Foreign Auxiliary were handed to each one present.

Moved, that the Rec. Sec. be instructed to send a copy of this Constitution and two pledge cards to each member of the Auxiliary, asking her to secure two new members, with dues paid, before the summer meeting, and to report to the Treasurer, Miss Rioch. *Carried*.

The Cor. Sec. then reported having sent out 15 postal cards to call the present meeting.

The Treasurer reported as follows.

	Yen.
To Balance brought forward...	69.165
To Receipts	71.000
Total	140.165
	Yen.
By Disbursements	79.200
By Balance in hand	60.965
Total	140.165

Sup. of Loyal Temperance Legion.

Miss Penrod, reported orally.

Sup. of Evangelistic Department,

Miss Bauerfeind, reported orally.

Sup. of Literature Department,

Mrs. Guy, reported orally.

The Cor. Sec. was then requested to read aloud Miss Smart's letter to the Foreign Auxiliary W. C. T. U. with the enclosed questions to be answered in the Annual Report.

The following ladies were then elected as delegates to the W. C. T. U. Convention to be held in Tokyo on July 12th, 13th, 14th, and 15th:—

Miss M. B. Griffiths, of Hirosaki and Mrs. Pedley, of Maebashi.

Alternates:—

Miss Preston, of Kofu, and Miss Deyo, of Morioka.

The Cor. Sec. was then called upon to read Miss Smart's "Hints for the Work of Local Unions."

The "Proposed Changes in the Constitution and By-laws of the Japanese National W. C. T. U." were then read.

Moved, that the above changes be endorsed, and our delegates instructed to vote in favour of them at the

Convention. *Carried.* Miss Hargrave, Azabu, was then elected chairman of the Committee of Entertainment and General Arrangements, to choose her own associates.

Moved, that the Ninth Annual Meeting of the F. A. W. C. T. U. be held at Karuizawa on the mornings of August 3rd and 4th and on the evening of the 5th. *Carried.*

Moved, that there be a Demonstration of Departmental Work on Karuizawa Social Evening. *Carried.*

The following Committee of General Arrangements for Demonstration Evening was then elected:

Miss Ethel Griffin (Convener), Miss Penrod, Mrs. Guy, Miss Rioch, Miss Bauerfeind.

The Meeting adjourned at 5.30 p.m.

Ethel Griffin (Cor. Sec.)

TO THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

MY DEAR WHITE-RIBBON SISTERS:

For many long weeks I have been thinking of you and planning to write you, as soon as my health would permit, relative to our temperance work. I think you will be pleased to learn that at last, after four months of pain and suffering as a result of my unfortunate accident last January, I am on the road to recovery and have begun to take up my neglected work once more. Though I have been laid aside for so long, I hope that you have not been idle, but that you have been diligently trying to carry out the plans given and sent to you from time to time by the National Officers, as well as by myself.

It was a great disappointment to me that the National Convention had to be postponed on my account, but I hope that you will now unite with us here at headquarters in making it a splendid success when it does come. It has been decided to hold the Convention about the

middle of July, here in Tokyo. It is my heartfelt wish that each one of the sixty or more local societies will send at *least one* delegate to this meeting. Your president is a delegate by virtue of her office, and you are entitled to other delegates according to the numbers you have, —one for every twenty-five members. If you cannot send all you are entitled to, you ought to send at least one woman to represent you at this meeting.

There will be many important matters to receive attention, among them the adoption of a new National Constitution. In all these matters you have a voice, for it is the combined local societies that make the great National organization. Do not think that, because the most of the National Officers are at present here in Tokyo, the Tokyo local society is the National Society. It is not so. The Tokyo Society is no more the National Society than your own society is. It takes *each and all* of you to make up the National Society.

Do not think that when the National Officers send you plans and suggestions for work which they think you can and should do, that it is the Tokyo society telling you what to do. The two societies are separate and distinct, and the National Officers send to the Tokyo Society the same plans for work that they send to your society, and then the officers of the Tokyo Society try to follow their instructions, just as you should, and just as a company of soldiers in the Emperor's Army follow the orders given them by the Captains, Generals, etc. The Woman's Christian Temperance Union is often called the "White-Ribbon Army", and we are all soldiers or officers in it and must obey orders, or we will never win any victories against the evils of this world. It is only by each local society trying to carry out the

suggestions sent them from headquarters, and all working in harmony that you will help yourselves or others. One society or company working or fighting alone may not amount to very much, but sixty of them all keeping step and marching along together can and will do wonders to overcome the evils of intemperance and impurity in this land and make brighter and happier the lives of many of your people.

So you see that we cannot have a National convention unless you will do your part—

First, in sending in to the National Society your national dues at the rate of ten *sen* for each and every one of your members. (Many have already done this.)

Second, In sending in a full and complete report of all the work you have done since the last convention.

Third, In sending also one or more of your members to represent your society and to vote for you at that coming convention.

I think that the ladies of the different societies here in Tokyo are planning to entertain all who come, so your expense will be largely the railroad fare here and back to your homes, and surely your society can in the next two months manage in some way to raise the money to send your delegate. Then when she gets back, be sure and have her give you a full report of what was done at the Convention, at your very first meeting. In this way you will all get much help out of it and an inspiration to another year of good work.

I want to suggest also that you devote your next regular meeting to making plans to send your delegate and to preparing your reports for the National Society's officers,—Secretary and Treasurer and National Superintendents. I am inclosing you a list of the names and addresses of these different officers. Look them over carefully and see if you

have done anything under any one of the Departments. If so, please send a full account of what you have done to the National Supt. of that Dept. as quickly as possible, for each National Supt. has to make out her report therefrom for the National Convention. Whatever you have done for the Soldiers should be reported to the National Supt. of the Dept. for Soldiers and Sailors. Whatever you have done under the Flower Mission Dept., to that Supt., and so on with each department in the list.

The financial report of the society goes to the National Treasurer, and the general report of the society should be sent to the Corresponding Secretary. To help you in preparing this last report, I am inclosing you a blank report of questions to be answered by you and then sent to the Nat. Secy. Please answer every question.

Do not forget that the Department reports are to be sent separate from this report and to each of the National Supts. also. This last is necessary in order that we may know which society has done the most department work this year and is entitled to the prize which I promised at the last National Convention.

I have written you a long letter, but I hope you will read it very carefully and try to do what I have asked therein. Please feel free to write me at any time relative to the difficulties you have to meet and the problems you have to solve in carrying forward the work, and, if I can help you in any way, I shall be most happy to do so. While I am forbidden to go out into the field to speak and hold public meetings until next Fall, still I may be able to help you much through correspondence.

Yours, for the best convention
that Japan has ever had,

Lovingly,

Kara G. Smart.

Subscriptions to Florence Crittenton Building Fund, as follows:—

	Yen.
Mrs. W. Prudham	2 00
Mrs. D. Thompson	10 00
Miss H. Wyckoff, Yokohama	5.00
Miss K. Youngman	15.00
Miss K. Smart	5.00
Mrs. V. W. Helm	5.00
Mrs. G. W. Fulton, Kana-	
zawa	5.00
A Friend	5.00
Total	52.00

SUBSCRIPTIONS TO FLORENCE CRITTENTON RESCUE HOME.

Mrs. H. Loomis	2.00
Mrs. C. W. Van Petten ...	4.00
Miss Dunstan	1.00
Miss Converse	4.00
Miss Crosby	4.00
Kyoritsu Jo Gakko	3.00
(Omitted from previous reports)	
Mrs. W. G. Smith	15.00
Miss M. A. Robertson ...	10.00
Mrs. H. Loomis	4.00

M. A. SPENCER, Treas.

Mission Notes.

M. E. CHURCH.

(From *Tidings*)

CHINZEI GAKKWAN.

The return of Dr. Fulkerson to the United States in October, consequent on the death of his wife, called me to Nagasaki and threw upon others an additional burden. The work has gone on smoothly and pleasantly, and there are many signs of real success.

Attendance ;—The attendance has been good. In fact, the problem at the beginning of the year was to limit the numbers admitted without doing injustice to the great many first class applicants that it was necessary to reject on account of the lack of room. A very interesting feature has been that all the classes have been full with the exception of the upper Koto (College) class, which has been composed of four men. The lowest class was so large that it has been necessary for it to meet in two sections throughout the year. With the beginning of next term, which marks

the opening of the school year, all the grades—five in the Academy and two in the College—will be full.

Material Improvements :—During the year, the following changes have been made which assure both a large number of students and better work,—the removal of a missionary residence from lot 6-a, thus enlarging the exercise ground; the erection of a new church to be used also for school chapel, thus freeing the old one for other purposes; the reconstruction of the former chapel by erecting movable partitions, so that it can be used for class rooms and also, when needed, for literary and social meetings; the refitting of several class and dormitory rooms and the remodeling and setting apart of a room for the teachers and two others for the Science Department. The science work has also been strengthened by sundry repairs to apparatus and the purchase of considerable new.

Through the generosity of Mr. Alexander Ogg, of Ohio, U. S. A., one of Bishop Moore's friends, we have been able to erect during the

year a small, though comfortable, Japanese house on the school compound for Dr. Sasamori. Our Kanji and Dormitory Master, Mr. So, in harmony with the action of the Conference, has rented a house across the street, so that we now have both of those teachers and school officers on the hill in close contact with the students.

The missionary society has been able to provide part of the money for our new school building, and we are hopeful that Dr. Fulkerson, while in the United States, may be able to secure the balance needed.

Teaching Force: In October, the school celebrated the tenth anniversary of the coming of Dr. Sasamori. During all these years, he has been a tower of strength; may the day be far distant, when for any reason, the school may be called upon to part with him!

By the resignation of Prof. H. Yoshizaki in January, the school suffered a great loss, though we rejoice with him in his wide field as Y. M. C. A. Secretary at Kyoto. As yet we have not been able to secure a suitable man as his successor. We have employed Mr. Mishima, a former teacher in the Normal School, as a special teacher and, by some transfers of work among our regular professors, we have been able to carry the work without serious embarrassment. However, several of the teachers have been overworked. We greatly need a strong Christian teacher, educated abroad, to fill the vacant professorship.

Mr. Rigby, as in the past, has shown himself specially qualified for school work. In addition to his regular duties, he has served most efficiently as school treasurer.

We all regret exceedingly that Dr. Fulkerson has been delayed in returning on account of family matters, but we are specially fortunate in having in the Mission one who is so

able to take up his teaching work. I refer to Prof. J. Victor Martin, for the past two years professor of English in the Kumamoto Commercial School, who will return to Chinzai for work during the Spring term.

Our Graduates: Monday, March 21, we are to graduate four men from the College, all self-supporting; one of whom will enter the Ministry.

A fine class of fourteen will also graduate from the Academy, most of whom will enter the College. In addition four young men complete the Special Course.

AMERICAN BOARD. ANNUAL REPORT.

From *Mission News*.

SOME QUESTIONS.

1—How long will missionaries be needed here? Only two or three strong voices are heard among the Christians occasionally to the effect that the day for missionaries is over. But the mass of Christians want us to stay to the finish. A touching instance of this is seen in the case of the venerable Bishop Nicolai of the Russian Church. At the outbreak of the war he asked his leading Christians what he should do, and they begged him to stay, offering if necessary to form a body guard for his safety, ready to lay down their lives to save his.

Outside the churches there never was so friendly a feeling towards missionaries as at present. Lest the national patriotism should take a wrong attitude towards members of the Russian Church, even the Prime Minister has sent out a formal word of caution that no man is to suffer annoyance because of his connection with Christianity, since this is a land of religious freedom and is to stay so. Indeed this war seems to be bringing many men to a warmer expression of confidence in Christian-

ity, because they see more clearly the vital connection that Christianity has with what they call "Anglo-Saxon civilisation." For instance, Baron Kaneko, a graduate of Harvard and ex-Cabinet Minister, learned much of Christianity while in the States, but on his return to Japan took no interest in missions and even spoke disparagingly of them in private conversations. But this crisis has made evident to him and many other leading Japanese the great part Anglo-Saxon Christianity has played in shaping the destinies of New Japan, so that he freely says now:—"American missionaries were the first to enter Japan, and the result has been glorious for Christianity. To-day in Japan's constitution is a clause providing for freedom of worship. I think many European countries would compare unfavorably with Japan in Christian characteristics."

In view of this fact, that Japan now stands avowedly before the world as the champion of Anglo-Saxon civilisation in the East, and since the perception is growing clearer that this civilisation is vitally related to Christianity, it is certain that this war cannot fail to have a profound influence favorable to Christianity. And the labors of the 800 missionaries will be welcome, especially in lines that build up all sorts of Christian institutions in Japanese hands, and that tend to make a strong self-reliant Japanese Church, capable under the guidance of the Holy Spirit of making its own forms and shaping its own statements of faith.

2.—This report speaks of some of the great leaders in Christian work. They are not limited to our mission, yet all together they number but a few. Where is the next set of leaders coming from? Some of the present leaders have more than once said there are none in sight. Without a succession of the gifted and

devoted leaders, the church in Japan will have a poor future until God gives His Origenes, Augustines, and Moodys. Foreign missionaries have done a great work, but they cannot be a permanency, and they tend to build up churches on lines of Western sectarianism. There are two replies to the question.

(a) Men are needed who are not cut on the great plan. Leaders of wide power are always few and far between in every department of work. What we need is men all aflame with the new Life and Spirit of Christ backed with a fair start in modern knowledge, and willing to devote themselves to the problem of evangelising the thousands of towns and villages. The theological schools can do much here.

(q) A new set of leaders is looked for who have not been trained in the theological schools. I asked Mr. Ebina where such men were coming from, and he confidently answered from the Imperial University. "They will be Christians of experience, and their theology will be that of experience rather than that of dogma". It may be true. Already some rare Christian spirits have come from that seat of learning, and are a power for good. And it is confidently expected that soon there will be a chair of religion in the University held by a Christian.

CUMB. PRES. MISSION.

1. Progress Through Descent.

BY H. L. LATHAM.

The other day Mr. Kamada, one of our lay preachers, preached a sermon on the text, "Humble yourselves in the sight of the Lord, and he shall exalt you" (James 4: 10). I was much struck by an illustration that he employed which I desire to pass on. "As you know, for centuries Japan excluded all foreigners

from her shores and refused to have any communication with the world at large. The people believed that they were so superior that they had no need of any benefits procurable in other countries. They thought that Japan was the greatest country in the world, whereas in reality it is one of the smallest. They were as proud, haughty and independent as they could be. But the time came when the American Commodore compelled our country to open its doors and receive communications from the outside. European learning came in and we learned how weak we were, how small was our nation and how insufficient was our equipment for withstanding the assaults of an enemy. We were humbled to the dust. Gradually we began to acquire modern methods of life and military defense. Now our name is respected the world over; we have indeed become a great nation, but only by being humbled to the dust." *Yamada, Ise.*

2. Japanese Christians in Wartime.

BY REV. W. F. HEREFORD.

We are glad to report to our friends at home that our work in the Sunrise Kingdom is prospering in the Lord's hands. Our present opportunities are limited only by means and the men to do the work. The schools and the young people in general are open to the teachings of Christianity as they have never been before. We are now in the midst of the most terrible war this nation ever waged. What the outcome will be, we do not know. We think Christianity will not be injured by it. The Christians are showing the people that they are loyal to the government. They are showing what pure religion is by visiting and administering to those who are in distress and in destitute circumstances.

This government pays the common soldier only about ten *sen* (five cents)

per day. The reserve soldiers have now been called to the front. They were called from the farm, the store, the school, etc. Their work at home has stopped, and in many cases they were the support of the family. Of course five cents per day does not go far toward supporting a family. It becomes the duty of somebody to support these helpless ones. The church of the Lord Jesus Christ is doing its part.

When the war correspondents started to the front, they had to have interpreters. The government allowed no one to go as interpreter except Christians. [This is a mistake: the government wanted as many Christians as possible, but could not get enough.—Editor.] It had trouble with the interpreters during the war with China. Many of the interpreters became intoxicated and told things that were not to be told. The government said, "Christians do not drink and can be trusted." We think this quite a victory for Christianity.

We have had sixteen baptisms here since the first of the year. The first Sunday in this month I baptized an old lady who was eighty-eight years old. Two of the sixteen were infants, and most of the others were young men. Japan is one country in which there are more men in the church than there are women.

You have heard often that woman's opinion in Japan is counted for little in governing the home. That may be true among the lower classes, but do not think the woman has no authority in this country. One of the young men who is studying English under me told me that he wanted to become a Christian, but that his mother-in-law would not allow him to be baptized. He is a school teacher, but yet has not the privilege to do as he chooses. He took his wife's name, and now

he must be governed by his mother-in-law. There are many old ladies here who keep their children and grandchildren out of the church.

Wakayama.

BAPTIST MISSIONS.

(From *Gleanings*.)

ANNUAL CONFERENCE.

Sunny and warm was Arima's welcome, as the members of the Mission came together in their annual meeting on May 8th, and cordial and attentive were our host Sugimoto and his lieutenants, as in former years. Although every station was represented, fewer were in attendance than usual. Many are on furlough, several were not physically able to attend, and some were unavoidably detained in their homes. Our number was increased by the presence of Mr. Forshee and Mr. Robbins of the A. B. M. Union Mission in the Philippines, and by that of Dr. McCollum, Mr. Maynard and Mr. Walne of the Southern Baptist Convention Mission in Japan. These brethren added much to the pleasure and profit of our five days together. Eight of our missionary children enjoyed these days at Arima in their way as much as did the "grown-ups" in theirs. We met, saddened by the recent death of Mrs. Briggs, and remembering the great amount of sickness that had come to us during the year. Mindful of these experiences and of the great reduction in our working force at a time when, to our human vision, an increase was imperatively needed, we assembled with a strong sense of our dependence upon God and with a sincere desire to meet Him and be led of Him, and we were not disappointed. Our Father never disappoints those who wait upon Him.

* * * *

The Statistical Sheet for 1904 showed that our work has just about

held its own. No great gains and no great losses are recorded, unless the fact that no great gains can be noted is in itself a distinct loss.

Probably the most important action taken by the Conference was the adoption of articles of Coöperation in Baptist Theological Work. A joint committee of the two Missions concerned thoroughly canvassed the situation and recommended the articles adopted.

We believe this union in Theological Work of the two Baptist Missions working in Japan to be most desirable. It will give a unity to our work that nothing else can give and will help beyond estimate in building up our Churches into one strong denominational body. The Missions on the field believe it is needed and trust that their respective Boards can acquiesce in their request.

When our Reference Committee was organized, there was some hesitation to adopt, without experience, the proposition that all estimates for appropriations should be passed upon by it. Three years was decided on as a season for gaining this experience. Now that they have passed, the working of the Committee in passing upon estimates for appropriations has been so satisfactory that all hesitation has vanished, and the Committee will continue indefinitely this part of its work.

The year has witnessed the publication of the Union Hymnal. The coöperating bodies were the Presbyterians, Congregationalists, Methodists and Baptists. The book has met with a most hearty reception and a big sale. The proceeds have been sufficient already to refund more than half the money advanced by the coöperating bodies. When this sum has been fully refunded, the proceeds will go to the work of the Churches. We have reason for congratulation that one of our Japanese brothers, Mr. Fujimoto, of the Mary

L. Colby Home, Yokohama, was one of the most helpful members of the Committee who brought out the book.

* * * *

During the Conference Sessions, Mr. Clement read a paper on "Baptists in Japan," and Mr. Wynd one on "The Christian Home and its Influence on our Work."

One evening was devoted to a "personally-conducted" trip to the Holy Land under Mr. Brand's leadership. A most helpful evening it was, as through his words, in rehearsal of the days he and his wife had spent there since last they were with us in Conference, scenes in our Savior's native land lived before us. Another evening was spent in the Philippines with Mr. Forshee and Mr. Robbins as guides. The conditions in these islands are better understood because of what they told us, and the need of earnest prayer that the Christian influences at work there may come to full fruition is more fully realized. Christian workers in the Philippines have much against which to contend.

The "social" evening, with its program of song, recitation, and speech, sweetened with good feeling and "home-made" candy, furnished a season of play and relaxation most welcome in the midst of Conference work. A second evening of a social character must be mentioned,—the "house-warming" at Mr. and Mrs. Wynd's new home in Osaka on the evening after Conference closed, while we were *en route* for our various homes.

* * * *

The crowning blessing of our meeting together was God's manifest presence and the spiritual uplift that came to all. A new departure this year led to the beginning of the Conference on Sunday and to the devotion of the whole day to spiritual

things. We had come together with much prayer, longing and looking for God's presence with us. That Sunday of quiet private and public devotion among Arima's hills and by her rushing brooks and rivers will long be with us in memory as one in which God was with us. The day began, as far as public services were concerned, with a devotional hour led by Mr. Jones. "Consecration our Paramount Duty," was the thought he pressed home. Then followed the morning preaching service. Mr. Axling was the preacher. "The Filling of the Spirit," was his subject. A vesper praise service took us to a quiet hill-top, where Mr. Briggs, with song, scripture, and comment led us to God's Throne. Once more, after supper, we assembled for our evening service, and Mr. Forshee directed our thought to God's ever present help. What wonder that with such a beginning the spiritual element was strong even in the business sessions of our Conference. The morning and evening devotions in the dining room, and the prayer hour at the beginning of each session, kept us near to the Master. Especially was the service in memory of Mrs. Briggs a season near to Heaven's Gate. One of our number has so fittingly expressed the feeling which, we are sure, is that of us all, that we close with his words,—*"I am so grateful to God for the privilege of going to the Conference and for the many blessings He gave us. Truly our prayers were answered in a manner that far exceeded our faith, at least mine. For some time I had rather dreaded going on account of the difficult questions that I knew were coming up for settlement. It pays to pray."* Now may God keep us true to the ideals which He set before us on that mountain top, and in the valley of toil may our lives be the music of His will, the expression of His life."

Y.M.C.A. NOTES.

A meeting for the Red Cross Society of Japan was arranged and conducted by the Tokyo Association on the afternoon of May 14th. The principal speakers were Baron Ishiguro, one of the founders and at present one of the leading officers of the society; Dr. Kenkwan Takagi, formerly Surgeon General of the Navy, and Dr. McGee. The attendance was four hundred, despite the rain, and the Red Cross Society has expressed deep appreciation of the Association's interest in its behalf.

Dr. E. G. Sturge, the San Francisco founder of the Japanese Young Men's Christian Association of that city, with Mrs. Sturge spent several weeks in Japan and has received a warm welcome from the many men whom he has assisted in America. About six hundred friends of Dr. Sturge were present at the welcome meeting tendered him by the Association.

At the Men's Meetings on Sunday May 22nd and 29th, Dr. Sturge addressed two audiences of four hundred young men in Association hall. At the first meeting about eighty expressed their desire to follow Christ. At the second, almost two hundred pledged themselves to closer loyalty to Him. All of Dr. Sturge's addresses and his personal influence will be long remembered. The Associations in Japan hope to cooperate still more closely with the Association in San Francisco in providing for young men in America.

A BREAK IN THE RANKS.

For the first time the ranks of the International Committee's representatives in Japan have been broken by illness, Mr. and Mrs. N. W. Helm returning to America by the Mongolia on June 26th under physicians' orders, because of the latter's health. This is not only a source of regret to the Association workers and friends,

but the disarrangement of plans will mean loss of time and effort. However, it will not be without compensation, for, provided Mr. and Mrs. Helm remain in America, we will find representatives of the work in Japan who can make constant appeals for interest and sympathy, because of actual, if brief, contact with the work on the field.

The Central Committee at its meeting in May passed a resolution of regret at the necessitated withdrawal of Mr. and Mrs. Helm from Japan; and the Nagasaki directors request that the following resolution appear in the *Young Men of Japan*:

"It is with deep regret that we learn of the necessity of Mr. and Mrs. Helm giving up their plans for life work in behalf of the young men of Japan, and it is with a sense of personal loss that we see them compelled to leave before having fairly taken up their work. We would express our deep sympathy at this time, and pray that they may find an abundant field of service for the Master."

Signed by U. Sasamori, President.
K. Yonihara, Secretary.

THE WORK FOR SOLDIERS.

During May a definite plan concerning Association Work for soldiers was presented to the Joint Committee on Army work by the Central Committee of the Association Union, the plan being heartily endorsed by the said Joint Committee. They asked the Central Committee of the Association Union to take general charge of the activities, which are to be known as the Young Men's Christian Association Army Work. The first point to be occupied will probably be one of the places of disembarkation in the Yalu district. Friends in America have placed in the hands of the Central Committee some funds for this work, and the various Associations in Japan are being asked to

collect contributions of money and supplies. The International Committee has cabled its permission for the assignment of Mr. Hibbard to this work. In a recent interview with Rev. Kozaki and Mr. Niwa, the Minister of War stated that the present dangerous conditions made it unwise for workers to go to the front at once, but that permission could be expected in the not distant future.

DR. PENTECOST'S VIEWS ON JAPAN.

Dr. Pentecost made only an evangelistic tour in the Far East, so he can not be said to be intimately acquainted with affairs here; yet it seems that he is making addresses in various places as an authority on the Far East. There are points of interest, however, in what he says. In a recent English paper there is the following report of an interview with him: "The real objective of this struggle, is for the possession of China, and in the remote future, the mobilisation of all Asia. There is a solidarity amongst Asiatics which we of the West do not always appreciate. Some day these vast hordes of the East will be massed against Europe."

This is the opinion that he announced positively in London the other day, and it seems that he is one of these who have the absurd fear of the yellow peril. However that may be, we shall be troubled if this absurd fear spreads in the West.

In order to prevent such anxiety from arising, we must show clearly that the Japanese people are in deed and in truth advancing in Christian Civilization. If Christian Civilization and its spirit do not spread in our country, and if advance is made only in military power, in commerce, in industries, the result may be another country like Turkey. This is a matter of great importance at the present

moment. If those who are concerned about the country will but study the history of the rise and fall of Turkey, they will come to be moved with a fear for the future beyond expectation.

Dr. Pentecost does not simply cry out about the yellow peril. He says; "This result will come about if, before the time comes, they are not permeated with European civilisation. I believe it is the providentially ordered mission of the Anglo-Saxon race to civilise and Christianise the yellow races." He says further:

"I was immensely impressed with the intellectual capacity of the people. The Japanese character in its moral basis is less strong and more superficial than that of the Chinese. There is more shrewdness and cleverness, but far less depth. Although missions are progressing steadily, I do not know that we can point to such heroic saints as those Christians who appeared in the Boxer trouble."

Dr Pentecost seems to be a great admirer of the Chinese, who are strong in common sense, ignorant of the poetic spirit, and lacking in ideas. It may perhaps be that what such men as Dr. Pentecost admire in the Chinese is their self possession, and their extreme patience and that stupidity which we cannot abide.

But, after all, there may be some thing for us to learn in this connection.

Fukuin Shimpō. F.M.

Count Okuma is wont jokingly to call himself a *rusui yaku*. Now *yaku* means "official," and *rusui* refers to one who takes care of a house in the absence of the family. Count Okuma means that, while so many of the Japanese officials, or statesmen, have had the privilege of going abroad, he has always staid at home and taken care of the "house of State" in the absence of the rest of the official family.

NARROW-MINDEDNESS IN MORIOKA.

EDITOR *Iwate Nippō* :—

The English and Americans living in Japan to-day share with her all the hopes and fears occasioned by the war, and our joy over Japan's naval successes is only second to that of your people themselves. And to all well-wishers of your country is it most gratifying to notice how, in general, the people at large are supporting the reputation for wisdom, good sense, and generosity which has been gained for them by the leaders of the nation. * * * *

When now the eyes of the world are fixed upon Japan, it is gratifying to see that, with few exceptions, the people in general have grown both in self-knowledge and a knowledge of the world, and show a dignity and broad-mindedness which is winning for her the respect of all.

To us who believe that the one thing lacking in Japan's present equipment,—the one thing, without which her wonderful advance in education and enlightenment will be but the growth of the bamboo and not of the pine—is the upright character developed by the faith, hope and principles taught by Jesus Christ, and the supernatural help to attain to this noble character promised by him to all those who sincerely choose him for their religious leader, there is another cause of satisfaction and relief. And that is that, though it was at first feared that the outbreak of war with a so-called "Christian nation" would prejudice your people more strongly against that religion and perhaps turn back the progress already made, the result has been just the contrary, and reports coming in from all over the country show that there is an increased interest in Christianity and that is an increased desire to at least investigate its teachings thoroughly. Even the masses of your people seem

to understand that the greedy aggression and shameless duplicity of Russia is not to be attributed to her religion, but to the darkening of her mind caused by her centuries of disobedience to the great principles of that religion; and in response to Russia's feeble attempts to call for the sympathies of Europe and America on the ground that she, a Christian nation, has been attacked by a heathen nation, Japan has been able to reply that within her borders there is religious freedom, and her people can choose the best, while in Russia there is still the narrow minded policy of trying to compel religious belief and to crush out all forms of it except that adopted by the government.

But it is a matter of regret that, in this particular point, the broad mindedness on the part of the government and leaders of thought is not better followed by those in authority in some of the smaller and less progressive cities. And that in Morioka there should still be found even in the public school,—the last place where such narrow-minded prejudice should be tolerated,—a strong undercurrent of opposition to Christianity, manifesting itself in an unwillingness to allow the pupils to go where they will hear Christian teaching or come under Christian influence, is certainly a blemish upon the good name of the city.

As the purpose for which we are residing in Morioka is to give, as far as in our weakness we are able, to every one here a free opportunity to hear the general principles of Christianity, and, to any who desire it, regular teaching of the Bible, we are naturally quick to observe signs of approval, indifference, or opposition on the part of those in authority, and to detect where there is indeed true religious freedom, and where bigotry and conservatism are interfering with such freedom to the injury

of the individual and the detriment of the nation.

The schools for girls here seem particularly backward in this matter; for, while the boys of the normal school are freely allowed to attend Christian church services, religious, and Bible classes, in their leisure hours, the girl students are not allowed this privilege, and in the Koto Jo Gakko also there seems to be a similar influence restraining, if not actually preventing, the pupils from receiving Christian teaching and influence. This is indeed a most serious mistake and is likely to result in the loss of privileges that otherwise might have benefitted the girl students of city.

That more students have been attending the Koto Jo Gakko than the boarding house of the school can satisfactorily accommodate has long been the current report about town, and the need of a first class private boarding house for girl students, properly registered and complying with all the regulations of the government, and conducted by some competent and refined lady who should give the girls a mother's care was generally acknowledged. The present method of billeting out the pupils in the homes of the teachers and other unregistered boarding houses is a transgression of the regulations and proprieties, only excused by the fact that there was no other way to do.

But when, this spring, an attempt was made to establish such a high class boarding house, by a most excellently qualified woman, in a good house very convenient to the school, offering all needed home education, together with the refinements and privileges of a true home, at a very moderate rate, instead of the plan being welcomed and encouraged by the principal and school faculty, it was opposed, and

no pupils were allowed to apply for admission.

Throwing aside, as uncharitable, the supposition that the objection arose from a fear of rivalry, there seems nothing else to attribute it to but the fact that the matron is known to be an earnest Christian and that the pupils living with her would hear what Christianity teaches and be in daily contact with a Christian life. That such prejudice should lose to Morioka what promised to be a most useful and beneficial institution is a great pity. Such boarding houses in Tokyo are highly appreciated, and other cities are desiring to have them established.

To boast of the religious freedom of your country and at the same time, by authority or undue influence, to prevent your young people from investigation or learning, or even having the opportunity of hearing, any but the old religions is a very strange contradiction. It reminds me of an amusing song that the American children like very much. The meaning is like this:—

A child says, "Mother, may I go and learn to swim?", and the mother replies, "O yes, my child, certainly you may go and swim, take your clothes off carefully and hang them safely on a tree, but take care and don't go near the water". So some Japanese say, "O yes, religion is perfectly free in our country, our people can follow the teachings of whatever religion they think is the true one, but at the same time we will take great care that the people we influence shall not have a chance to hear any religion but our own old religion." Public opinion ought to protest against such a mistake.

MARY DEYO.



NOTES.

"The Echo" is the title of a monthly paper, edited and illustrated for students of English and German by Profs. C. M. Cady, F. S. Braseh, Baron Kanda, and Y. Hachiya. "It plans to furnish fresh, interesting, entertaining, instructive and inspiring reading matter for private improvement, or for sight reading, sight translation, conversation and composition." It is intended to supply the long-felt "need of some cheap, handy, properly edited and printed sheet which could be used occasionally in classes for the training of the ear first and then the eye." "Its sole aim is to supplement, not to supplant, the indifferent and the bad." This new magazine costs only 40 *sen* per year, postpaid, and deserves a wide circulation among the teachers and students of English in Japan. It is "devoted to fact, fun and beauty."

"The Ethics of Confucius" is the title of a pamphlet recently issued by the Meth. Pub. House. It is a thesis presented by Mr. Tozaburo Kudo to the faculty of Yale University for the degree of Ph. D. Its aim is "to examine some important aspects of the teaching of Confucius from the standpoint of ethics" by one "brought up in Japan under the influence of Confucian ethics." It is a handy little volume.

A telegram to the *Seattle Post Intelligencer* dated at Los Angeles, Cal., May 23rd, says: "Dr. M. C. Harris, of the Methodist Episcopal Church, was elected this morning to the missionary bishopric of Japan, and May 26 was fixed upon as the date for the consecration ceremonies."

—*Japan Mail*.

The Meth. Pub. House, Tokyo, has just published translations of two more of Andrew Murray's pamphlets: "Within" ("Kokoro no Uchi"), by Rev. B. Chappell; and "Money" ("Kinsen"), by Mr. Tanaka.

To possess the confidence of the Japanese is a very important qualification of a missionary in this Empire. Without this, he can accomplish little or nothing. He may "speak with the tongues of men and of angels", but, if he has failed to gain the confidence of the people, his eloquence is but "sounding brass." He may have "the gift of prophecy and know all mysteries and all knowledge"; but, if the Japanese lack confidence in him as a man, his wisdom and talent are useless and he is "nothing." He may be extraordinarily pious and holy; but his piety and sanctification will have influence according to the estimation of him by the people. The first duty, therefore, of the missionary is to win the confidence of the people; and, when a missionary has lost this confidence, he is practically useless, and the sooner he goes home the better.

The following are among recent magazine articles: "Fifty Years of Japan," by Kinnosuke Adachi; "Climatic Features of Russia-Japanese War Field," by Prof. Frank Waldo; and "Vice-Admiral Togo," by T. Hirata,—all in the *Review of Reviews*: "Korea, the Bone of Contention," by Prof. H. B. Hulbert; and "Unhappy Korea," by Rev. Arthur J. Brown, D.D.,—in the *Century*; and "Japanese Flower Painting," by Chas. Holme in *Studio*.

For Sale or for Rent—

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For further particulars apply to

Miss Clara L. Brown, Niigata.

Through an oversight, the new advertisement of the Kobe Sanitarium was omitted from the May number. We wish to call special attention to the same in this issue.

PERSONALS.

DEPARTURES.

Yokohama, May 20, per S. S. "Empress of Japan," Bishop and Mrs. Partridge, Amer. Epis., Kyoto, and Prof. Percy Grant, Y.M.C.A. English teacher, Commercial School, Hachiman.

Yokohama, May 23, per S. S. "Coptic," Rev. J. D. Davis, D.D., and family. Cong., Kyoto; Prof J. P. Richardson and family, Meth. Prot., Nagoya; Mrs. and Miss Milliken and Mrs. Dr. McCartee, Pres., Tokyo.

Yokohama, June 10, per S. S. "Empress of China," Mr. and Mrs. C. E. Cowman, Gospel Mission, Tokyo; per S. S. "Shawmut," Rev. E. H. Jones, Amer. Bapt. Miss. Union, Sendai, and Rev. J. W. McCollum, D.D., and family, So. Bapt. Conv., Fukuoka

ARRIVALS.

Yokohama, May 24, per S. S. "Mongolia," Mrs. Geo. Gleason, Y. M. C. A. Osaka.

Yokohama, June 3, per S.S. "Zieten," Dr. W. N. Whitney and family, returning to home and work in Tokyo.

Yokohama, June 6, per S. S. "China," Mr. and Mrs. Huntington Wilson, U. S. Legation, Tokyo.

Yokohama, June 7, per S. S. "Empress of India," Miss I. S. Blackmore, Can. Meth., Tokyo, and Mr. Paddock, Y. M. C. A., English teacher for the Chu Gakko, Odate, vice Mr. L. A. Elmore, transferred to Commercial School, Kyoto, vice Mr Harvey, returned to America.

Miss Howe, formerly of the Glory Kindergarten, Kobe, [Amer. Board], is conducting a class "for the study of the people and customs of Japan" in connection with Y. M. C. A. work at the University of Chicago.

BIRTH.

At 37, Tsukiji, Tokyo, on May 19th, 1904, the wife of Kev. A. W. Cooke, [Amer. Epis.], of Iwashiro, Wakamatsu, of a Daughter.

—*Japan Mail.*

THE JAPAN EVANGELIST

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GENERAL BARON KUROKI.

The Japan Evangelist

VOL. XI.

JULY, 1904.

No. 7

GENERAL BARON KUROKI.

GENERAL Baron Kuroki, commander of the First Army, was born in the city of Kagoshima in the year 1843. Thus he was one of the Satsuma clan, so famous for its military spirit. In childhood he was called Sanji, but after he was grown up, as was the old custom among *samurai*, he changed his name to Tanemoto. In 1867, when the civil war broke out, he was appointed to an important position in the army of Prince Shimazu of Satsuma, and fought at Fushimi, Yodo and Hashimoto. In February, 1868, he proceeded along the Tokaido to the North and seized Aizu castle. After the fall of this castle, he returned to Satsuma and was honored with promotion. In 1871, he was summoned by the court to Tokyo and appointed captain of the Imperial Body-Guard.

In 1877, when the Satsuma Rebellion broke out, Kuroki was commander of the Marugame regiment and was ordered to go to the front. In March of that year, he left Marugame with his regiment for the southern coast of Kiushiu. After that civil war, he received a fourth class decoration and was promoted to the rank of Colonel. In 1884, when a Swedish Prince came to Japan, the Emperor ordered a review of the army; and Kuroki was selected as the chief staff officer of the review and was commended by His Majesty for his services. In 1885 he was

promoted to the rank of Major-General.

Nine years later (1894), he was appointed Lieutenant-General and took command of the Sixth Division at Kumamoto. While he was serving there, the war with China broke out, and he went to the front with his division. In January, 1895, he landed near Wei-hai-wei and attacked that stronghold. After its fall, he went to Port Arthur, where he stayed about two months, and then returned to Japan, where he received the third class decoration of the Golden Kite. Last autumn (1903) he was promoted to the rank of General; and when the Russo-Japanese War broke out, he was honored with the command of the First Army.

The General's only amusement is hunting. He often goes to Izu, or to the Imperial hunting-preserves at Nikko, to hunt the wild-boar or deer. He is a very skilful hunter. He tells of waiting and watching for wild boar half a day in the falling snow. Although he is over 60 years of age, he is in sound health, "like a young soldier."

General Kuroki, like many of the veteran officers, speaks no foreign language.

The General's wife is a daughter of Count Kuroda; they have four children, two sons and two daughters. The eldest son, Sanji, is a student of the Gakushuin, the Nobles' School, Tokyo. It is to him that we are indebted for the data of this sketch and for a fine photograph, specially presented for use as a frontispiece.

THE OLD GOSPEL IN NEW JAPAN.⁽¹⁾

CHAPTER VII.

CHRISTIANITY IN JAPAN IN 1853 AND 1903.

In order to obtain a vivid idea of the present position of Christianity in Japan,⁽²⁾ it may be well to set forth some contrasts between then and now. The comparison might cover the entire period of one hundred years from 1803 to 1903. But for convenience, we shall take into account only the half century between 1853 and 1903. We do not mean, however, to be limited to exact dates, but to set forth, in a general way, what progress Christianity has made in New Japan in the first fifty years of her history. We desire to show just how much of a power and an influence the Gospel has been, and is, in transforming Japan. In short, we desire to set forth, as concisely as possible, what Christ has done, and is doing, for Japan.

In 1853, the edicts against the "evil sect" were upon the public bulletin-boards all over the Empire; but, in 1903, such boards could be found only with difficulty, and with a large sum purchased as curios, and the Christian principle of religious liberty was an integral part of the Constitution. In 1853, there was not a single missionary in Japan;⁽³⁾ but, in 1903, the missionaries were numbered by hundreds. In 1853, there was neither Christian church nor chapel in Japan; but, in 1903, the churches and chapels were numbered by four figures. In 1853, there was not a single publicly professing Christian in Japan; but, in 1903, the believers were numbered with six

figures, and were found even "in Caesar's household." In 1858, there was not a Bible, or even a portion of a Bible, publicly circulating in Japan; but, in 1903 the number of Bibles, portions, tracts and books that had been distributed, was represented by seven or more figures.

In 1853, not a single Christian hymn had been sung in Japanese; but, in 1903, the new Union Hymnal was far and away the best selling book, not only of that year, but even of many years. In 1853, the Biblical division of time into periods of seven days each was unknown, and each day was called either by its number in the lunar month, or by its mythical name according to the Chinese zodiac; but by 1903, Sunday had long been an official holiday and was coming to be observed more and more as a holy day. In 1853, education was almost confined to the priestly and the military classes; in 1903, there were no such limitations, elementary education was free, and Christian schools and the ideas of Christian education had become a mighty force in the nation. In 1853, girls were not considered worth much education; but, by 1903, female education had received a tremendous impulse from Christian institutions, and a Woman's University had been started, just two years before, largely under the influence of Christian men and women.

In 1853, there was not an asylum or hospital in Japan; for Buddhism was comparatively speaking, "kind to the brute and cruel to man;" but, in 1903, there were many "Homes," hospitals, asylums, refuges, for the poor, the neglected, the widow, the fatherless, the sick, the insane, the outcast, the Magdalene, the worst criminal,—all organized under the influence of the teachings of the Gospel. In 1853, revenge and "no quarter" were the doctrines of Old Japan; in 1903, there was a flourishing Red Cross Society with

¹ As the editor is very anxious that these articles should be complete and accurate, he will welcome corrections, additions, subtractions or other emendations.

² See also "Japanese Christendom" in EVANGELIST, Vol. X. pp. 341-346.

³ Except in Loochoo.

its distinctively Christian banner to inspire feelings of love and mercy even to one's enemies. In 1853, the Japanese woman had practically no rights that her husband was bound to respect; in 1903, by the terms of a new Civil Code, based on Christian models, woman's rights as a human being and as an individual were clearly recognized.

In 1853, there was not a newspaper in Japan; in 1903, there were papers and magazines galore, many of which were either directly or indirectly Christian. Indeed, the output of Christian literature for 1903 was voluminous; and that for 1901 included a popular novel with a Biblical name (*Ichijiku*, or *The Fig Tree*) and a Christian tone. Moreover, the business of publishing Christian literature was so profitable as to support several companies.

In 1853, the individual was swallowed up in the family, the clan, the nation; by 1903, the word "personal" had been introduced into the language by Christian teaching, and individual worth, rights and responsibilities were acknowledged in the codes, the courts and the Constitution, the latter itself a fruit of Christian civilization. In 1853, feudalism and absolutism prevailed in Japan; by 1903, representative institutions were established.

In general, in 1853, there was not a single Christian institution in Japan; but, in 1903, Christianity was represented in Japan by organizations with the following abbreviations; A. B. C. F. M., M. E. C., C. M. S., S. P. G., H. F. M., I. P. T. C. A., S. J. A., N. K. K., E. L. M., R. O. C. C., E. P. M. V., S. D. A., W. O. T. U., Y. M. C. A., Y. P. S. C. E.,—which give practically the whole alphabet for spelling out a complete vocabulary of Christian activity.*

* For the sake of those who may be unfamiliar with some of these abbreviations, we write out in full the following; American Board of

In may be just as well at this point to drop the comparative and antithetical form of expression and to state a little more directly what the Gospel has done, and is doing, in Japan to-day. A summary of the most important social reforms has been made by Dr. Griffis, as follows:—

“It would take a long chapter to tell of all that has been done in the moral uplifting of her people. Here are a few: The giving of citizenship to her former pariahs, the Eta; manifold reforms in every grade of society; the opening of the army and navy, the schools, courts and lines of promotion to all her people; the entire change in the system of family names and aliases, by which justice was constantly thwarted; the abolition of persecution and of the ban upon and insults to the Christian religion; the doing away with judicial torture; the improvement of her prison system; the elevation of the status of women; the discussion in her newspapers of the loftiest moral questions and the unceasing editorial demands for amelioration of abuses, social and moral, as well as political, etc. All this reveals a new world of thought and life as compared with the old days but a generation back.”

And in bringing about these much-needed reforms the influence of Christian teaching cannot be gainsaid. Even to this day most of the leaders in social reforms are Christians; and many others are persons, who though, not themselves professing Christians, have been greatly influenced by Christian teachers and teachings.

Commissioners for Foreign Missions (Cong.), Methodist Episcopal Church, Church Missionary Society, Society for the Propagation of the Gospel, Hephzibah Faith Mission, International Postal and Telegraph Christian Association, Scandinavian Japan Alliance, Nippon Kirisuto Kyokwai (Presbyterian), Evangelical Lutheran Missions, Russian Orthodox Christian Church, Evangelical Protestant Missions-Verein (German), Seventh Day Adventists, etc.

It is, moreover, true that the Japanese are coming more and more to realize that Christian civilization without the Gospel is of little avail or permanent advantage.⁽⁴⁾ And many of those who do not themselves profess to be Christians desire that the rising generation should have the full benefits of a complete Christian civilization. "It is even growing to be a common thing for non-Christian parents to say that they have brought their daughters to such a school, because it makes religious instruction a specialty."

The influence of Christianity is being felt even in Japanese art in furnishing subjects for treatment. A Christian student chose "Jesus in Gethsemane" as his subject in the graduating examination of the Art School; and Christian pictures are appearing in exhibitions.

In fact, in whatever direction we look, we can scarcely fail to find evidences of the direct or indirect influences of Christianity upon the civilization of New Japan. The numerous Christian forces described in this and the preceding chapters have become a real power in Japan. The Christian element is a large factor in the equation of Japanese civilization. The moral and religious doctrines of the Bible have taken deep root in Japan and are bringing forth the usual fruits of the Spirit. The life of Jesus Christ has been infused into the life of New Japan; and that life, with its vital and vitalizing truths, is transforming this people. Christianity, in the broadest sense of that term, is rapidly taking

possession of Japan. It is all pervasive in Japanese civilization; it has "ceased to be an exotic, it has sent its roots deep down into the soil of Japan."

Since therefore, Christianity is already such an influence in this land, ours is the imperative duty and glorious privilege to see that its power be not allowed to decrease, but be assisted to increase. And in this connection a special responsibility rests upon the Anglo-Saxon peoples, the Americans and the British. Already they are linked together with the Japanese in more or less formal bonds, historical, political, commercial, social, educational, etc.; but these three nations should also be closely united in

"The tie that binds

Our hearts in Christian love."

[We are under special obligation to Rev. Otis Cary for corrections and valuable suggestions.—*Editor.*]

Finis.

In the last issue of the *EVANGELIST*, in the note on page 207 concerning "The Echo," a whole clause dropped out of a quoted sentence and left a most ridiculous statement. We hasten to correct any wrong impression by re quoting the entire sentence, "Its sole aim is to supplement not to supplant, except in the sense that the good supplants the indifferent and the bad. "The Echo" certainly supplies a need.

We would call special attention to the following recent publications of the Methodist Publishing House; *Gijin* ("The Righteous Man,") by Rev. N. Tamura, the well-known preacher, pastor and author; "*Kodomo no Tame*" ("For Children,") a collection of interesting and instructive stories; *No-yuri* ("The Wild Lily,") the new Christian novel, said to be very interesting; and (in English) a one-volume edition of the two pamphlets by Rev. U. G. Murphy on "The Social Evil in Japan."

⁴ In Japan they have been trying to copy the free system without having attained to the free spirit, and the result may be disastrous. A native paper, devoted to the defense of the Shinto religion, says: "We have imported a constitutional machine; but we forgot to buy at the same time some moral oil to make it run." A country can make no worse blunder than to import the flowers and fruits of a free civilization, but leave the roots at home.

S. S. Times.

A QUARTER CENTENNIAL CONTRAST.

TO THE EDITOR OF
THE "JAPAN GAZETTE."

DEAR MR. EDITOR:—In a recent issue of the *Gazette*, you published an authorized statement of an interview with the Premier, Count Katsura, reported by Rev. Dr. Imbrie, and also an account of the celebration of twenty-five years' work in Japan of the Reformed Church Mission of the United States, held from the 1st to the 3rd inst. at Sendai; and in the *Mail* of 9th inst., I see a similar statement of the Baptist Mission work in Japan—especially a thirty years' contrast of 1873 and 1903. A somewhat different, but a no less notable, contrast has recently come to my notice, occurring under my own observation, which may be of interest to your readers. It is a 30 years' contrast in the privilege of Japanese Christian Sepulture. This is brought unexpectedly to my notice by a relative and friend in America lending me a copy of a communication sent 30 years ago by myself to the then U.S. Minister, Judge Jno. H. Bingham. The communication is as follows:—

Sir,—I have at this date received from Gen'l. Thos. B. Van Buren, U. S. Consul General at this port, the following communication:

"Sir,—I am requested by the President of the Tokio Saibansho, to cause one Okuno Masatsuna, who is in your employ, to appear before him at 1 p.m. on the 8th inst.

I will thank you to instruct Okuno Masatsuna, accordingly."

Having at once complied with this request as made upon me by an officer of the U. States Government, I now feel that I have the right to call your attention, as the highest Representative of the Government in this country, to the probable, and

only assignable, cause of this summons of an Elder in the Native Church at Yokohama to appear in a court of justice at Yedo.

It is simply to arraign him for having been one of the parties who conducted the funeral services of a Christian woman (aged 79) in Yedo the past Summer. The woman was a member of the Church in Yokohama. At her request for Christian burial, i.e., the dispensing with the heathen rites of the Buddhist religion, her son, not a believer, sought to make arrangements with the head priest of the temple to which his mother formerly belonged, stating her wish to dispense with the Buddhist ceremonial. I understand the priest refused to do this, so the son committed the burial to the native brethren of the Churches in Yedo and Yokohama. Two or three of the members of these Churches made arrangements with the officers of some new public cemetery in Yedo and performed the final service, calling in the assistance of Rev. Mr. Thompson. Some weeks or months later, the family suffered the annoyance of an investigation, and later still some of the Church officers in Yedo. The latter gave in a written statement in full, I believe, to the proper Officers; and now it would seem the remaining Elder must be summoned to Yedo for a similar investigation. In the case of deaths, providentially few as yet, of believers at Yokohama, we have been able to get them interred in the Buddhist cemeteries without Buddhist ceremonies, by paying the usual fees. The son of the woman buried at Yedo paid a contribution to the temple, although no interment took place there.

Now the point is this: it would seem quite time that a Government that has given official notification to the Treaty Powers of the toleration of Christianity and is

striving for recognition of equality of rights, should see that believers in the teachings of the only true religion upon the face of the earth had quite as much right to bury their dead in a decent and Christian manner as is cheerfully accorded to heathens. Many of these aged and infirm believers have long been pensioners of the Church for their worldly sustenance, and when they come to die, we cannot feel satisfied that they should have to be smuggled into Buddhist Cemeteries at the sacrifice of money and of conscience or be refused a last resting place.

When the Government opened public cemeteries, the whole question, we hoped, would regulate itself. This, however, has proved far from the case, as this first instance of burial there plainly indicates.

I have no line of policy to suggest. I only wish to call your attention to the facts, as far as I have been able to ascertain them, in this case, and to ask that you lend your good services heartily to the cause of obtaining the inalienable right of all men to worship God, and to bury their dead, according to the convictions of their own conscience.

The immediate result of the communication, and of the official investigation I do not now recall, but the contrast that has since taken place cannot be better exhibited than to record a funeral taking place the 8th June from the same Church membership, and of one then a member of the same body of believers. It was the funeral of a plain, labouring man, 72 years of age, who had been once a servant in my own family a number of years, about 30 years ago. He and his wife early became Christian, reared up a family, two of whom, a son and daughter, are married, while the elder daughter, the mainstay of the

family, is a well educated and successful teacher in one of the Girls' Schools in Yokohama. Industry, frugality, and fidelity were the distinguishing traits of the family, derived especially from the heads of the same. The death of the father, quite sudden, was a shock to the many friends of the family, and a large funeral was the consequence, held in the *Kaigan* Church, Rev. H. Inagaki the pastor officiating, assisted by leading elders. There were many beautiful wreaths, and the services, while tearless, were marked with solemnity and devout tranquillity, for the end of the perfect man, and one faithful unto death, was peace. The procession passed through the main street of the city into Ota, and thence the ascent to *Kubo-yama* Cemetery was reached. Here, without any let or hindrance any more than if all the interments of all creeds were of Christians, the closing hymns, Scripture portion and prayers were joined in by all—and two pots of beautiful white lilies planted and crosses and wreaths placed on the grave. Many lingered to visit the tombs of many other believers resting there, scattered among the almost innumerable tombs of that Silent City of the Dead. How sweet the memory of some of these; and how free and even sympathetic were the feelings of all the living towards all the dead. Truly the dawn of a brighter, a better day has begun. The only drawback felt is the need of a more distinctive Christian Cemetery. Fewer of the wooden prayer-tables, and other paraphernalia of Buddhism, less of shade and looking toward the West. Instead of a *Kubo-yama*, a *Kibo-yama*, a Mount Hope; and one looking Eastward or more in keeping with Christian hopefulness.

Yours truly,

AD ASTRA PER ASPERA.

THE SABBATH QUESTION, IN ITS RELATION TO THE EXTERNAL GROWTH OF THE CHURCH.*

Instead of entering into a discussion of the methods by which a proper Sabbath Observance aids in the external growth of the Church, let us consider, at this time, the intrinsic relation of the one to the other. This question of proper Sabbath Observance is one of the most important now pressing upon the people of God for solution. Not in countries like Japan alone, where the principles and practices of the Christian religion are being first taught, but in our own home lands as well, has it become a question of absorbing interest. What with the Sunday papers, and Sunday mails and Sunday railroad traffic, and Sunday amusements of so many kinds, the sanctity of this day and the obligations it imposes upon us for its sacred observance, are being most vigorously assailed; and it becomes a matter of the greatest importance that we know just where we ought to stand, in regard to this subject.

In our review of this question, let us consider in order the following propositions:

I.—The Sabbath is an Institution of Divine Origin and of universal and perpetual obligation.†

II.—The Sabbath is an Institution designed for Man's highest good and truest development.

III.—What proper Sabbath Observance consists in.

IV.—The Sabbath, being thus divinely ordained as an Institution of perpetual and universal obligation, and designed by God for man's highest good, it follows, naturally,

that its proper observance would tend to the external growth of the Church. This is so because

(1) God always ordains means adequate to the end to be effected. The end, in this case, is the salvation of man. The Church, resting upon Christ as its foundation, is the medium through which the channels of God's grace and blessings flow. A proper Sabbath Observance reinforces and strengthens all the activities of the Church, and brings to man's mind a sense of the obligations toward God that rest upon him as an immortal being, and also the necessity of numbering himself with the people of God, and uniting with this divinely ordained Institution, the Church.

(2) A failure to effect this result, on the part of a proper Sabbath Observance, would be a failure on the part of God to effect His own divine purposes; and the possibility of such a failure, in view of His oft-repeated assurances on this very point, we decline to admit. See Isaiah XLV, 23; XLVI, 10, 11.

II.—Having thus shown that the Sabbath is an Institution divinely ordained and of perpetual and universal obligation, let us consider the proposition that it is designed for man's highest good and truest development.

(1) This is true, first, with regard to his physical needs. The Sabbath is a day set apart by God for man's physical rest. For man's physical recuperation, God made the divisions of night and day. Man cannot continuously work. He needs—he must have—periodical seasons of rest. But this nightly rest is not sufficient to fully recuperate his wearied powers. He needs, besides this, additional rest, at stated times, or else his physical strength will gradually succumb to the undue strain upon it.

The French National Assembly, in 1793, substituted one day in ten for

* A paper read before the Council of Missions at Arima and printed by request of that body.

† As this paper is so late in reaching us, and there is a tremendous pressure on our columns, we are compelled to abbreviate by omitting the discussion of this proposition.

the Christian Sabbath. But the experience of the people themselves showed that that was not sufficient, and that one day in seven was absolutely needed by man for rest in order to keep up his needed strength. And so the experience of humanity accords with the commands of God, and thus relieves this command of the charge of arbitrariness, on His part.

This fourth command has a two fold feature in it that we should not overlook. It reads, "Remember the Sabbath day to keep it holy." *"Six days shalt thou labor and do all thy work."* It enjoins therefore a stated period for work as well as one for rest; and if we are diligent in the proper use of the one, we shall always be ready for the enjoyment of the other. As some one has forcibly said: "Let the hands be ever working, the fingers ever playing, the brow forever sweating, the brain forever throbbing, the feet forever plodding, the shoulders forever drooping, and the loins forever aching, in unremitting toil: and humanity, through all departments of industrial pursuits, would cry out with the yearning and importunate voice of necessity, Rest, rest, rest, or the repose of the grave."

On no question is there such a unanimity of sentiment among all classes of men as upon this, the need of periodical rest, other than that of night, to restore man's wearied frame to its accustomed activity.

(2) This is true also with regard to man's intellectual well-being.

In these days of schools, it may seem superfluous to speak of the great educational value of the Sabbath. But a little thought will impress upon us the surpassing value of Sabbath Observance as an educational force as well as a physical necessity. Consider the vast influence that is exerted, from a merely educational point of view, by means

of the untold numbers of Sabbath School and Church services that are held every Sabbath, the world over. Bear in mind the earnest preparation and diligent study that are put forth by so many teachers and pastors in order to give suitable instruction to those who gather to hear them. And bear in mind, also, the additional opportunities that are afforded during the remaining hours of the Sabbath when, freed from daily toil and anxiety, the mind may occupy itself with higher and more uplifting thoughts.

(3) But especially is a proper Sabbath Observance necessary for Man's spiritual well-being.

However great the educational value of the Sabbath may be, the spiritual benefits that follow its proper observance are infinitely greater.

The spiritual life of man needs culture as well as does his intellectual life; but as his daily physical needs press the more strongly upon him, he is apt to forget his higher spiritual wants, unless a specified time be allotted for this special purpose. God has graciously made provision for this need of man by giving him the Sabbath, in which he can consider the great demands of his spiritual life, and the service that he should render unto the Being who made him.

The Sabbath is thus designed to arrest the daily current of one's outward life, and to turn his thoughts unto the things that are unseen. If it succeeds in doing this, it will thereby greatly aid in the external growth of the Church, through the manifestation of a higher and nobler example before one's fellowmen.

The Sabbath is the day when our thoughts are naturally turned Godward and Heavenward. *"Remember the Sabbath day to keep it holy."* Make it a day filled with holy desires and aspirations. Free it from

the dust and stain of other days, and devote it altogether to God; and we shall then see that it comes to us laden with the greatest blessings for man's physical, intellectual and spiritual well being.

III.—Now, how may we properly observe the Sabbath? We find a very fitting answer to this question in the Westminster Shorter Catechism. We learn there that the fourth Commandment *requireth* the keeping holy to God such set times as He hath appointed in His word, especially one whole day in seven to be a Sabbath to Himself; that it *forbids* any profaning of the day by idleness or doing that which is in itself sinful, or by unnecessary thoughts, words or works about our worldly employments or recreations; that it *should be sanctified* by a holy resting all that day even from such worldly employment and recreations as are lawful on other days, and in spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

And we may read with profit, as bearing directly on this question, the words found in Isaiah LVIII: 13, as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honorable; and shalt know Him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it"

Now these words need no special explanation at this time. It may be well, however, to note the specific bearing of these statements upon the question before us.

(1) A keeping holy to God that day which He Himself has especially sanctified, not thinking then our own thoughts, nor doing our own pleasure, nor speaking our own words.

(2) A finding in this Sabbath Observance a real delight and joy through communion with Him, through the study of His word, and by a glad attendance upon the ordinances of His house.

(3) A real concern for the well being of others, and also a readiness to sacrifice one's own pleasure, if thus the hours of this day be spent in deeds of necessity and mercy.

This is here, as we may see, no justification of that idea that children had to be kept in the house all day, and do nothing but study the catechism; or that the older people had to go about with long and solemn faces: nor, on the other hand, do we find any justification for that spirit of laxity and disregard for the sanctity of the day, unfortunately so prevalent at the present time. A too severe and rigid observance of the day, and a neglect of the obligations and privileges which it enjoins, are alike a violation of the Command of God to keep it *holy*.

No; the day is to be a delight, a glad some day, a day of holy joy. By such a service as this we can delight ourselves in Him and enjoy the blessing of the God of Jacob—for He Himself has promised it.

IV.—Since then the Sabbath is a Divine Institution of perpetual and universal obligation, established to minister to man's highest interests and truest development; and since a proper observance of this day brings joy to the heart, and God's blessing upon the life of every one who thus truly obeys Him; it follows most naturally that this keeping of the Sabbath, as a day holy to God, sustains a most intimate relation to the external growth of the Church—to the advancement of God's Kingdom

in the world—in fact that it is one of the most powerful and influential forces that can operate upon man, inducing him to attend the services of God's house and to unite with His people.

(1) This results from the very close relation that exists between Sabbath Observance and the Church. To abolish the Sabbath is to close the Church. The doing away with the Sabbath would be the death knell of the Church. Voltaire said that Christianity could not be blotted out if the Sabbath were observed. Take away the Sabbath, and the Church would fail of its mission, for Spiritual Life would cease from among men. As was stated in the first part of this paper, the Church is the medium through which the channels of God's grace and blessings flow: and since a proper observance of the Sabbath strengthens and reinforces all the efforts of the Church towards the extending of its borders, it follows, that the keeping this day, as God would have us keep it, would really so impress the world as to compel man to give heed to the earnest appeals of the Holy Spirit and to unite with the people of God in His own appointed way.

The Sabbath witnesses to man the great need of religion. It comes, as a distinct call, to a consideration of man's relation to His Maker. In the mind of Christian people, the Sabbath and the Church are invariably associated with one another. God's object in appointing this day of rest was to give to man the opportunity to refresh his soul by attendance upon the ordinances of His house and by other religious exercises. And He established the Church so that all Christians, by uniting themselves to this divinely appointed organization, might, in their corporate capacity, have a greater influence on the world at large. Dr. Schaff says: "The Church of God, the Book of God

and the Day of God are a Sacred Trinity on Earth, the chief pillars of Christian Society and National prosperity. Without them, Europe and America would soon relapse into heathenism and barbarism."

(2) A proper Sabbath observance also aids in the external growth of the Church by impressing outsiders with some idea of the real power of God's commands to rule and regulate the conduct. A glad obedience to the commands of God, simply because they come as commands from Him, cannot but influence the minds of others to offer likewise a glad and willing service. Let a person keep the Sabbath in joyousness of heart; let him show that its observance is a delight to him; and his influence in this direction will assuredly lead others to do likewise. The putting away the soil and dust of every day life, the quiet preparation for the services of the Sanctuary, the orderly attendance upon the duties of the day, the rest of body and calm repose of soul, the singing of the songs of Zion and the earnest study of the word of God,—these all bring each one nearer to Him and throw a halo o'er the life. "From scenes like these," as Burns says, "Old Scotia's grandeur springs, that makes her loved at home—revered abroad." And from scenes like these, influences will ever go forth for good that will help in the onward growth of the Church, and the hastening of the coming of the Kingdom of God.

(3) A failure on the part of this proper Sabbath Observance to effect this result would, indeed, be a failure on the part of God to effect His own divine plans.

Because, as first stated, and as shown in the preceding remarks, God has ordained this day for the express purpose of impressing upon man his duty towards Him and His obligation to serve Him. Through

this respite from his daily toil, man may have his thoughts lifted up to higher things.

That a true and faithful observance of this divine law will hasten the coming of the Kingdom of God by bringing people into the fold is a fact based not only upon the experience of all Christian countries, but also upon the promises of God Himself. In Isaiah LVI, 6, 7, we read, "Also the sons of strangers that join themselves to the Lord to serve Him and to love the name of the Lord, to be His Servants; *every one that keepeth the Sabbath from polluting it*, and taketh hold of my Covenant; even them will I bring to my Holy Mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar, for my house shall be called a house of prayer for *all* people."

And in Isaiah XLV: 22, we have a more comprehensive statement.

And these words most assuredly mean that God's divine plans and purposes shall never fail; but, in the fullest and completest sense, shall be thoroughly accomplished. And inasmuch as the proper observance of the Sabbath, as a means for bringing the nations to Himself, enters into these divine plans, we can rest assured that this too will not fail of its divinely appointed purpose; but that a true Sabbath Observance will most certainly greatly tend to the external growth of the Kingdom of God.

The following quotation from a distinguished writer will serve as a fitting close to this paper.—

"Of all the phenomena which exhibit the loyalty and affinity of Christians, what compares in significance or in sweep of influence with that institution which every week begins to bear the Lord's name in the far off Pacific, awakens believers in Japan, in Australia, in China,

and on through every meridian in Asia, in Europe, in Africa and in America, away to the island kingdom of Hawaii and beyond; until it ceases in the sea where it began—calling the whole Christian host of every nation and language and race, under the whole circuit of the sun, to that day's common united worship of Jesus the Lord! What ubiquitous consent like this has the world ever known? In what other associated action do all the divisions of man participate? After all her centuries, what has Christianity now or ever to show in evidence, not of her wise charity, nor of her consistent morality, nor of her triumphant civilization,—but of that which is her supreme characteristic, of that which surpasses, includes, guarantees all these others of her loyal devotion to her Lord—so public, so impressive, so convincing, as the world-round worshipping assemblies of the Lord's day?"

Surely with such world-wide testimony on the part of Christians to an unbelieving world, as to the value, the worth, the deep significance and the universal obligation of this command of God, we cannot but acknowledge that its proper observance will ever be a most important and influential factor, not only in deepening the inner spiritual life of its members, but also in hastening the coming of the Kingdom of God throughout the Earth. C. K. CUMMING.

"Sunrise in the Sunrise Kingdom" is the name of the new foreign mission study textbook of Japan that is to be used by the Young People's Societies during 1904-5. The book is written by Dr. John H. DeForest of Japan and will be used as the textbook at all three of the Conferences of the Young People's Missionary Movement, Winona Lake, Indiana June 19-26; Lookout Mountain, Tennessee, July 1-10; and Silver Bay, Lake George, New York, July 22-31.



**WORK OF THE YOKOSUKA
ARMY AND NAVY
MISSION CLUB IN
WAR TIME.**

(EXTRACTS FROM THE REPORT FOR THE
FIRST QUARTER, 1904, PRESENTED TO THE
ADVISORY COMMITTEE BY THE
HONORARY SUPERINTENDENT)

Letters from America ask, "Are you safe?", "Is it safe to send money?", "How is your work affected by the war?", etc. Now the friends on the Committee, having some practical experience as to the exact condition of affairs in the Far East, do not need to be told that it is safe to send money and that it is more needed than ever, but we fancy they too are asking, "How has the war affected the work?", "How has the war affected the men?" It will be the object of this report so to set forth the facts relating to the work of the last quarter that the Committee and others who may be interested will be able to answer these questions for themselves.

It is not easy to draw a line and say just how much is an effect of the war and how much is due to the natural progress of the work. But one of the points in which the nature of the work is very much changed is that it is now very much like that of the "Nisshin" and "Kasuga", a long range work. The oral Bible exposition or doctrinal teaching of individuals has very largely given place to written instruction. Over 200 letters have been written containing Bible studies or

Bible instruction, while an almost equal number of answers have been received. Another point of difference is that the new men have not come to the Club in the same number as before. We attribute this to two reasons:—first, because our best workers have gone to the front; and second, because of the "Russian spy" horror. This latter was greatly colored by the conflagration in Yokosuka that swept away two hundred houses and deprived one of our most trusted and tried friends of his family of six, who were all burned to death. Incredible as it may seem, the very calamity of the fire and the fact that it originated in his house became the ground of suspicion concerning him; while the police and gendarmes did not share the suspicion, the rumor that he was a Russian spy and had burned his house to destroy evidence became widely circulated; and on one occasion crowds actually gathered to see him court-martialed in the parade ground, as it was reported he would be. Neither Mr. K....nor any of our own men showed any signs of being seriously affected by the rumor, though we believe that it had a deterrent effect upon new men who might have come.

YOKOSUKA AND ETAJIMA CADETS.

As the work among the cadets is one special feature of this work and the key, we believe, to Navy work both for officers and men, the following facts concerning these young men, representatives of the better class of families, will be of especial interest. The cadets in the Engineering College at Yokosuka were very much affected by the rumor above referred to in connection with Mr. K....None of the Christian boys of the graduating class discontinued, but the inquirers did; and in fact it looked as though there would be no Sunday class after the five Christian boys just mentioned had gradu-

ated. They were very anxious for me to attend the graduating exercises, which, through the kindness of the Admiral's wife, I was enabled to do under circumstances very reassuring to the cadets. On the first Sunday after the graduates left, when we thought we should have but one, we had five, and since then the class has increased to seven.

Of the five Christian cadets in the class just graduated, two were baptized during this quarter and all are contributing regularly to the support of the church. Three of the cadets spent a portion of their winter holidays with us and expressed great appreciation of the opportunity to see and be under the influence of the inner home life of the Club.

Mr. Sato's going to Kure was largely with a view to work among the Etajima cadets. The wisdom of the plan has been demonstrated by most gratifying results. When he went there, eight men had taken their stand as Christians in the College. Eleven others have gained courage to show their colors since the work was opened. These, with five inquirers, make a class of 24, out of some 600 cadets, to whom Mr. S. is giving regular consecutive teaching in the fundamental truths of Christianity.

We are anticipating with much pleasure having the cadets of the two colleges with us for a week during the summer for Bible study, Christian fellowship and home influences.

THE MEN AT THE FRONT.....

TESTED BY FIRE.

A number of the absent men are taking studies by mail and sending the answers for correction. Two midshipmen leaving for the war said, "Please send us questions, they help us so much in our study". Three or four lieutenants are taking Mr. Muller's studies in the Sunday school lesson which he sends, together

with his own notes, to the Etajima cadets. Another lieutenant writes, "I am studying 1st Timothy, and K. is studying Joshua. I am trying to use two hours a day for study." One of the two Christian men who are on Admiral Togo's personal staff writes that he always carries his Testament with him in his pocket and that he has found that he can live in victory through Christ. He was a comparatively young Christian when he went to the front.

A midshipman who is also on Admiral Togo's flagship says that, on his way to his watch one night, he found a band boy reading his Bible in the flickering light and gave him a word of cheer in passing. This same midshipman tells of a day when their chests were being put away preparatory to a battle and he rushed to get out his Bible, only to find to his dismay that his chest had already been taken. Much distressed at the prospect of being without his Bible he went into the gun-room. While sitting there in a forlorn way, he aimlessly opened the drawer of a table near by and to his great surprise and delight found a Bible. He tells also that one day, when they were ashore, he found a soldier reading a Bible and walked back and forth several times before the absorbed man, but did not have the courage to interrupt. He writes, "I was ashamed to have watched his devotions, but I was so hungry to speak to him".

Many such incidents might be given from their letters to show that both among the men and the officers the Bible is a living factor on which they place daily reliance and which acts also as a bond of union and ground of acquaintance.

Another man said that he had been putting to test in his daily life the teaching of happy Christian living he had heard at the Club and found it held good. From the

illustration he gave we felt sure he had been proving it in a way little known to most of us. A couple of days before, when the temperature was 40 degrees below zero, the anchor had stuck for two hours while he was in charge. The officers above him were impatient and the men under him sullen with cold; but by momentarily trusting God he had been kept calm, good natured and happy. Again he writes that one day in battle the men working beside him were fearful to behold with their frenzied faces and blood-shot eyes, and, wondering if he too looked like that, he gave a glance at a small mirror and found his eyes as usual. He said he believed it was because he had peace in his soul, with no fear and no hate. This man, before leaving for the front, strongly emphasized the work among the cadets as the quickest way to reach the rank and file. He took tracts and Bibles with him saying that he was counting on the intervals between battles, when the men were afforded unusual liberties, for opportunities to do Christian work, remembering that the Japan-China war had afforded many such times.

Six of the young officers, each without knowing that another had written, have written us about their heartaches for the men under them and of their keen interest in bringing peace and comfort into the lives of those who as yet do not know God. One writes: "As I go to my watch and see the pale faces of the men sleeping*, my eyes fill with tears and I can only pray". Another writes: "My mission is to work for our men"; and still another says, "I wish I could leave the navy and do Christian work; but, when I think of my poor men, I feel that perhaps my mission is here".

* Being engineers, their faces are unusually pale.

THE WORK AT THE CLUB... CALLING OUT THE RESERVES.

As to those left behind, the reports are equally good. One man, stationed in Formosa, alone and often in trying circumstances, writes: "I use one hour at night, often after twelve o'clock, and twenty minutes every morning for Bible study and prayer; and I now have one inquirer". His letters bear witness to the fact that he is being taught from the Word off in that lonely place.

At the Club there are four Bible classes a week faithfully attended. Two are on Sunday; in the morning the "Life of Christ" after the historical method with notes and strict review; in the afternoon, the book of Job. These two classes are for cadets. During the week one class is held in the "Life of Christ" and another in Old Testament history,—both with blackboard helps, maps, reviews, etc. We venture to say that they could give a clearer outline of the Old Testament as far as they have gone than could many professing Christians at home of the same class, which gives some idea of their thoroughness and faithfulness.

The calling in of the reserves has meant calling in our reserves also, since which there has been a marked difference in our working force. Some of the men with whom we had not been in close touch wrote us from Hakodate and other places as soon as they returned to the barracks. One came to us immediately on his arrival and had much to tell us about the little work started in his town which seems likely to be the beginning of a church. His family are much interested and during his stay at home there were five converts in his town. Another, a man of the Shizoku class, was strongly urged by his superior officers to take the examinations to become a petty officer, but gave up

the opportunity because of his desire to do Christian work as soon as the two years of his service were up. He is already active in the department where he is the only Christian.

We have never had a more encouraging quarter as far as contributions from the men are concerned. Three out of five of the midshipmen became sustaining members as soon as they graduated,...one at twelve *yen* a year, the first who has contributed to that extent. One man, a non-commissioned officer, on leaving for the front, contributed twenty *yen*. Those at the front send their contributions regularly, and the encouraging increase is shown by the fact, that during this one quarter the contributions from the men have aggregated half the entire amount contributed during the preceding four years.

What Christianity means to these young men as individuals, as members of the Navy and as social units can be understood somewhat, and the possibilities of the future estimated, from these few brief touches.

PASTOR OKUNO'S VISIT—

THE BRANCHES AND EVANGELISTS.

The Club has been favored with a week's visit from our aged Chairman, Pastor Okuno. We had rather a novel experience in having to *make* work for a gentleman 83 years of age; but if he did not talk to one or two inquirers an hour and a half each, or have a meeting or so each day, he began talking of going home because he had nothing to do. As a consequence he preached eight sermons in six days, besides holding a baptismal service and talking with inquirers. We were delighted at having him in our home and are most grateful for the work he did.

There is nothing of special note concerning the branches except the

cadet work in Kure, already mentioned. The Sasebo Branch is a retreat for the men who occasionally get into port from the front and some work is being done from it in the hospital. The Maizuru Branch has had a sore loss in the death of one of our members, Mr. Narimatsu, the non-commissioned officer who was killed on the torpedo boat "No. 48", while engaged in clearing the mines from Dalny Bay. He was very faithful and helpful in the beginning of the work at Yokosuka, and it was through him that the branch at Maizuru was opened after his transfer to that port.

One new man has come into the work as an evangelist and is assisting in tiding things over, though we do not feel sure that he will remain in the work permanently. Another, who came from Maizuru to take some special lectures in the Meiji Gakuin, is now having practical training at Yokosuka and is doing splendid work. He is very acceptable to the Academy boys and we feel that he will be of great service in one of our most important branches. He is one of God's chosen workers, full of zeal tempered with knowledge and an earnest student.

We are sorry to report that one of our associate members has been expelled from the Club because we felt that his life was not measuring up to the Club's standard. Considering that we have 70 or 80 men on 30 different men-of-war and in 15 other places, we feel that to have only one swept off his feet is an unusual record. Every letter, however, brings the request "Pray for us".

NOONDAY PRAYER MEETING.

At the Central Club, Yokosuka, and at the branches, a prayer meeting is held every day at 12:30. This is not a recent feature; it is a permanent institution of the work;

but it has been more fervent and definite since the war began, and we believe that God answers in blessings on our men.

And now, having set before you the facts, we would say that, if this report has deepened your conviction of the need, value and possibilities of the work; if it has satisfied you that your efforts and contributions have been well expended; if it inspires you with more faith and courage, and, best of all, incites you to more definite, believing prayer, then the time spent will not have been lost, and the work and the workers may expect increased sympathy, increased support and increasing results.

ESTELLA FINCH.

POSTSCRIPT.—Since the above report was written, work in the Naval Hospital has been started in a small way and one Midshipman who has been ill a year has found the Saviour. Our Evangelist in Sasebo has been asked to give talks and hold a service twice a week in the Hospital there. The request came from the Head Physician.

The last month since the report was written has shown a *remarkable* increase in inquirers and we observe an earnestness and seriousness never seen before among those who come. Doors are opening on every hand.

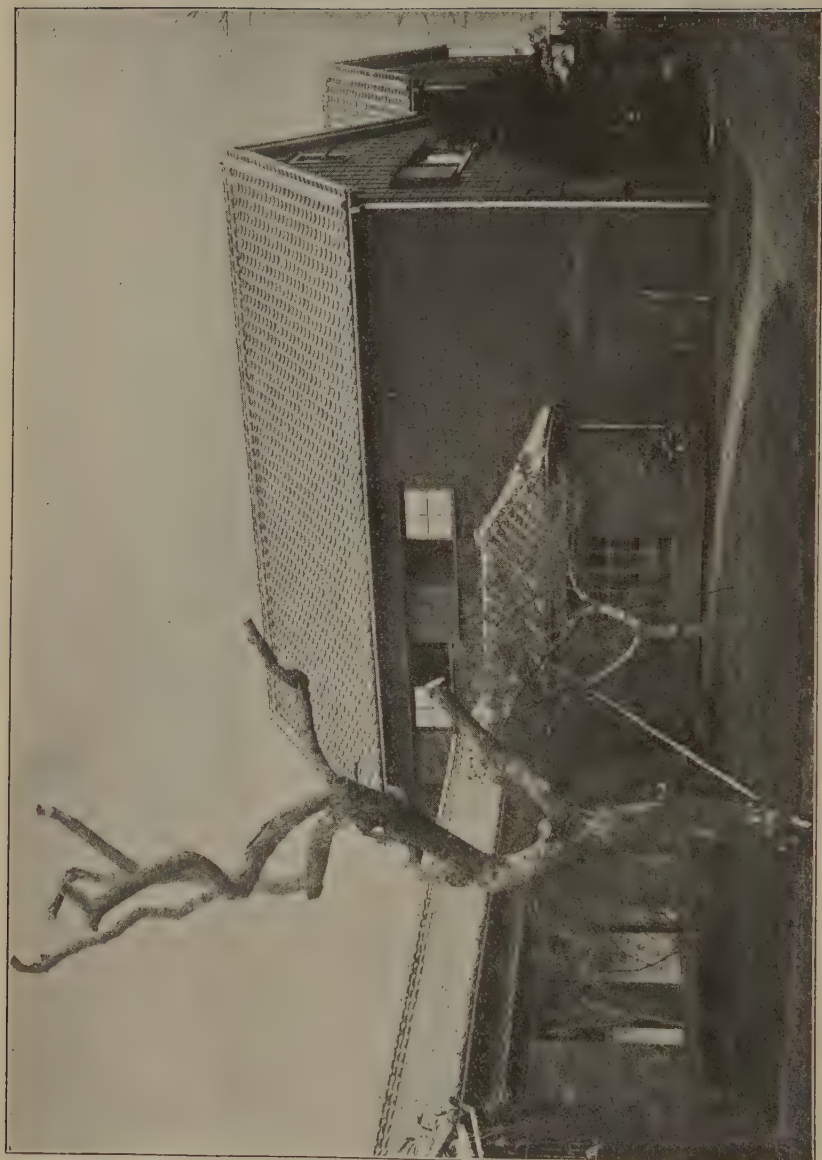
E. F.

We would call special attention to this report of a peculiar and most important work. It has been going on some years and has reached considerable proportions; but the nature of the work has demanded the utmost caution and prevented the ordinary methods of publication, and, as a consequence, the ordinary means of support. At this time, however, it is of the utmost importance, and deserves practical sympathy. We most heartily commend the work, for which contributions may be sent either to Miss Estella Finch, 43 Wakamatsu-ch^y Yokosuka, or to R. S. Miller, Esq., Hon. Treasurer, U. S. Legation, Tokyo.—*Editor*.

In connection with this it may be well to mention the fact that within the last few years tennis has been made quite a national game in Japan. Even Primary Schools in many cases have their own courts and there are many extremely good players in Middle Schools. Baseball also is going ahead at a great rate.—(WRITER OF SUMMARY).—*J. M.*

Dr. De Forest, of Sendai, writes to the *Kirisutokyo Sekai* on the connection between Missionaries and Evangelists. He says that his experience goes to prove that the plan of making evangelists work under missionaries, and receive their salaries direct from missionaries is a mistaken one. It has the disadvantage of leading evangelists to think that their chief responsibility is towards the missionary instead of to the native. A church run on this method is manifestly in a very unstable position. If the missionary and the money he supplies were suddenly withdrawn, in most cases the work would stop. Dr. De Forest says that it is better to begin from the first to give Christian Churches small grants of money in aid of the support of evangelists and pastors. The engaging and management of these men should be left entirely to the native churches. The foreign missionary should never interfere with their action. It is only by removing the restraints which in some missions harass the movements of evangelists that you can turn out a set of men who will act on their own initiative and who will become enterprising in the work in which they are engaged. A man who is brought up only to do what the missionary orders is a very poor specimen of a Christian worker. As a rule his one object in life is to please his employer. With the flock which he is supposed to shepherd his connection is anything but close. Dr. De Forest says that for many years he has adopted the plan he recommends in and around Sendai with most satisfactory results.—*Japan Mail*.

The *Cumberland Presbyterian* (weekly) is running a serial story, entitled "O Hana San: the Little Beggar" by Mrs. J. H. Morton, an intimate friend of the late Mrs. K. M. Drennan, formerly a missionary in Japan. The story is illustrated.



FLORENCE CRITTENTON RESCUE HOME.

M. F. F. M. Department.

RESCUE HOME.

(Jui Kwan.)

The credit of beginning rescue work in Japan falls to Miss Youngman. She came to Japan in 1873, and on her first Sabbath in Japan, December 14th, an editor of a newspaper called on her asking her to take charge of a Home of Rescue, that be together with his friends had in contemplation. She agreed to teach the Bible in their Home, and offered to try to get some one to Superintend, if they desired. Their plans never matured; but seed sown was developing in Miss Youngman's heart. In 1881, when she returned to America on her first furlough, in New York city, she became acquainted with Miss E. Merritt, a woman whose special delight was to save young women from a life of shame. A very close friendship sprang up, and this woman gave Miss Youngman fifty dollars yearly, to use in Japan to aid in helping this class of women; and this amount was used in aiding many.

But nothing toward organized work was begun till 1892; after the great earthquake at Gifu Miss Youngman saved nine girls from being sold, and together with others, started industrial work by which many finding employment were saved.

With the necessity of a Home for fallen women laid on her heart, she next went to the *Kyofu Kwai* (Women's Christian Temperance Union.) And by her invitation, the Board of Managers of the *Kyofu Kwai* met with a committee of three foreign Missionaries in Decem-

ber of 1893: Mrs. Yajima, Kato, Ushioda and Misses Youngman, Kidder, Spencer. The matter of united work was discussed, and of a committee to bring it in form, before the Japanese W.C.T.U. Then the W.C.T.U. appointed a committee to the Ladies Conference to ask that we join them in beginning aggressive work. As a Conference, we felt we could not, but we, as individuals, promised sympathy and aid to a limited extent, but agreed to give an equal amount for that year with the *Kyofukwai*. This was a stimulus to work.

The following Feb. 24, 1894, the matter was again presented to the Christian Ladies' Conference and much startling information as to the immoral condition was brought to the hearts of those present for the first time. Misses Youngman, Kidder and Spencer expressed a wish, "that we might help in this much needed new form of mission work." And eight ladies were appointed a committee to investigate the question and find out in just what way we could best help. The following is taken from the minutes of the succeeding meeting of the Christian Ladies' Conference, May: "It was moved and carried that this Conference be empowered through the committee to say to the *Kyofukwai* that, as a Conference, we suggest that they seek for a good plot of ground in a favorable locality, at a reasonable price and raise as much money as they can, for the purchase of the same, assuring them of our entire sympathy, and our intention to help in this good work." Misses Youngman, True, Kidder, and Spencer, were appointed to communicate with

the ladies of the *Kyofu Kwai*. At this meeting Misses True, Kidder, Spencer and Converse were appointed solicitors of funds and during the summer were able to raise eight hundred *yen*; the Japanese ladies raised some, and borrowed the remainder sufficient to pay for a place, found at Okubo, (a suburb of Tokyo) consisting of fifteen hundred *tsubo** of land, and containing a house with four rooms.

The ladies of the W.C.T.U. were looking about for headquarters, and had four hundred *yen* collected for it; this they put into the Home, and expected to use a part of it for an office. But this was found to be impracticable, on account of the distance from the center.

The collectors were asked to continue, and collect for the purchase of appliances for work in industries to be started in the Home, and also for the maintenance of those who would come to us. Miss Youngman also passed over the one hundred *yen* she yearly received from Miss E. Merritt, toward the maintenance of the Home; but by a strange providence, no more came, as a financial panic swept away all but sufficient to support her friend. The first Board of Directors were Miss Youngman, Mrs. Yajima, Mrs. Yokoi, Mrs. Ushioda, Miss Spencer, Miss Kidder. Some individual missionaries had girls for whom they were working, and we had some care in a far-away manner of them. We had two girls in Tokyo, that were put in the Home; a Methodist Christian couple took charge, just for their rent, and the Board took turns weekly to go out to visit. We had weaving started, and the work was well done; but our care-takers left, and we had no suitable matron, and with one vicissitude after another, we kept on at "a poor dying rate."

About the time we were making

* 1500 *tsubo* about 1 1/4 acres.

the collections for the purchase of the land, the subject of a Foreign Aux. W.C.T.U. Society, was brought up. We felt it was multiplying work, but Mrs. True with her prophetic mind saw a way to stimulate the Rescue work, and proposed "that we form a society and pay dues, and after what small necessary expenses were met, we devote the remainder to rescue work." This made us an undenominational body working for a fixed aim, and met with general approval.

Mrs. Yokoi, one of the former matrons of Joshi Gakuin (now deceased), took charge of the Rescue Home during one summer vacation. Mrs. Saigo—Methodist, now ill of paralysis—also went one summer. Both these ladies did all a matron could do for the girls; both were matrons of large schools for girls, and women of more than ordinary ability. We had a constitution and by-laws, board of directors, collectors, but no permanent matron. Miss Parrish came; and the Foreign Aux. and National W.C.T.U. were cemented more closely and the National W.C.T.U. gave all their surplus into the Rescue Work. Mrs. Large succeeded Miss Parrish, and was asked to take the Superintendency of the Home, as well as Temperance evangelistic work.

The Home was removed to Tsukiji, in rented property, and the little house at Okubo let. Good work was done, a good matron found, Mrs. Kawahara was trained under Mrs. Large, in economy, frugality, promptness, exactness, until we now have a woman able to take a place as matron that we as foreigners can never fill, and she seems to have the work as thoroughly at heart as any foreign missionary. It was thought for a time that it might be wise to dispose of the property at Okubo, and buy elsewhere, as the W.C.T.U. women needed their four hundred *yen*. With other borrowed money,

altogether a debt of seven hundred *yen* was hanging over our heads. But those who had worked so hard for that Okubo property, could not see their way clear to consent to its sale. But to meet the rent of a building and maintenance was a hard problem; our little home had to be let, and sublet, and almost ruined. Valuable ornamental trees, ruthlessly destroyed; the name of Christian made a terror in the neighborhood; because the occupants had been placed there by Christians, they too were supposed to be Christians. Despite the fact that all the *daikon* were pulled up and every saleable tree in the neighborhood carried away to be sold at *yennichi* (evening fair), as soon as it was found out, the little house was made vacant, and repairs more than took up all we had received in rents. Mrs. Large moved to Azabu, sickness called the matron to her aged mother, later Mrs. Large had to return home on account of the health of her daughter, and our Rescue work again seemed to be slipping, slipping away. The Florence Crittenton Mission had been helping a little during the superintendency of Mrs. Large, and were ready to pay off the debt of land, provided they could legally hold the land in the name of the Florence Crittenton Mission; but according to the statutes of Japan, that could not be: so the one thousand *yen* already sent out for this purpose was placed on fixed deposit in bank as a nest-egg, toward a building when providence would open up the way.

The Committee of fourteen, seven foreign and seven Japanese ladies, met to discuss again our *protégé*, agreed to return to Okubo; Mrs. Kawahara agreed to return and be matron; and the fourteen each agreed to try to raise twenty *yen* each toward support during the year. This proposition was made by Miss Kidder, and met with approval; it was also

agreed that the Japanese ladies supply all needed funds for the support of one half of the year, and the foreign the next six months, and the broken threads were gathered up and we went back to our pretty country home. The girls had all been put out to service, or provided for except one; when Mrs. Large went home, that one came begging to be allowed to "come home." (She has since married a Christian man and has a home of her own.)

Not long after our return to Okubo, the Ashiwo copper mines distress came to the notice of the *Kyofu Kwai* and a committee were sent to look into conditions. They did not find in three villages a single girl over fourteen years of age; all had been sold into a life of shame, from dire poverty alone. Twelve little girls under fourteen years of age, (and saved from a like fate), were brought to Tokyo, as there was no proper place for them to be sent to. They were alive in more senses than one, naughty beyond description. We took them in, cleaned them, fed them, clothed them. Mrs. Ushioda was the spirit that made it possible; she told their story with a tenderness, a vividness, that brought money from the most unregenerate heart, but our little house was over crowded, nineteen there in three small rooms. And we must build.

Just at this time Miss Youngman was informed that her friend, Miss E. Merritt, had gone to her reward, and in her will had left "Miss Youngman of Tokyo, a sum of money for her work." And Miss Youngman generously gave us what would have been the amount that would have come yearly, had Miss Merritt not had the financial loss,—seven hundred *yen*. The amount of our debt on the land, without the interest!! When we came to pay Mrs. Yajima, she refused to take a

cent of interest, and the National W.C.T.U. followed her good example. Oh! how glad we were to see this debt lifted! And it came just at the time when the government had passed the law making it possible for foreigners residing in Japan to hold land legally. The fourteen of the Standing Committee formed themselves into a *juridical person*, know as a *zaidan*, and land and houses were transferred to them. The foreign members, seven, became guarantee to the National Florence Crittenton Mission that any funds invested in buildings "would never be diverted to any other use. And should such thing happen, the amount given would be returned to Florence Crittenton Mission, without interest." On this condition they were willing to help us in the new building. Now the way was open to more aggressive work. Mrs. Ushioda, by her own individual effort, got up a benefit concert at the Uyeno Conservatory of Music that netted between three and four hundred *yen* to the support of the Home. The little girls were going to school and Sunday School (to the *Saiwai Kai*) a little school established by Mrs. True for the very poor, who could only go half a day, and on Sunday to the Church erected to her memory. She is working for our rescued children still.

The committee met, appointed a committee to draw up plans and get estimates for a New Home; they were approved here, then sent to the Crittenton Mission for approval, and we had the promise of only five hundred dollars more in the answer. The minutes of the next meeting contains this record: "After the reading of the letter from the Crittenton Mission, resolved that, although we did not get the amount asked for, yet as we have the approval of our plans, and a promise of five hundred dollars and permission to

use what is in the bank, let us thank God and go on with our building." A building committee was appointed: Mrs. J. K. McCauley, chairman; Miss M. A. Spencer, Miss Kidder, Miss Robertson, Mrs. Yajima, Mrs. Ushioda.

When the contract was signed with the builder, we had but one thousand four hundred *yen* in sight, and a promise of one thousand more. Only two of the committee came to the meeting, as it was a very stormy day; but, looking back now, I see the size of the undertaking; and among so many, some fearful one might have stopped the work right there. The carpenter went off with eight hundred *yen*, to buy materials to begin, and the details in full were sent on to the Crittenton Mission, saying the next five hundred gold must be in hand by the 1st of March, and showed just when each payment was promised all through. Then came a period of suspense, and mails were watched for as never before. Once a letter came bearing the Crittenton Mission heading on envelope; a big fat letter, twenty three *sen* over weight, oh how gladly I paid it, when lo, it was an appeal for self denial!! A week later, another followed; this had the Treasurer's address in one corner; surely this contained the draft? "Could you send me some cancelled postage stamps for a friend?"

We must make an appeal at home, but the Osaka temperance and evangelistic work must have the precedence and a missionary's pocket book is of a lean kind, but patience must have her perfect work! The Osaka work was pleaded for and nourished, and we will never know here below how much was done. We sent out one appeal June the 5th, 1903: within twelve hours, one lady sent twenty five *yen* in response, and you who read the EVANGELIST have seen the list of those who

have given, and are watching and praying for this Home. The Crittenton Mission gave all they promised; and it came on the very day the carpenter called to get it, although other money had been arranged for in case it failed, and with the letter a commendation of our pluck and a promise of "five hundred more." The extra thousand needed Mrs. James Ballagh, of Yokohama, generously gave, a loving tribute to Japan,—money invested in a bank that can never fail, *redeeming the lost ones*. The one we had invited to be matron in the new Home, being home on furlough, was detained at home unavoidably; and, as her future plans were undecided, the Standing Committee asked Mrs. J. K. McCauley to move to the Home, and complete the getting the house in working order, until a permanent matron for the Home can be secured; and with the consent of her Mission, she moved into the Home, September, 1903, as Superintendent. There are fifteen in the Home, including now five children from the copper mines, the others have returned home. The formal opening and dedication was held May 14th, with appropriate ceremony: a well arranged program was carried out, and despite the distance and the fact that it was a very rainy day, yet four hundred guests were in attendance. The lunch gratuitously furnished by the ladies of Tokyo, and articles on sale, netted one hundred and thirty four *yen* and forty two *sen*, 134.42. This goes toward the maintenance of the Home.

The social and delightful fraternal relations we have had with each other, and with our Japanese sisters, in this work, that we have stood by, shoulder to shoulder, have more than compensated for the few hardships that are now in the past. Thanks are due to Judge Eugenji for his most valuable help gratuitously given; and to Mr. Ariyoshi, of the Home

Office, without whose advice our efforts would have failed. The Jiai Kan is now recognized by the government as a benevolent institution, and the documents we hold secure it to us forever, if kept for the purpose designated. The carpenter, Mr. K. Narita, also deserves an honorable mention; he did all he promised and more; his workmen were honest, respectful, and even ready to do something extra at lifting; Mr. Narita presented the Ji-ai-kan with a dining table, a cup-board, and has made us a strong well-built house, that speaks for his workmanship. The House is now completed, and as the financial report shows, free of debt; but when this Home is filled and sustained, other cities are already asking a like Home; so we cannot relax, while this social evil is despoiling this beautiful land; and we hope the friends made in this undertaking will continue to give and pray for its success.—J. K. McCAULEY.

J. K. McCAULEY IN ACCT.
BUILDING RESCUE HOME.

To moneys received from	Dr.
National Florence Crittenton Mission	3062.040
Interest on deposit in bank and small gifts... ..	431.580
Gift from Mrs. James Ballagh, Yokohama ...	1000.000
Collected in Japan from Missionaries and Kyofukwai ladies... ..	761.475
Gift from Miss Mary Cockcroft, New York... ..	96.150
Gift from Miss E. J. Dawborn, Bath, England... ..	25.000
Gift from Mrs. R. Y. Davidson, Edinburgh, Scotland	20.000
Gift from Mrs. Arthur Taylor, Cheefoo, China	5.000
Total... ..	5401.245

By Cash paid to Builder for	Cr.
house and putting	
grounds in order... ..	5248.550
For repairs on old building,	
well and gate	69.550
Total... ..	5318.100
Balance on hand... ..	83.145
	<hr/>
	5401.245

Examined and found correct,

ANNA H. KIDDER.

Surugadai, June 9th, 1904.

NOTICE.

The old *Ji-ai-kan* property has been put in repair within and without, and is for rent: a beautiful summer residence for any one wishing to live in purely Japanese style; three large rooms, one small room, a large kitchen, a well, and fine shade, just by the station, making it easy to come and go: apply for terms at the *Ji-ai-kan*, 356 Okubo.

SUBSCRIPTIONS TO THE FLORENCE CRITTENTON HOME.

Mrs. Axling	5.00
Mrs. J. P. Moore	5.00
J. K. McCauley, Sec.	

W.C.T.U. AUXILIARY, TOKYO. RECEIVED SINCE LAST REPORT.

Miss Oldham	1.00
" Camera	1.00
" Bauerfeind	1.00
" Dr. Remington	1.00
" Deacon	2.00
" Osborne	1.00
" Kidder	1.00
" Whitman	1.00
" Palmer	1.00
" Foster	1.00
" Luther	1.00
" Griffiths	1.00
" F. Alexander... ..	3.00
Mrs. Amy S. Fulton	2.00
" Waters	1.00
" Frank	1.00
" Capt. J. Jones... ..	1.00
Miss Talcott	1.00
Miss Barrows	1.00
Miss Ellis... ..	1.00
Miss Gundry	1.00
Miss Longstreth	1.00
Mrs. Bowles	1.00

MARY RIOCH, Treasurer.

The W. C. T. U. Convention announced for Aug. 3 at Karuizawa has been postponed till Aug. 10.

Mission Notes.

CAN. METHODIST CHURCH.

THE annual meeting of the Canadian Methodist Mission in Japan opened on Mon., April 11th, Rev. D. Macdonald, M. D., presiding. The work of the year was reviewed. A resolution of sympathy with the Rev. J. Scott, D.D., was adopted. On account of continued ill health, Dr. Scott has not been able to return to Japan.

On the 12th at 10 A.M. the Annual Conference of the Japan Methodist

Church was opened in the Azabu Methodist Church. All ordained ministers, whether foreign Missionaries or Japanese pastors, and a number of lay delegates equal to the clerical delegates, are members of the conference. This year there were 25 Japanese and 7 foreign ministerial delegates and 32 lay delegates. The attendance of the latter was, however, very small, only 4 being present. The Rev. Y. Hiraiwa was re-elected President on the first ballot and Revs.

D. Hatano and H. H. Coates were elected secretaries.

The conference reports were very encouraging. During the year there have been 258 baptisms. As the work formerly carried on in the Hokkaido has had to be dropped, owing to the lack of workers, the members there were given letters of transfer to other churches. Yet after deducting these and also deducting deaths, removals, etc.; there still remained a net increase of 108 in membership. There was an increase of 723 children in Sunday schools, total being 3171 in attendance. The offerings of the Japanese church for the past year was *yen* 6,262, an average of about *yen* 2.20 per member and an increase of *yen* 626 over last year.

Everywhere the work is expanding, especially in the country districts. There were urgent appeals for more missionaries and more evangelists. From the Yamanashi district, there came a unanimous request for a foreign missionary to be appointed to the work in that district, and when later in the conference it was announced that one would be sent and his name announced, he was immediately elected chairman of the district, though that position has been held by a Japanese minister for several years and the election is controlled by the Japanese—one among the many evidences of mutual confidence and good will that exist between the Japanese and foreign workers. Besides asking for three additional missionaries to be sent from Canada, the conference adopted a resolution urging the Women's Missionary Auxiliary of the Methodist Church to open a girl's school in Toyama and to increase their staff of workers.

A feeling of hopefulness in regard to the future as well as thankfulness for the mercies and blessings of the past pervaded the conference. One

country circuit which last year was able to pay but half of the pastor's salary resolved to become self-supporting and to ask no more from the Foreign Missionary Society henceforth. On another country circuit a very commodious and substantial church has been built and almost paid for by the members and friends without asking for any grant from the Missionary Society.

Besides the business sessions of the conference, public meetings were held for the discussion of various subjects and devotional meetings for the deepening of spiritual life. Some of the addresses delivered at these meetings were "The Development of the Christian Consciousness" by Rev. C. J. L. Bates, M.A.; the influence of Christ upon Social Progress "by Rev. R. Emberson, B.A.; "The Crisis Occasioned by the War" by Rev. Honda of Aoyama Gakuin; "The Urgency of the Present in Regard to Evangelization" by Rev. D. Norman, B.A.

The conference closed on April 18th, in the evening, one of the most encouraging and harmonious during the sixteen years since its organization. COMMUNICATED.

[Inadvertently delayed in transmission.]

AMERICAN BOARD.

(From *Mission News*.)

A UNIQUE WEDDING.

Miss Clara Louise Brown, for fifteen years a missionary of the American Board at Niigata, and Mr. Kanjiro Nagasaka, for many years a faithful evangelist in this field, at present the pastor of the independent *Kumiai* Church at Hakodate, were married in Niigata on the seventh of June at the home of Rev. Mr. and Mrs. Newell.

The rooms were decorated for the occasion with potted-plants, flowers

and flags, and evergreen, and presented a very attractive appearance. The national flags of Japan and the United States arranged in pairs were a prominent feature of the decorations and suggested the international character of the event. In one corner of the room where the bridal party were to stand, a large arch of evergreen had been erected, from which was suspended a floral "wedding-bell" flanked by the flags of the two countries.

When the guests to the number of one hundred or more had assembled, Miss Elizabeth Ward played Mendelssohn's Wedding March, as the bridal procession entered the room, led by nine little children, Japanese and American, from three to twelve years of age, carrying large bunches of beautiful flowers. Rev. Mr. and Mrs. Curtis of Niigata as *nakodo*, and Rev. Mr. and Mrs. Sogi of Tokyo, stood with the bride and groom during the brief but impressive ceremony which was performed by Rev. Hilton Pedley of Mayebashi, assisted by Rev. Messrs. Newell and Terada.

Forty-seven telegrams and scores of letters from all parts of the country brought congratulatory messages from both foreign and Japanese friends and from several of the churches. An appropriate wedding-hymn, written for the occasion by Prof. Miwa of the Doshisha, was sung by a quartet consisting of Mrs. Pedley and Miss Ward and Messrs Newell and Pedley.

The guests, after offering their congratulations, passed into an adjoining room, where they were given an opportunity to see the many beautiful and appropriate wedding-gifts and each received a box of the wedding-cake, inscribed with the monogram and *mon* of the bride and groom.

On the following evening, about thirty guests were invited to a wedding-supper and reception at the home of Mr. and Mrs. Curtis; and on the third day all the Christians of the

city united in giving a public reception to Mr. and Mrs. Nagasaka at the Niigata Church.

These two receptions, and the "send-off" at the railway station, were no mere formal affairs, but were full of the spirit of cordial Christian fellowship and prompted by a sincere personal regard for these friends who for many years have individually labored so faithfully and successfully in this province. While regretting the departure of such valued helpers from our midst, we can but rejoice in the larger field of usefulness and opportunity that will open before them, as together they continue to work for that cause to which both have devoted their lives. The loving interest and earnest prayers of their many friends in Echigo will follow them to their new home and new work in Hakodate.

W. L. CURTIS.

A HAPPY

SILVER ANNIVERSARY.

Many of the friends and graduates of the Baikwa, the school trustees, and faculty, together with some friends of our own mission and outside, celebrated the twenty-fifth anniversary of Miss Colby's arrival in Japan, on Tuesday May the twenty-fourth.

Our school building was altogether too small for the celebration, so we held it in the Young Men's Christian Association Hall. The committee, largely Japanese, who had the decorations in charge succeeded most admirably.

There were literally hundreds of flags (paper) of Japan and the United States, alternating with graceful paper storks, meaning congratulation, suspended from the four corners of the ceiling to the center. On the platform were large palms and many beautiful potted plants loaned by Miss Daniels and one of our graduates for the occasion.

Just below the platform in the center was "Welcome, 1879-1904" in silver letters. The exercises at the Hall were most felicitous. Miss Colby, our guest of honor, was led up the aisle on the arm of our Principal, the Rev. Y. Osada, to her seat which had been placed so as to half-face the audience and half-face the speakers. Rev. Mr. Koki, who was a pastor in Osaka when Miss Colby first came here, read the Scriptures, and Mrs. Watanabe, one of the first Bible women in Japan, who had been associated with Miss Colby for years in her out-station evangelistic work, and who is now the matron in our Boarding Department, offered a prayer of thanksgiving.

Then came the congratulatory addresses, first by three of our school-girls representing the primary, preparatory, and academic grades, the last one being in English. Then followed Mrs. Yamaoka, one of the first graduates. She was most touched at recalling Miss Colby's kindness and help in past years. Mrs. Yamaoka is now an earnest Christian mother, bringing up a large family of children in a Christian way.

Mr. Osada, our Principal, spoke next and added to the joy of the occasion by his bright, happy reminiscences.

Rev. A. D., Hail, D.D., spoke for the missionary body and recalled the many good things that had come to our Japanese friends during the past twenty-five years.

The Japanese National Song "Kimi ga yo" was sung by some of the grand-children now in the school.

Mr. Maegami, "the Father of our school," one who has always been true to its Christian principles, spoke last. No occasion at our school could be complete without him and his heart seemed to be overflowing with joy, gratitude and praise for Colby

San. Mr. Maegami spoke most feelingly of the unselfish way in which Miss Colby had always worked for the school and for Japan, too, and what a grand and great thing it was for his country to have so devoted a missionary. The exercises were interspersed with sweet and appropriate songs by our more than 200 school girls. Mr. Allchin of our own station rendered a beautiful song which was most appreciated.

Telegrams were read from various parts of the country from Japanese and missionary friends.

Miss Colby was remembered by the trustees of the school and also by the faculty in most substantial ways.

Miss Colby responded to all these things by presenting to each one a nicely gotten-up printed reply in Japanese.

After the formal exercises at the Hall, came an informal meeting and supper together of the trustees, faculty, Osaka alumnae, foreign friends, and some of the Naniwa Church friends.

This was held immediately in our school sewing room which had been prettily decorated.

Here the good things were continued. Five of our Congregational Osaka ministers, school teachers, graduates, and missionaries took part at the meeting in such a happy, feeling way that it was most encouraging. Telegrams and letters were read here, too, showing how wide Miss Colby's influence has been.

It was delightful and encouraging also to have one of our women missionaries receive so much well-deserved honor from her friends.

In addition to this Miss Colby seemed very much touched by the manifest expression of love, in the form of a beautiful silver-enamel vase, from friends in the Mission.

LUCY ELLA CASE

TWENTY FIFTH ANNIVERSARY EXERCISES.

The Japan Mission of the Reformed Church in the United States held interesting anniversary exercises in the city of Sendai, June 1—3. It was on the 1st of June that our first missionary, the Rev. A. D. Gring, landed at Yokohama, and on this account the General Synod of the church at its triennial session held in the city of Baltimore in May, 1902, decided that suitable anniversary exercises commemorating this event, should be held throughout the denomination during the month of June, 1904. The foreign Board took up the matter, and at the suggestion of the mission, proposed to raise a special fund for the enlargement of the work of this field, such as the erection of new school buildings, mission residences and the sending out of additional missionaries in the near future.

The mission has prepared a historical sketch of its first quarter of a century of work which is published by the Board of Foreign Missions in the home land. In addition to this, it was also decided that we hold an anniversary in this country. Accordingly, on the first of June, all the missionaries assembled in the city of Sendai and on that day the mission first celebrated a Thanksgiving Communion service which was conducted by the oldest missionary, and for many years the President of the mission, Rev. J. P. Moore, D. D. This service was held in the home of Rev. H. K. Faust. A mission dinner was served at the house of Dr. Schneder on the same day. The toasts were "Our Anniversary," responded to by J. P. Moore; "The Board of Foreign Missions", by Miss Lena Zurfluh, Principal of the Miyagi Jogakko; "Our Prospects", by Dr. D. B. Schneder, President of the North Japan College. Rev. W. E. Lampe was the toast master on this

occasion, and this part of the programme was thoroughly enjoyed by all present. After dinner a mission picture was taken, and with this the first day's proceedings came to a close.

On the following day, June 2nd, in the forenoon, ground was broken for the new buildings (a dormitory and recitation hall) to be erected during this year for the use of the North Japan College. In the afternoon at 3 o'clock the beautiful new brick recitation hall of the Miyagi Jogakko, erected at a cost of \$18,000, and called the "Christine Faust Memorial Hall," was dedicated. At this service many of the leading persons of Sendai were present, including Count Date and wife, the Governor and Vice Governor, the Chief of Staff of the Sendai Division, and the Mayor of the city. The exercises were of a purely religious character. The sermon was preached by J. P. Moore, a former principal of the school.

In the evening of the same day the mission gave a reception to the foreign community of Sendai. This took place at the recently enlarged home of the lady teachers of the school and was an enjoyable affair.

Congratulatory speeches by a number of persons, previously appointed, were made; some excellent music, both vocal and instrumental, was rendered; and, with refreshments at the close, the company dispersed at a late hour; and one of those pleasant social gatherings for which the Sendai community is famous passed into history and will linger in the minds of many as a pleasant recollection.

On June 3rd in the afternoon at the *Bairin*, one of the noted tea-houses of the city, a reception was given by the mission to the Christians of Sendai. This function was likewise a most enjoyable affair as these social meetings here in Japan usually are. The speeches made by the representatives of the various Christian bodies were of the most cordial and sym-

pathetic character and breathed forth the spirit of unity and fraternity so thoroughly characteristic of the Christians of Sendai both foreign and native. The usual games and amusements of a *shimbokukwai* were indulged in and also the usual refreshments of tea and cake were served, and the meeting came to a close late in the afternoon.

These anniversary exercises not only came to a close, but also reached their climax on the evening of the 3rd, when, under the auspices of the Miyagi Chukwai, a popular meeting was held in the large and beautiful church at the corner of Minami-machi Dori and Nibancho. The committee of Chukwai, consisting of Profs. Kajiware and Igarashii, had planned an excellent programme, which was most successfully carried out. The large church was well filled with a select audience of foreigners and Japanese, among the latter of whom were such representative men as Count Date Kunimune, the Governor and the Mayor. The latter made an eloquent and sympathetic address in which he spoke in terms of praise of the good work our mission had done in Sendai along church and educational lines.

Rev. J. H. DeForest, D. D., spoke in behalf of the foreign missionaries of Sendai, and, as usual, was most happy in his remarks, and the mission thanks him heartily for his kind words spoken to us. Rev. Yoshida Kametaro, who this year celebrates his quarto-Centennial as a minister of the gospel, the larger part of which time was spent in the Tohoku, preached a historical sermon which was full of interesting historical references and some amusing reminiscences. Others, representing school and other parts of the mission work, added their words of congratulation, and as a mission and as individuals, we feel greatly encouraged by reason of these many kinds words spoken to us by our friends.

Rev. Dr. D. B. Schneder, on behalf of the mission, responded to the speakers of the evening and the programme as printed was now finished. But before the meeting was closed, the chairman addressed the President of the mission, and in behalf of Miyagi Chukwai presented for transmission to the Board of Foreign Missions a Japanese Bible and a copy of the New Hymnal elegantly bound in leather, and also a picture of Mount Fuji painted on silk.

The President of Chukwai had already forwarded a letter of thanks to the foreign board for its earnest efforts in the evangelization of this country, and of congratulation on this its 25th Anniversary of missionary work in Japan.

Congratulatory letters and telegrams were received from various Christian bodies and from individuals during the progress of these anniversary exercises. One was a telegram from the American Minister, H. E. L. C. Griscom, expressing his regrets at not being able to attend our anniversary, and offering his congratulations.

J. P. MOORE.

Mention should also be made of two very pleasant incidents connected with the 25th anniversary celebration. Steady growth of the Tohoku Gakuin has necessitated the erection of a new dormitory and recitation hall.

Careful inquiries demonstrated that it would be impossible to erect both these buildings for \$25,000, the amount appropriated for the purpose. The Mission, with a view to future contingencies, recently decided to ask the Board of Foreign Missions for an additional appropriation of \$3,000 U.S. gold, in order that the original plans might be carried out, notwithstanding the financial stress under which the Board is now placed. This action of the Mission was greatly appreciated by the Board of Directors of the Tohoku Gakuin,

but when the Japanese members learned the circumstances, they cheerfully and unanimously decided so to change their plans as to make the \$25,000 reach.

Another agreeable feature of the celebration was the decision of the Japanese workers to raise a special fund for missionary work. A meeting was appointed for June 4th at which to devise ways and means for carrying out this praiseworthy object.

Tokyo was headquarters at first, but in 1886, at the earnest solicitation of Rev. M. Oshikawa, work was started in Sendai, which city is now the centre of the Mission's operations. Here a flourishing college including a theological department (the Tohoku Gakuin) and a rapidly growing young women's seminary (the Miyagi Jo Gakko) are maintained. The former has an enrollment of 254 and the latter of 199. In connection with the Tohoku Gakuin there is an industrial home department, in which needy students are given an opportunity to work their way through school. Most of the missionaries of the Reformed Church live in Sendai, but there is also one family each in Tokyo and Yamagata. Besides its educational enterprises, the Mission carries on extensive evangelistic operations, aiding 43 congregations. The total membership is 2,126.—*Japan Mail*.

Besides the one at Sendai, a service was held in the Kanda Nihon Kirisuto-Kyokwai, Mito-shiro-cho, Kanda, Tokyo, on the afternoon of June 25th. The members of this congregation, representatives from another interest in the city, and from all the country out-stations of the mission outside of Tokyo, as well as the Japanese pastors and evangelists and foreign missionaries of the "Church of Christ in Japan," were invited to be present.

At the time appointed, our small church at Kanda was well filled and an interesting programme, consisting of devotional exercises, special vocal and instrumental music, and a number of addresses, was rendered.

The addresses consisted of, first, a Historical Sketch of our mission work, by the missionary in charge, Rev. J. P. Moore, D.D.; congratulatory addresses by Dr. K. Ibuka, Prest. of the Meiji Gakuin, Mr. Niwa, Japanese Sec. of the Y.M.C.A., by a representative of the *Nihon Kirisuto-Kyokwai* Ministerial Association, of the City, and representatives from the *Kōgishō* in the country. Dr. D. B. Schneder, Prest. of the North Japan College, Sendai, in the name of the mission, responded.

Rev. H. Shimanuki, the pastor of the Kanda Church, was Chairman, and Elder Abiko, of the same Church, spoke in behalf of the congregation. Since at Sendai it was decided by the Japanese workers to raise a special anniversary fund for missionary work, so in the Tokyo District special anniversary services are to be held at the different points in the country and contributions raised for the work.

J. P. MOORE.

A Japanese pastor, preaching on the subject "Practical Religion" from the text "Come and see," illustrated the point that practice is more important than theory by stating that he attached comparatively little weight to Dr. Enryo Inouye's philosophical arguments for Buddhism, since he heard that the learned professor has no Buddhist god-shelf in his own house, and does not practice what he preaches.

The book which *Wakasa-no-Kami** picked up in Nagasaki Harbor in 1855 was a Dutch New Testament, which is still in the possession of his family. His grandson is a member of the Saga Lutheran Church.—J.M.T.W.

* See January EVANGELIST, p. 4.

BOOK REVIEWS.

JAPAN TO-DAY.

This is an excellent book, written by James A. B. Scherer, Ph. D., and published by J. B. Lippincott Co., Philadelphia. Dr. Scherer, with Dr. Peery, founded the Lutheran Mission with head quarters in Saga; but, after about four years in Japan, he was compelled by ill-health to return home, and is now President of Newbern College in N.C. The book contains 323 pages, with 28 illustrations, and is very interesting reading. Perhaps in his day baby-carriages were "not often seen," but now they are in evidence even in country districts, *Jitensha* (bicycle) does not mean "man-propelling vehicle" but "self-propelling vehicle." Nor do we think that "the language sadly lacks system;" "is dislocated and often illogical"; it seems to us to be quite logical and systematic, through somewhat complicated. We most heartily recommend the book to those who wish to know about Japan to-day.

JAPAN.

DESCRIBED BY GREAT WRITERS.

We cannot so heartily recommend this book, compiled by Esther Singleton and published by Dodd, Mead & Co. True, it contains material of great value; but it also contains material of little or no value. Some of the writers quoted are not authorities at all; some were authorities, but are now out-of-date; yet most of them are still "recognized authorities." In spite of a very careful arrangement of topics, the treatment is necessarily rather disconnected and fragmentary. The illustrations are very common ones. It is not true, as stated in the preface, that Japan "is still a sealed book to the European and [the] American with the exception of the circumscribed region around Tokyo, Kioto and the Treaty Ports." The statistics in the chapter on "Present Conditions" are not as late as they might be.

Y. P. S. C. E. NOTES.

(From *The Endeavor*)

WHAT A CHILD CAN DO

One Junior girl has a father who is fond of *sake*. The father has become much interested in studying Christianity and determined to give up *sake*, which filled his little girl's heart with joy. A relative, not a Christian, who is fond of the rice wine, having recently come to visit them, *sake* is again served at meals. The father said the odor made him long for it, but his daughter cried so hard when he began to drink and begged him earnestly to stop, that he couldn't swallow it. Three cheers for this enthusiastic little Junior! Can't more of the Juniors work in this way for their parents? A. P. A.

OVERHEARD AT

A PRIMARY SCHOOL.

Some of the children were quarreling. Said one of the on-lookers, who is a C. E. Junior, to the little fighters

"You don't know anything about God, you don't."

"Yes, we do."

"No, you don't."

"What makes you say so?"

"Because, if you did, you wouldn't fight."

"Well, we're going to stop quarreling right off."

Which they proceeded to do.

WAR AND THEOLOGY

A group of Juniors at the Okayama Orphanage had a heated discussion the other day over Prayer on the battlefield.

The tongues of the little warriors flew fast until they discovered that their arguments were being overheard, when the interesting debate came to a sudden stand still. Here is substantially the part our reporter caught.

"You'll never beat, if you always play Russian."

"Yes, I will too."

"No, you won't, either."

"Why not?"

"Because the Japanese always win."

"Well I know what I'll do and then I'll beat."

"What is that, Kichi San?"

"Why, I'll just pray to God and He will give me the victory."

"O pshaw! He won't either."

"I tell you He will. He always answers prayer."

"Well He won't this time, for He knows you are on the wrong side."

"I tell you that don't make any difference."

"Well it does now. He knows the Japanese are right and ought to win."

INFLUENCE ON JAPAN OF WORK AMONG JAPAN- ESE IN AMERICA.

BY E. H. JONES.

I have lately been much impressed with the importance of getting the Japanese to become Christians while they are in America. They can do very much to help our work by correspondence with their own people.

Nothing breaks down prejudice against Christianity quicker, in a Japanese home, than a letter from the loved one, written from America. Everything he tells about is told from mouth to mouth through the whole village, or among the whole group of relatives and acquaintances. If there is a favorable reference to Christianity, it has a weight with the hearers that many sermons of ours, or of the Japanese evangelists, can not have. It is our business to speak favorably of Christianity. They naturally put themselves on guard against the interested propagandist. They do not see, for some time, that we do not have anything to gain. They never saw anyone yet working for pure love, and they do not believe it of us.

I know two families who resisted all attempts to convince them that Christianity was superior to their hereditary religions, but who gave in at once when letters came from sons in Hawaii and America, urging them to become Christians. The whole village has changed front and are now willing to give our religion a favorable hearing. Both of the heads of the families have made up their minds to become Christians.

Again, if you let the young man come back to his native land without becoming a Christian, he is likely to be opposed to us. He says he has seen Christianity in its own land and it is not all it is said to be. Many people over there, he will say, do not follow it. Many who say they are Christians, lie and cheat as badly as do the people of the world. He wants nothing to do with it. People say, "This man has been to America and has not become a Christian, on the contrary he speaks against it, we too, can very well do without it."

The young man himself, not being a Christian, did not see Christianity from the inside. His companions were chosen from the opposition, so to speak. The natural human opposition to Christ and to His claims of submission to His rule, did the rest. He had weighed Christianity in the balance and had found it wanting. The naturally selfish human heart is often thus deceived. The man is lost and drags many down with him.

Therefore, push your work for these studious, energetic Japanese visitors to America if you want to help the work of evangelizing Japan. One of these gained, made into an earnest Christian, will "save a soul from death and cover a multitude of sins." "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

—Chinese Baptist.

NOTES.

Dr. Hall gave it as his firm conviction that there must be an oriental-ization of Christianity:

As I study the situation as discovered in India and Japan, I find myself confronted with the thought that the first stage of missionary work has been accomplished. The seed has begun to spring up. The east is changing. Must we not construct a new policy and adapt it to new conditions? This is not to pay disrespect to present missionaries. Exactly the reverse. That which calls for a review of the situation we must now take into account. We must acknowledge the fact that there is such a thing as indigenous Christianity, a Christianity which belongs in the east. I met Christians of the second and third generations. I can testify to many experiences such as would characterize the most mature Christian of our own churches. We must recognize that nations have advanced beyond the time when we can teach only the fundamentals of Christianity. They are capable of caring for their own Christian development. They feel restive under the dictations of the west. Shall we not rejoice when we see native Christians claiming independence of action?

The great fact that is before us is an east that can grow in its own Christian development as the result of the seed sown. Our policy must change. It shall become holy and fraternal co-operation. We shall recognize and deal more seriously with that religious aspiration which is outside of Christ and yet which is influenced by it. There must be, and we must come to recognize an oriental type of Christianity, which is working out its own formula. That is what we worked out for ourselves. What contributions to the interpretation of the gospel may we not hope to receive from the inter-

pretations of an oriental Christianity? The west needs the east as much as the east needs the west. Each has its peculiar contribution to make to the belief and life of Christianity.

Public Opinion.

The second issue "The Christian Movement in its Relation to the New Life in Japan," the pamphlet issued annually under the auspices of the Standing Committee of Co-operating Christian Missions, is just out. It is again the work of the editorial hands of Rev. D. C. Greene, D.D., whose talent for such a task is increasingly evident. The body of the pamphlet contains 217 pages; and an appendix of about 30 pages contains a full list of missionaries and the latest statistics. As it costs only 10 *sen* (5 cents) per copy,* no one in the least interested in Christian work in Japan can afford to be without it. The subject of Christian education receives special attention and emphasis.

The Ideals of the East, with Special Reference to the Art of Japan. By Kakasu Okakura. Second edition; 12mo, pp. 244. E.P. Dutton & Co. \$1.50 net.

* For sale by the Meth. Pub. House, Tokyo

MARRIAGE.

On May 16 Miss Shin Watanabe, of Tokio, Japan, was married to Mr. Shinkishi Hatai by Rev. John L. Jackson, of the Hyde Park Baptist Church, Chicago. In 1902 Mr. Hatai took his degree of Doctor of Philosophy at the University, *magna cum laude*, and is now an Assistant in the Department of Neurology.

An American young lady commenting on the attack of Russian war ships on the Japanese transport "Hitachi Maru", remarked: "Why, it was awful. The Russian vessels just fired *grape nuts* right into the Japanese troops!"

PERSONALS.

DEPARTURES.

Yokohama, June 15, per S.S. "Korea," Miss Anna B. Lanius, M.E. South (Hiroshima); and Miss Lavinia Oldham, Disciple (Tokyo); and per S.S. "Gaelic," Rev. L.B. Cholmondeley, C. of E., (Tokyo).

Yokohama, June 29, per S. S. "Mongolia," Rev. R.W. Andrews and family, Amer. Epis., (Mito); Mr and Mrs. N. W. Helm and Mrs. C. V. Hibbard, Y.M.C.A. (Tokyo); Rev. Dr. and Mrs. Imbrie, Pres. (Tokyo); Rev. B.W. Waters and family, M.E. South, (Hiroshima).

Yokohama, July 1, per S.S. "Empress of India," Mrs. C.W. Van Petten and Rev. J. W. Wadman, M.E. North (Yokohama).

Yokohama, July 9, per S.S. "China," Rev. T.C. Winn and family (Osaka), Rev. H. Brokaw and family (Hiroshima), and Dr. and Mrs. E. A. Sturge (San Francisco),—all Presbyterians.

Yokohama, July 13, per S.S. "Tremont," Mr. and Mrs. Harlan P. Beach, Y.M.C.A. (N.Y. City); Mr. A.B. Clayton, Keiogijiku (Tokyo) and Mr. C. C. Champlin, Higher Normal School (Tokyo), with his mother; Bishop and Mrs. McKim and three children and Mrs. Cole, Amer. Epis. (Tokyo); three children of Rev. and Mrs. T. S. Tyng, Amer. Epis. (Osaka); and Mr. W. E. Curtis, author of "The Yankees of the East," with wife, daughter, nephew.

ARRIVALS.

Yokohama, June 19, per S.S. "Doric," Rev. W. Mc. S. Buchanan and family, So. Pres., for Takamatsu.

BIRTH.

On June 25, at 30 Koun Machi, Mita, Tokyo, the wife of Rev. Gilbert Bowles [Friend], of a son.

On the 27th of June, at the Eiseien, Tsunohazu, Tokyo, the wife of Paul Lambert Gerhard [Germ. Ref.] of Sendai, of a son.

THE JAPAN EVANGELIST

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As the EVANGELIST is published on the 18th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 12th of each month.

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SCHOOL FOR FOREIGN CHILDREN, TOKYO.

The Japan Evangelist

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No. 8

SCHOOL FOR FOREIGN CHILDREN, TOKYO.

AT the third annual meeting of the Standing Committee of Coöperating Christian Missions in Japan held in January last, a committee was appointed to visit and report on the School for Foreign Children now carried on in Tsukiji, Tokyo, under the principalship of Mrs. B. C. Haworth. The following is the report of this committee:—

Dear Brethren:—

The undersigned, your Committee appointed "to visit the Tokyo School for Foreign Children, examine its course of study and its general work" take pleasure in reporting as follows:—

After visiting the school, seeing the class room work, interviewing the teachers and some of the Trustees, and examining the printed course of study, we are satisfied that the school is meeting a long-felt want, that it is prepared to do substantial and satisfactory work, and that it is worthy of the fullest confidence and patronage of the foreign community of Japan.

While the school is an attempt, specially, to provide educational facilities for the foreign families resident in Tokyo, still its attendance is not restricted to these. Even during this its first year, a goodly proportion of its students have come from a distance, while other families, we understand, are planning to take advantage of the excellent oppor-

tunities it affords. We would particularly recommend the school to the careful consideration of those parents who contemplate sending their children to their respective homelands, as presenting an opportunity for obtaining here in Japan, under the best moral influences, a training which will fit them for entrance into the universities of England, Canada, or the United States.

The chief needs of the school, as we observed them, are a permanent building of its own, increased boarding facilities for children from a distance, and one or two more salaried teachers, who will be able to devote all their time to the work of the institution. We are satisfied that the Trustees fully recognize the urgency of these needs and are glad to know that they are seeking to provide for them.

We cannot commend too highly the very praiseworthy efforts of those who have given so much of their time and strength, both among the Trustees and its able Faculty, towards making the Tokyo School for Foreign Children the success that it is. They deserve our most hearty sympathy and co-operation. We take real pleasure in recommending the school to the helpful consideration of the Standing Committee and particularly to the various missions and boards which we individually represent.

W. E. TOWSON.

JOHN L. DEARING.

A. D. HAIL.

From the new Announcement of the School for Foreign Children, we make the following extracts:—

LOCATION, BUILDINGS, ETC.

The problem of securing suitable buildings for the school has been and is still a difficult one to solve. In order to bring the school within reach of all the residents of Tokyo, a central location is necessary. But to find such a location, with available buildings ready to hand, has not been an easy matter. At present the school is occupying buildings, kindly offered by the American Episcopal Mission and the Church Missionary Society in Tsukiji, the former "Foreign Concession" of Tokyo. These buildings answer the purposes of the school admirably well. Unfortunately, however, Tsukiji is too far from the homes of some of those who would otherwise patronize the school; although this disadvantage is rapidly diminishing as regards most of those concerned, as a result of the street car system which is being extended with great rapidity into almost every quarter of the city and suburbs. A sub-committee of the Board of Trustees is at work on the problem of locating and housing the institution, and it is the purpose of the Board to continue to grapple with this problem until a permanent property, centrally located, and adapted to the use of the school, shall have been secured.

BOARDING PUPILS.

For the accommodation of pupils from a distance, some resident families have opened their homes, charging only a very moderate rate for board and lodging. The question of opening a boarding house or home for non-resident pupils is receiving the attention of the management. Parents out of Tokyo who may contemplate sending their children to the school, would confer a favor by communicating with the school authorities as

soon as possible. Whether the establishment of a home or homes for outside pupils can be undertaken, or not, will depend very largely upon the number of probable patrons.

DISCIPLINE.

It is the aim of the school to produce the highest type of manhood by inculcating the principles of self-control and self-government. Pupils are treated as responsible beings and given to understand that they have a share in making and maintaining the good name of the school.

PHYSICAL EXERCISE.

We are fortunate in having the free use of a vacant lot near the school for a play ground. Regular exercise in military drill under the direction of a teacher is required of the boys. The girls on all pleasant days are marched to and from the play ground of the Primary Department, where they have a few minutes' free exercise daily.

LITERARY EXERCISES.

For the purpose of training pupils in public speaking and literary work, two afternoons a month are devoted to literary exercises. All students in the Academic and Intermediate Departments are required to take part in these exercises. The school is divided into two Literary Societies, the "Excelsior" and "Mutual Improvement," each with a President, Secretary and Program Committee, and these societies conduct the Friday afternoon exercises, under the supervision of a teacher. The work done by these societies during the past year has been highly creditable. Under this plan the pupils have made marked progress.

FINANCIAL SUPPORT.

With such an extended course of study a considerable teaching force is required. Although many of the teachers are practically giving their

services as a labor of love, and although the school has the use of the present buildings rent free, the expense thus far has exceeded the income from tuitions. The first year has been expensive, naturally, because of necessary outlays for furniture and equipments. For the first four months the school occupied rented quarters. There was also expense involved in removing to the present location. Fortunately, however, the school has had good friends who have enabled it to meet its obligations, so that it closed its first year with a clean balance sheet. This happy outcome has been made possible by the generosity of a number of Societies and individual donors.

NEEDS

In order to make the school permanently effective we need,

1. *The hearty support of the foreign community in Japan.*

A year ago, there were parents who hesitated to send their children on the ground that the school was looked upon as an experiment. They proposed to wait and see whether it was going to succeed, forgetting, apparently, that if all parents had taken that attitude, there would have been no materials with which to make the "experiment." Fortunately, there were enough who believed in the enterprise to justify the attempt. The school was a success from the start. Now that the experimental stage has been passed, the foreign community should rally to its support.

2. *A permanent and suitable Building or Buildings, Equipments, Apparatus, Library, etc.*

3. *Homes for Pupils from a distance.*

CLOSING WORD.

When we consider the degree of success which has attended the school during its first year, in spite of the great difficulties of the initial stage, we feel justified in looking forward to still greater success in the future.

We hope that the good friends, whose generosity have enabled the school to pass its first year successfully, will feel assured that their interest in the school was not misplaced, and that they will continue to sustain it by their sympathy and aid. We hope also that the Mission Boards which have granted aid will repeat their grants and that their example will be followed by other Boards and Societies having interests in Japan.

To the general public in Japan we also extend a cordial invitation to join with us in building up here, in this most influential capital of the Far East, an institution which shall worthily fill the sphere assigned to it.

We understood that an article concerning the School for Foreign Children in Tokyo would be sent in for this issue: but, as nothing has appeared, we are compelled to patch up in haste what appears on the first three pages, to accompany the frontispiece. We need scarcely add anything to what is there written; it speaks for itself. We all acknowledge the need of such an institution; and are gratified that the present school has been so successful during the past year as to ensure it as a permanency. We congratulate all who have contributed time, labor and means to bring about success.



CHRISTIANS IN JAPANESE POLITICS.

One of the most significant evidences of the influence of Christianity upon the civilization of Japan is manifested in political circles. It is noteworthy that the first step taken by Japan in local self-government, by the opening of provincial assemblies in 1880, resulted in the election of an unusually large number of Christians to membership in these assemblies. Their election was due chiefly to their high reputation and established character as men of honesty and integrity. And their success in those positions was owing in no small degree to the training they had enjoyed in church assemblies in association with foreign missionaries. It was not strange, therefore, that, when constitutional government was established in Japan, Christians were found in disproportionately large numbers in the First Imperial Diet, and have continued to obtain in every election more seats than they were entitled to, if the number of Christians in the whole empire be compared with the entire population. Moreover, the Speaker of the House of Representatives in the First Diet was Mr. Nakajima, a Christian. Mr. Shimada, another prominent Christian, has served five terms as vice-Speaker, and the late Mr. Kataoka was five times elected to the Speaker's chair.

The present (twentieth) Diet contains seven Christian members. They include one Baptist (Mr. Tamura, of Tochigi Prefecture); two Congregationalists (Mr. Hinata, of Gumma Prefecture, and Mr. Yokoi, of Okayama Prefecture); and four Methodists (Mr. Ebara, of Tokyo, Mr. Shimada, of Yokohama, Mr. Nemoto, of Ibaraki Prefecture, and Mr. Tatsukawa, of Nagano Prefecture). Mr. Shimada was originally a Presbyterian, drifted into Unitarianism, but has recently united with a Methodist church. He is editor of the *Mainichi Shimbun*,

a Tokyo Daily, and is very active in social reforms, especially in attacks upon moriopolies, the tobacco and the liquor traffics and legalized prostitution. Mr. Nemoto is also very prominent on account of his activity in temperance work. His anti-tobacco bill, prohibiting the sale of tobacco to minors, was passed by both houses a few years ago, and his anti-liquor bill, prohibiting the sale of liquor to minors, has only barely failed to pass and will be presented as long as he is a member. It is interesting, by the way, to note that he is one of the representatives of a large tobacco-growing district, but regularly wins his election in spite of the bitter opposition of the tobacco and liquor men and the Buddhists. Mr. Yokoi, formerly a Congregationalist minister and later president of the Doshisha University, Kyoto, is quite well known in Christian circles in America. Mr. Ebara is one of the leading educators of Tokyo, and was prominently mentioned as a candidate for Speaker. He was one of the three persons whose names were presented to the Emperor as nominees of the House of Representatives for that position. But the Emperor, in accordance with an unwritten law, appointed Mr. Matsuda, who had received the largest number of votes.

The proportion of seven out of a total membership of 379 makes one Christian for every fifty-four members. The total number of nominal Christians in Japan is about one hundred and fifty thousand, who may be said to represent a Christian community of about three hundred thousand. Among these about fifty thousand are Protestants, who thus represent a community of about one hundred thousand. If, therefore, we reckon the population of Japan at fifty millions, we get one Protestant for every thousand of the people; while the seven Protestant members of the

House of Representatives stand one to about every fifty. This is one of the clearest proofs that, in general, the influence of Christianity upon Japan must not be estimated merely by the number of believers. Moreover, in the Diet and in party councils and political affairs in general, the Christian men in politics exercise an influence out of proportion to their mere numbers, and may be counted on to stand up for right principles. There is also a large number of prominent men who, although making no profession themselves, are nevertheless favorable to Christianity, especially in its movements for social and moral reforms. It is the powerful influence of Christian sentiment that abolished, and keeps abolished, legal prostitution in Gumma Prefecture.

In this connection, it may not be out of place to refer to a few phases of the influence of Christianity upon the political institutions of new Japan. In old Japan, Shintoism, Buddhism and Confucianism all encouraged absolutism and feudalism, while constitutional government, representative institutions and local self-government are fruits of Christian civilization. The old idea of impersonality, by which the individual was swallowed up in the family, the clan and the nation, and was called a "thing", could not long survive the Christian teachings of individual worth, rights and responsibility, now acknowledged in the social and political institutions of new Japan. Moreover, the doctrine of religious liberty, affirmed in the Japanese constitution, is of Christian origin.

In general, it may be stated that the leaders of New Japan are favorable to Christianity, and are reconstructing the nation largely on Christian lines and with Christian ideals. Christianity is not an officially "established" religion in Japan, but its influence is rapidly increasing along all lines of civilization. The gospel of Jesus

Christ is a positive force making for social amelioration and civic righteousness in Japan to-day.

CHRISTIAN SOLDIER BOYS.

Four of the [Okayama] Orphanage graduates are now in military service and have gone to the front. They are fine fellows and we are proud of them.

1—Corporal I. Kondo was one of the earthquake orphans first befriended in 1891. While at the Orphanage, he made good use of his time, learning among other things to play the bugle. After graduation, he struck out manfully to earn his own living and had secured a fine position in the freight department of the Kyushu Railway Company, where he was being rapidly promoted, when his country claimed him. He belongs to company——, ——, regiment of infantry and has held, or holds to-day, the positions of chief drummer, chief bugler and head of the signal corps. He is a soldier every inch of him and will do his part to advance Japan's prestige and secure fair dealing for the far East.

2—S. Makido was another of the children made homeless by the great earthquake of 1891. We remember him well and the good work he did in the printing office. After leaving Okayama, he went to Formosa and worked successfully at his trade until called to be a soldier. He belongs to company—of the———(——) and is a cavalry man.

3—K. Shimizu is of good Tottori *samurai* stock and was a member of the Orphanage brass band when with us. He was also member of the Young Men's C. E. society and of Okayama church. After leaving Okayama, he studied at a private law college in Tokyo, where he graduated and was immediately called into military service.

Being one inch too short for the fighting ranks but very strong physically, he was assigned to the transportation department, where his duty will be to carry ammunition and other supplies to the sharp shooters. As his face indicates, he is a young man of quiet dignity of demeanor and exceptional excellence of character. He belongs to the——, of——Regiment.

4—The July number of *Asylum Record* for 1901 contained a striking article on The Power of Prayer, in which Mr. Ishii's testimony, in four then recent experiences of remarkable answers to the prayer of faith, was narrated in detail.

One of the cases concerned our fourth soldier boy, Genjiro Nobunaga. He lay at the point of death in the Himeji barracks. Doctors and friends had abandoned all hope. Death would certainly ensue within a few hours, it was believed, and arrangements had accordingly been made to cremate the body and send the ashes to Okayama. Mr. Ishii reported these things at morning chapel, stating his own firm belief that God still intended to spare the young soldier's life and announcing that a special prayer meeting would be held immediately after chapel. Such a meeting was held, earnest prayers for the lad were offered, and to the astonishment of all in the Himeji barracks, Nobunaga recovered.

He later married one of the Orphanage girls and was doing a thriving business as a wood and charcoal dealer when called out two months ago as a first reserve. The Orphanage gave him a hearty send off. An earnest Christian and member of one of the Endeavour societies, he believes his life was spared three years ago for some special service and that it may rightly be called a resurrection life.

Born in —— city, he belongs to the —— of ——

——; and being too short for the fighting line, is assigned to the field telegraph department, his work being to deliver messages by bicycle. He is resourceful, modest, self-reliant, industrious and faithful.

Asylum Record.

* * * *

There is scarcely a Christian Church in Japan which has not sent one or more representatives into the army or navy of Japan. Not long since the papers of Tokyo were loud in their commendations of a young lieutenant of Engineers who had shown conspicuous gallantry in some of the reconnaissances which preceded the great battle at the Yalu River. No small reliance seems to have been placed on his reports in planning for the battle. Not far from the same time a letter from the same young soldier was read in the Bancho Church of Tokyo, of which he is a member, telling of his pleasure in meeting a band of Korean Christians assembled for worship, and how one Sunday morning, in an interval of leisure, he had sought retirement by ascending a low hill overlooking the Russian lines along the Yalu, that he might read a few chapters from his New Testament. Another lieutenant from the Bancho Church is on duty with the same army. A major holding a specially responsible position in the supply service and a lieutenant in the reserves are also honored members of the same church. The first three belong to a most interesting club made up of twenty-four army officers which in peace times met once a month on Sunday evenings. A little more than a year ago, the club met at the home of the writer and to him at least it was a most enjoyable evening. All spoke freely of their experiences and of their sense of the responsibility which rested on them to worthily represent the Christian

name. This they will do. Christianity may well be proud of its representatives among the Japanese forces in Korea and Manchuria.—*Mission News.*

* * * *

The following is a letter from a soldier boy to his father, both members of our Ajiki Methodist Church:—
DEAR FATHER:

I am getting along very well. We are not now near the Russian army. One day I was very much pleased to meet and talk with a Korean Christian who heartily praised the Japanese victory. He said he believed the victory gained by the Japanese army was mostly due to the justice on the side of Japan. I gave him my card and told him that I was a Christian. Then he said, "I am glad to hear you are a Christian." I replied, "I am a member of the Ajiki Methodist Church, Chiba, Japan. But we are brothers in Christ."

"I am a Presbyterian" said he, "and I have a Bible class and teach the Bible every Sunday." "If you will pray our Heavenly Father for the peace of the Far East with me", said I, "the Merciful God will hear our prayer." At the same time he said, "Please pray for our country." And we prayed earnestly, each in his own language. I told him, if he had an opportunity, to visit my home. He thanked me, and said he hoped he would be able to meet me again. Thus we parted. Dear Father, you can imagine how my heart swelled with gladness to meet such a Christian in such a lonely, deserted place.—*Tidings.*

* * * *

A beautiful reminiscence is reported from the front in connection with the third blocking expedition to Port Arthur, which took place on May 3. After that exciting night, when the

Japanese ships rode through a terrible hail of missiles and the water was continually heaving under them owing to the explosion of mines, our torpedo-boats were deputed to rescue from the sea the survivors of the forlorn hope. One of the dead bodies then recovered was that of warrant officer Shikanosuke Kageyama, who had gone to almost certain death in the *Otaru Maru*. On opening his clothes, there was found in his breast-pocket a booklet, which was soaked with water and blood. The book was the Gospel of St. John. An officer, who was well acquainted with the deceased, states that this book of the beloved disciple of Christ had been given to the officer by Miss Maclean, of London, whose hospitality towards our sailors during their sojourn in England is so well known. It appears that Kageyama received the present during his visit to England as one of the crew deputed to bring the battleship *Mikasa* to Japan. Since then he has never parted with the book, and has read it in times of peace as well as in war. He was naturally a gallant and patriotic sailor, but became more so on account of the admirable faith he derived from reading the invaluable work. According to his friend, he was a firm believer in the words of Christ, that those who believe shall not perish. He went to the deadly fight with this faith, and died peacefully with the book close to his bosom. As a souvenir of a memorable occasion, the book was deemed too precious to be buried with the gallant officer, and it was accordingly returned a few days ago to Miss Maclean, with the statement of the heroic end of its late owner, it being thought that the English lady would be glad to know that her gift had been so dearly cherished by one of the best and bravest of the Japanese sailors, all of whom she loves so well.—*Japan Times.*

An interesting letter, just at hand from one of our soldier boys, tells of his experience in the great battle of May 26th, of his escape from any injury and of his daily prayer to God. Certainly these Christian soldier boys are in positions of peculiar trial just now, have more than the one enemy to meet, and so they need very much our sympathy and prayers.

Lately, we have been compelled to say good-bye to "Sergeant Nakamura," called out to join his regiment, the Eighth Cavalry.

He is a graduate of the Military College across the street from Duncan Academy. He graduated at the head of his class, receiving a prize of a silver watch from the Emperor. After remaining at the College as instructor in horsemanship for three years, he came to the Academy to fit himself for the Ministry.

We are very sorry to lose him from the school, but we are proud to have such a noble representative in the army. Before leaving, conscious that he might fall in battle, he left thirty yen (\$15.00) in the hands of his pastor, with instructions that he should be buried with Christian funeral rites. Since he left, we have heard from him to the effect that he "trusts all things to the Lord Jesus Christ," and it gives him "great comfort to read the Bible and 'Daily Food'" He also asked for a small hymn-book, which has been sent to him. He is a true Christian soldier who will be found faithful alike to his political and to his spiritual Lords.

Our Sendai (Baptist) Church is quite largely represented in the Army at the front. When the first army was called out in February, five of our members went, three of them being among our most promising young men here, and two reserves, whose homes were in other places. Miss Cho Suo, for a long time the

head of the Red Cross Training School here, and one of our most faithful workers, is now at the head of the Red Cross nurses on the hospital ship, the Hakuai Maru; and now Mr. Motoi, Oshima, son-in-law of Dea. Seino, and one of the pillars of our Church, has sailed for the battle field. In one way we felt glad to see this brother go, for he will be worth more for Christian work than twenty Army chaplains; for he is a genuine Stephen, "of honest report, full of the Holy Ghost and wisdom, full of faith and power." At his farewell meeting, he said, "I feel that I am going under two commissions. I go at the call of my Emperor to fight for my country; but I also go at the call of the great king to fight against evil and sin in the hearts of men and to preach Christ to my comrades."

—*Gleanings.*

We wish we could show our readers the faces of the score or so of Christian Endeavorers who have gone to the front or are on their way there. But we are glad to have secured as a typical illustration of Endeavor principles in military service an admirable picture of Lieutenant Nobutaka Shiote, a young cavalry officer, who has already distinguished himself by a special display of bravery and skill. He was deputed to select the most suitable places for bridging the Yalu river, and so well did he do his work that the great victory of Kulien followed. We rejoice that, when the opportunity was given him, he improved it so nobly and thus was able to be of signal service to his country. He belongs to Bancho Kumiai (Congl.) church and to the C. E. society of that church. May his life be spared till war gives way to peace, will be the daily prayer of thousands of Endeavorers.

—*Endeavor.*

THE CHRISTIAN HOME AND ITS INFLUENCE IN JAPAN.*

BY REV. WILLIAM WYND.

Some time ago, in the course of a conversation with a Japanese gentleman who is not a Christian, I put to him the question: "Is there nothing in Christianity that appeals to you and makes an impression on your heart?" In reply, he said: "Yes, there are many things in your religion which impress me, and one of them is the home life of Christians." In this reply, I believe we have indicated one of the sources from which Christianity derives its power, and one of the avenues by which it makes its way to the hearts of men whose ideals of home and life and duty are high.

If the question were put to this gathering of men and women; "What is it more than anything else that has helped to make you a Christian and to give you high ideals of Christian life and duty?" many of us without hesitation would answer, "The influence of a Christian home."

Like the church, the home is a divine institution, and when the sanctifying and elevating influence of the religion of Christ has made the home what God meant it to be, it becomes a factor of paramount importance in building up his kingdom. In non-Christian lands Protestant missionaries have made their homes among the people and lived among them the family life, and by example as well as precept have tried to show what Christian home life is. In this land it would be difficult to overestimate the results of this.

In the first place, it has been a means of grace to the missionary himself, and that is no small thing

in a pagan land. When we leave our own lands to labour in the foreign field, we leave behind us many of the things and institutions which have been a great spiritual help.

The church here is in its infancy, and, as a help to the spiritual life, it seldom takes the place to the missionary of the church from which he has come. We miss the warmth of the home church, the sympathy of a Christian community, the inspiration of great conventions; and sometimes even the helpful heart-to-heart talks which were such a means of blessing in former days are denied to the frontier missionary. The home, however, takes the place of all these. We can take it with us when we leave church and convention and sympathetic community behind, take it to the most lonely missionary post; and, wherever taken, it is a means of grace. In it we have the warmth of the church, the sympathetic communion of kindred hearts, the benefit of unreserved heart-to-heart talks, and an inspiration as genuine as the inspiration of a great convention.

Outside there may be much to cause depression of spirits. The temples, the priests, the shrines, the idols and festivals may all remind us of the forces that are arrayed against us. But in the home where Christ dwells, sanctifying the relationships of husband and wife, parents and child—in such a home, there is a subtle something which counteracts the outside influence by reminding us that the greatest power is not what is seen but what is unseen. And thus the home tends to make us hopeful, and helps us to preach the gospel of hope hopefully, even when the cause seems to be hopeless.

It enables us also to look at life's incidents from more than one standpoint, and to see things in their true proportions. We have noted in ourselves, and have seen in other mis-

* A paper read before the Baptist Conference at Arima and printed by request of the Conference.

sionaries, a tendency to brood and worry over little things till mole hills took the shape of mountains and the whole atmosphere became surcharged with troubles and difficulties.

I know of no better antidote for this distorted vision than the genial atmosphere of a Christian home. The relaxation, the prattle of the children, that subtle something which we call the home influence brings us back to our true selves and enables us to see things as they really are.

In these and many other ways the missionary's home occupies an important place in the development of his own spiritual life in the perfecting of his character and in the carrying on of his work.

The home of the heathen is in many important respects a contrast to the home of the Christian, their ideas on this subject being diametrically opposite. In many missionary lands the position occupied by women has made an ideal home life difficult, and even in Japan, in spite of the progress that has been made in the emancipation of women, there is still much room for improvement in the home.

The Japanese language does not contain the exact equivalent of our English word "home," nor do the same sentiments which cluster around our word seem to well up within the hearts of the Japanese when they speak of their "Iye." The people have an intense love for their country, and the place where a man was born is always a sacred spot to him. Filial piety is likewise a national virtue, and no sacrifice is considered too great to make for one's parents, but too often the absence of domestic virtue (in the Christian sense) has tended to lower the ideas of home, and indeed has left the language without a word which fittingly expresses the home idea.

I believe that at the present time the Japanese for several reasons are particularly susceptible to the influence of the Christian home life. In the first place, many of them are not satisfied with present conditions. Read their magazine articles, or listen to the addresses of some of their prominent men, and one cannot help feeling that the nation is awakening to a realization of the truth that a nation's real greatness is to be found in the home life of its people.

Conditions that were considered satisfactory twenty-five years ago are barely tolerated to-day. Domestic habits that were received and followed without question are now openly condemned. Christianity has placed before them new standards of virtue, new ideals of home life; and the moral leaders have turned their faces towards the new ideals and are boldly advocating new standards of domestic life and virtue.

I believe that the religion which has set before them new ideals and new standards must also supply them with new models. When they are turning their backs on Buddhism and seeking for higher ideals of home than Buddhism has taught them, then indeed is the time to show by concrete examples how Christianity elevates and sanctifies the home in all its relations. And just here I believe our Girls' Schools are doing their most important work, a work that justifies us in equipping these schools to the best of our ability. When I was a younger missionary, I often had a grievance against our Girls' Schools because they did not turn out a sufficient number of Bible Women. I have no grievance now. There is still a dearth of Bible Women; but I have seen the graduates of our schools in the position of wives and mothers, making ideal Christian homes in our towns and cities, and doing a work which no Bible Woman could do. The old

cry that the Christian schools educated the girls beyond their sphere and made them unfit for home duties is rarely heard now, for advanced Japanese have changed their ideas about home and consequently about home duties.

Another reason why the Christian home can wield a great interest in this land is because of the fact, that the Japanese are quick to see and ready to copy what they are convinced is good in Western institutions. In this they are the opposite of the Chinese. There was no need to urge them, as the Chinese have been urged, to adopt the civilization of the West.

As soon as they were convinced that it was good they began with a mighty purpose to study, to imitate and adapt Western civilization. They were not turned aside from their purpose by difficulties. Neither sneers, nor ridicule, nor criticism prevented them from carrying it to a successful issue.

And may we not look for the same results when we succeed in demonstrating the great superiority of the Christian home life? Moral regeneration, of course, requires time. It is not to be expected that the Japanese will in a wholesale fashion adopt Christian principles and establish Christian homes. But it is not too much to hope that a race like the Japanese, dissatisfied with present standards of domestic life and quick to imitate and adopt what is good, will in the end be greatly influenced by the home life of the Christians. That they have already been influenced by this is a fact that few will deny. There are many who would say, as the gentlemen to whom I have already referred said, "There are many things in Christianity which impress me and one of them is the Christian's home life." What they have seen has impressed them, and influenced them even when they have

not made any profession of faith in Christ. Possibly if there had been no Christian homes in Japan, the people to-day would have been satisfied with their homes as they were when children of wife and concubine grew up together and it was considered no disgrace for the father to be immoral. That there is a healthier moral sentiment arising, and an ever increasing number who call loudly for purity and reform in domestic relations, is, I believe, due in a great measure to the influence of Christian homes. Each one established exerts a quiet, certain influence and becomes like a city set on a hill that cannot be hid.

I am convinced that we as missionaries can do a great deal of effective Christian work in our homes and through them. The home work, of course, will not take the place of itinerating, *Kogisho* preaching, nor any of the usual methods of propagating the gospel, but in Japan it may be made to supplement the usual methods. Here we have to do with a people who in knowledge and intellectual acumen are not a whit behind our own, a people with whom it is a source of pleasure and profit to associate.

In addition to being intellectual, the Japanese are nothing if not sociable. The man in this land who shows himself friendly will never lack friends, and the family which welcomes the Japanese to the home will never have to mourn because none take advantage of the open door. Only extend a welcome, and calling friends and visitors will never be wanting. Students will come, and, if they find encouragement and sympathy, will in time open their hearts and tell to the missionary things that they hesitate to tell to each other. Teachers will come and take delight in discussing with you the questions of the day; and, as iron sharpeneth iron, so will our

mental powers be kept bright and sharp by intercourse with these thinkers.

And to all who come, the resourceful missionary will find an opportunity of preaching the gospel. It is a mistake to suppose that we will drive them away by talking to them about the salvation of their souls. On the contrary, the earnest souls among them expect this of us, and even the ones whom we set down as hard and difficult to reach will often be found to have deeper spiritual aspirations than we give them credit for. I have found this out in my own dealing with them, and in talking with other missionaries have had my own experience corroborated.

Only a few days ago, a brother missionary told me about a young man of good family and liberal education who had been coming to his home for months; and while they had talked a great deal about Christianity in the abstract, the missionary had hesitated to deal with him directly about his own salvation, preferring he said to wait, only dropping a word now and then in the hope of setting him to thinking of higher things.

One day, when the man called to see the missionary, he was introduced to an earnest evangelist who was in the study, and the evangelist without even the usual polite formalities began to deal with him then and there as if his salvation depended on coming to a decision before he left the room. The missionary looked on and heard with a feeling that the evangelist by his tactlessness had (to use a homely expression) "put his foot in it," and they would see the visitor no more.

Contrary to his expectation, however, at the next Prayer Meeting of the church the young man came, and although it was probably the first time in his life that he had been at a church service, he took part in it, prayed fervently, and gave every

evidence of being a new man. I had a similar experience myself not long ago. Being afraid of driving a bright young fellow away and losing my influence over him, I hesitated to deal with him plainly, waited and let golden opportunities slip till the Lord rebuked me in an unexpected way.

One day the man came, and in the midst of a lull in the conversation, he turned and asked if I would not kindly condescend to teach him simply the way of salvation. Since then I have been more afraid of losing a man for want of plain, faithful dealing than because of a lack of tact.

We must never forget that we are here, and the people know we are here, for the sole purpose of giving them a knowledge of the Saviour Christ; and if the home is to be as effective as it ought to be, the missionary must take it for granted that those who come to his home are real seekers after truth. In spite of an assumed indifference about religion, there are many hungry hearts among the educated Japanese, and there is nothing that will impress them more than homes in which Christ dwells, and living Christians who know whom they believe and are in earnest about making him known to others. Let it be a rule rather to lose a man through over much zeal than through unfaithfulness.

The home is said to be the woman's sphere; and in Japan the married woman who loves the Japanese, and makes use of her home as a means of winning them for Christ, need never sigh for a larger sphere. As a wife and mother, there is at once a bond of common sympathy and interest between her and the Japanese women, the majority of whom are either wives or looking forward to the time when they will be so. I heard a prominent missionary once say that in this country,

in the early days when it was difficult to get the people to come to a meeting, or to listen to a word about the hated religion, the sight of a foreign lady with a baby in her arms was something they could not resist; so the wife and baby had to be taken along as a kind of "Mise mono" to bring the people in.

There was something human there, something that they could understand, and might there not be in the foreigners' religion, as well as in his baby, something that was sweet and attractive; and so they came and listened. We have got past the "mise mono" stage now, but we shall never get beyond the stage when the missionary, who is also a wife and mother, may not by virtue of that be able to do a good work among the women both in the church and the home.

My own observation leads me to think that the married lady can do more effective work in her own home than by visiting the Japanese homes. The reason of this is the fact that the visit of a foreign lady to an ordinary Japanese home sets that whole household and sometimes the whole neighbourhood into a flutter of excitement. The lady of the house is cumbered about much serving, and often the neighbours gather around the doors, and keep their ears glued to holes made in the *shoji*, so that they may not lose a word of what passes. Under these circumstances it is difficult to get the heart-to-heart talks for which you have come. In your own home however this is changed. The visitor is free to listen, there are no eyes peeping through the *shoji*, and so there is a favourable opportunity of dropping in words that may fall like seed on good soil.

Perhaps there is no class that we can better reach through the home than the young men. In all our

cities there is a large number of young men, principally business clerks and students, who live in Boarding Houses, enjoying no home privileges and exposed to many temptations.

I have seen a little of the boarding house life in Osaka and tried to do something to get the young men to attend church, but with little success. They are too busy or they must take exercise on Sunday, or for some other reason they cannot come. If invited to the home, however, I notice that, as a rule, the men are ready and eager to come. This suggests the advisability of working along the line of least resistance and opens up a large field for home work. And here again the missionary's wife finds an opportunity which comes to no one else. In the church she may have to be silent, before the public she may be relegated to the back ground, but in her own home she is queen. Here it is no longer Japanese custom, but foreign custom, that takes precedence, and the Japanese young men, quick to observe and adepts at imitation, are not slow in falling in to foreign ways and giving honor to the woman. What she does for them is appreciated; what she says is listened to with attention; the books she lends are carefully studied, her unmistakable interest in them arouses a corresponding interest. Womanly tact and Christlike love often win, as is evidenced by the number of prominent young men in our churches who have been won through the home.

And even after they have become Christians, what a helpful influence the missionary's home may have on the young men of the church. Sometimes they are without homes of their own, often their faith raises up a barrier between them and the other members of their family. A welcome in the home of the foreign teacher, friendly intercourse, and spiritual communion with him and his family goes a long

way in helping them to understand Christianity and in directing their thoughts to Christian service. Some of the men who are now our best Christian workers were at critical periods of their lives brought into close touch with the missionaries in their home life. Associating much with men the aim of whose lives was to make known the gospel of Christ, these young men unconsciously began to look at life from a new standpoint, and to be filled with a new purpose.

I am persuaded that the more we have the young Christians coming to the home and keeping in touch with missionaries filled with the Spirit, the less will we hear of the present problem of finding Christian workers. In earlier days, when the church was smaller, there was a great deal more of this real friendship and fellowship between the missionary and the young men of the church; and this period coincides with the time when workers and candidates for the ministry were more numerous.

The commercial spirit is not altogether to blame perhaps for the present dearth of consecrated workers, for it can never be said of the Japanese that they are sordid money worshippers. On the contrary, as a race, they are less sordid and less influenced by money considerations than Westerners, and not a whit behind us in the spirit of self sacrifice and devotion to high ideals. May it not be that we missionaries are less devoted than our predecessors, or that mixing a great deal less with our young Christians than they did, we are less successful in leading them to heed the call of the spirit and devote themselves to the work of the ministry?

It is from among the young men who see us at other times than during the church service, from among these who come about us, singing with us the songs of Zion and talking with us of the mysteries of the kingdom of God that the young

Timothys shall arise. They may not all become teachers, but such fellowship ought to help them to be better Christians, and it will certainly make us better missionaries.

And when they get beyond the young man stage and go out to make homes of their own, these homes will perhaps be influenced more by what the young men have noticed in their intercourse with us than by what they have heard from us in church or Sunday school; for it is not what we hear, but what we see, that makes the deepest impression on us.

In conclusion, I would just remind you that in this paper I have been bringing forward and emphasizing only one branch of our work. I do not think that I have over-estimated it. Certain I am that, while there are many things in the gospel which we preach that are hard for the Japanese to believe, many things in us that may be stumbling blocks to them, there is one thing that impresses the thinking Japanese and that is the purity and beauty of the Christian's home life. And I doubt not that in some future day, when some advanced Japanese thinker is recording to his countrymen the forces that have helped to make the race strong and virtuous, notice will be taken of the influence of the Christian home.

We acknowledge, with many thanks, the receipt of a copy of the Minutes of the Japan Conference (Sixteenth Session) of the Canadian Methodist Church; and hope later to find room for some extracts therefrom.

According to official investigations, the number of dwellings in Tokyo City Proper at the end of last year was 429,403, and the inhabitants numbered 1,795,128—males, 1,005,813, and females 789,315. The figures show an increase of 112,876 houses and 369,762 inhabitants over those of 1898.—*Japan Mail*.

A JAPANESE ADDRESS TO NON-BELIEVERS.

It may be that a short sketch of an address given by a Japanese Evangelist, Kimura San, who is rather novel (*i.e.* novel to the Japanese) in his methods, may prove of interest to the readers of the *Quarterly*. The address, of which this is but a sketch, was one of a mission recently held at the Whidborne Mission Hall [Tokyo].

Picture a hot summer's evening, a hall crowded mainly with men, men and women, almost all armed with a fan. (Fans are by no means confined to the fair sex in Japan.) A medium sized Japanese, mounted on a form, in front of a large black board and provided with chalk, and Bible. Evidently he is ready for the fray. He has been trained in America, in a school which does not believe in administering unpalatable truth in honeyed tones. He is very direct. One sometimes wishes that there were a little more of Japanese polish about him. But the audience does not resent plain speaking. He seems to believe in the power of the English language, for though but one per cent probably understand his English, he thunders forth. 'The wages of sin is death—The gift of God—is eternal Life—through Jesus Christ, our Lord'.—This is his text; repeating it two or three times in Japanese, he begins to expound it word for word, writing each word on his black-board in order in Chinese Ideographs. In scathing terms he dilates on Japanese sins—on their falsehood—dishonesty, irregularity—impurity. As an English Evangelist would, he enlarges upon 'wages' and the horror of 'death'—eternal death. The three ideographs 罪 sin, 價 wages, 死 death appear on the right hand side. Subsequently 神 God, 賜 gift, 命 life on the left side with a thick white line between. Now he enlarges on

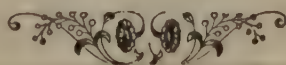
God's 'gift' and 'life.' He shows where 'man's way' 人道 leads to and marks it on the right side. Again whither God's road 天道 leads, and places these ideographs on the left. There is still the great gulf in between, how is it to be crossed? God has made a cross road to this dividing line. He has sent His only son to die. He draws here the left side of the cross bar of the cross. Man must make his half of the cross road by repentance and faith. Thus they meet, the seeking sinner meets the seeking God. Where do they meet? In the cross of Jesus Christ! Thus man can pass from death to life 'through Jesus Christ our Lord.' In conclusion he writes by the side of the cross 主耶蘇基督 'The Lord Jesus Christ.'

The address may not be original. But one could not but feel that, could the gospel but be always as clearly and faithfully proclaimed in our preaching halls, we could say, as S. Paul told the Colossians, 'the word of truth bringeth forth fruit here as it doth in all the world.'

The black-board diagram when finished was as follows:—



C. M. S. Quarterly.



MRS. MARY HAWLEY BRIGGS.*(From Gleanings.)*

The value of a life cannot always be measured by its years. The words of the Old Book, "He that believeth in me, though he were dead, yet shall he live," are true in a double sense; true as to the life beyond not only, but also as to the life here. Mrs. Mary Hawley Briggs "believed," and truly it is known of this sister that she still "lives," not only in the homeland above, where the life is full and deep beyond comprehension, but here also in the lives and hearts of many.

Born in 1871, confessing Christ at an early age, a graduate of Wellesley in 1892, a student at Newton during 1894-5, a missionary of the A. B. M. Union at Yokohama from 1895 to 1901, at home on furlough from July, 1901, to September, 1902, married in September, 1902, returned to Japan in October, 1902, and settled at Himeji, entered into the fuller life above April 1st, 1904.

This was the record as we heard it. The years, how few! We should have planned for more. We did plan for more. We always do. Then God's voice, her Father's voice, bade her come home. "But we cannot spare her," said sorrowing husband, said closest friend, said those whom she had led to the Master, said all we, her fellow-workers. "We need her here." So said we when our heads were bowed in sorrow.

The years on the foreign field had been so full of varied useful service! As teacher at the Mary L. Colby Home in Yokohama from the very first, and later, in the absence of Miss Converse, as Principal during a trying period, she rendered efficient service, while struggling with the difficulties of an Oriental language. Again, in systematic evangelistic work, especially

in connection with the out-stations of Honmoku, Kamimizu, Kawasaki, Taira and Odawara, she endeared herself to the hearts of the people and made a lasting impression on the lives of those with whom she came in contact. Her services later on, moreover, as a devoted helpmeet in her husband's efforts at Himeji in teaching Young Men's Bible Classes, her own efforts in training Bible-women, her perseverance in well-planned evangelistic work for women and children in the town and by touring in the country, not only have resulted in immediate fruits, but have caused her name to be highly esteemed and her character to be remembered as one to be emulated. The injunction, "Whatsoever thy hand findeth to do," was obeyed with a persistent cheerfulness of demeanor that spoke to all around of the deep peace which a Christian heart may know.

What wonder then that we said, "We need her here," when the field is so large and the workers so few? But then we remembered that our Father ever deals in love, and the words of the Old Book, "Yet shall he live!", came to us; and we were reminded of the pervading day-dawn which man's hand cannot compass. Then we looked up and thanked God; thanked him for the pure and noble Christian life, for the faithfulness, the unselfishness, the patient perseverance in well-doing, for the firm faith in the purposes and will of God her Father, for an all-pervading willingness to know and do God's will, for a full life now grown fuller. We thank God for one more noble example of Christian life and service. May He help us to emulate it until we too are called home!

LUKE W. BICKEL.

Mission Notes.

AMER. BAPT. MISS. UNION.

(From *Gleanings*).

TOKYO.

IN one place, a man who had believed, not having been fully instructed, had not yet removed his god-shelf. We went to see him, and the Bible woman showed him that, though he did not worship the idols, others seeing them there would stumble. While she was talking, I was praying that he would remove the idols while we were there. In a few minutes, while the Bible woman was talking with his wife, he got up quietly and began removing the idols and offerings. It was such a beautiful answer to prayer that I felt it one of the best days of my life.

The Spring term of the Sarah Curtis Home saw nineteen new pupils enrolled, and the total number carried up to fifty-five. Several of the girls are awaiting baptism. On June 30th, eight were graduated, six from the Japanese and two from the full course. During the summer the much needed enlargement of the buildings will be made, this work just now being begun. This enlargement comes none too soon, for the school has been crowded almost beyond endurance.

(Miss) M. A. WHITMAN.

"Cast thy bread upon the waters: for thou shalt find it after many days." A few weeks ago, while riding in a street car, a young man who was sitting next to me, said, "Are you Brand San?" I said I was, and then he said, "I think you do not remember me, but some years ago you and a Japanese man came

to my native village near Taira, and you preached on the streets and gave away tracts, and sold Bibles." I said, "Yes, I remember being there, and was there two or three times." "Well," he replied, "I bought one of the Bibles, and tracts also, and read them, and since that time I have been a Christian." After asking him many questions, I believed what he said as to his knowledge of salvation. He was home for a few weeks from China, where he is in some sort of business for the Government. I need not say that my heart was full of praise to Him who had showed himself to this young man, as his only Savior.

J. C. BRAND.

One member of this (Shiba) Church has recently been to his old home to tell his old friends there about the salvation which he has experienced. The trip must have cost him well on to \$25.00, besides his time, but he has made a good investment, for many, on seeing his changed life and hearing his words of God's love, have become interested in this salvation for themselves. Several old believers, also, who had been hiding their light, were awakened to repentance and to a new zeal. This brother has found out the joy of telling the Story of the Cross and what a mistake it is to leave the evangelistic work to the pastors and evangelists, as do the great majority of our members, and for that matter the great majority of members in the home Churches. He returned from his trip full of enthusiasm and thanksgiving to God for his mercy to him.

S. W. HAMBLIN.

CUMB. PRES. MISSION.

The Cumberland Presbyterians met at Arima July 10-14, 1904, for the annual meeting. We had half day sessions during the week-days. On Sabbath we had the annual sermon and communion service, the former by Rev. G. W. Van Horn, the latter by Dr. A. D. Hail.

Our forces in attendance numbered thirteen, including Miss Hail, who is employed by the Mission in Wilmina, and Mrs. Mary Worley, who is doing work not in official connection with the Mission. Only one member on the field was absent—Mrs. H. L. Latham.

The topics for formal discussion were "The Views of Shinto Revival Scholars Regarding Ethics"—H. L. Latham; "Our Relation to the War"—Dr. A. D. Hail; "Advantages of Going to the Interior for Language Study"—Miss Mary Ransom; "Present Opportunities in the Schools"—G. W. Van Horn.

The most important item considered was the union of Wilmina and Naniwa Girls' schools, both located in Osaka. The report showed that the attendance since the union is greater than the sum of the students previously attending the two schools. The present buildings are by far too inadequate for the present aims in conducting a Girls' Academy. And in order to initiate the classes of a Girls' College Department, new buildings must be provided at once. Our Woman's Board is asked to furnish funds to buy adjacent land and erect a building. Our foreign teaching force continues as formerly; one lady from the West Japan Mission of the Pres. Church, U.S.A. and three from the Cumb. Pres. Miss Ransom will become principal when Miss Morgan departs on furlough.

The Publicity Committee reported that the members of the Mission had sent 44 articles to our church papers

since the last meeting. The committee was continued another year to assist the Mission in remembering their opportunities in the home press.

The Recording Secretary was requested to prepare a digest of all the records and official correspondence in the possession of the Mission. The object is to facilitate the transaction of business by providing easy reference to rules and precedents.

The Treasurer reported that since Jan. 1, 1904, our appropriations for evangelistic work had been doubled, making the largest appropriation for the one item ever received by the Mission. "Special appropriations for evangelists and Bible women have been larger and more regular than before: this has greatly relieved the straights we were in, in endeavoring to meet the demands of our evangelistic efforts."

Dr. A. D. Hail presented the annual report of the Mission to the Board. It reviews the war conditions, the insufficiency of Japanese workers, the privileges granted Christian schools and many other vital topics.

Little reference was made to the matter of union of two Presbyterian bodies, except by Bro. G. W. Van Horn, who voiced our common sentiment in rejoicing over the prospects of an early and happy consummation of the project.

The personal reports contained much of interest, to us at least. We note specially the opportunities for evangelistic work in the government schools, the increase of poverty and the need of means for aiding the destitute, the necessity of intensifying effort in centers long cultivated, the increase of salaries of evangelists, the increase of the native force rather than augmenting the foreign force.

Our next meeting will begin July 2, 1905, at Waka-no-Ura, near Wakayama.

H. L. LATHAM, Rec. Sec.

GOSPEL MISSION.

(From *Electric Messages*.)

VICTORY AT UTSUNOMIYA.

R. ATCHISON.

About the 20th. of the month we received a letter from Bro. Kilbourne, Tokyo, saying that Bro. Mitani and three students, Mori, Kikuchi, and Saji, from the Bible School, would stop off here, on their Northern Interior trip, and hold meetings on the 28th. and 29th. When we read this, our hearts shouted hallelujah, and a consultation was held to decide upon the best method of advertising the meetings. About fifty posters were soon struck off, something like two and a half feet in length, and posted up in many prominent places in the city.

Later on some one got hold of a newspaper reporter who told us that a victorious battle had been fought and won by the Japanese at Port Arthur, and that early the next morning five or six thousand copies of a "*gogai*" (something like an American newspaper extra) would be issued and distributed, and that if we wished, he would (for a consideration) get a notice of the meetings in the same "*gogai*" and by this means we could easily reach five thousand people or more.

When the word "battle" had been mentioned, it gave us an idea and the following was soon penned and ready for the paper:

A GREAT BATTLE FOUGHT ON CALVARY.

JESUS CHRIST VICTORIOUS.

THOUSANDS OF PRISONERS SET FREE.

Come to the gospel meetings at The Utsunomiya Gospel Mission, No. 15 Teppo Cho Tuesday night June the 28th, and Wednesday night June the 29th, and hear all about it.

Evangelist Mitani of Tokyo, who is now on a trip through Northern Japan, will preach.

Everybody invited, everybody welcome.

Good singing, Organ and Cornet music.

Meeting commences at 7:30 P.M.
Salvation Free.

In addition about two thousand tracts were distributed Tuesday morning.

In the evening we marched the streets again, and held services on the street corner for upwards of an hour. Returning to the mission, our battle ground, the conflict was commenced, and whilst some were singing songs of victory, others of us were on our knees praying the Father to send in the unsaved, that they might hear the gospel. The seats had been taken out to make more room, and soon the hall was filled (estimated at about 200), many that could reach the windows were eagerly looking in and a crowd remained around the door.

As Bro. Mitani broke the bread, and poured out the water of life, the power came down and many of these dwellers in darkness, as their souls heard, perhaps for the first time, of the heavenly bread, and the sparkling life-giving water, became hungry and thirsty, and I believe longed then and there to plunge into the fountain that was opened long ago in Jerusalem for sin and uncleanness and that has been open in the Utsunomiya Gospel Mission since God in His love and mercy opened its doors.

When the bugle was sounded and the flag of truce hoisted, we gazed on the scene of battle, and our hearts rejoiced and gave praise to God, as we saw about twenty or more dead or dying out to this old world.

The workers were soon in the midst, dealing out God's word as the case required, and as the light broke through, sad hearts were made joyful and burdens rolled away.

Oh beloved, it would do your inmost soul good to look in upon a scene like that, to see these dark skinned sons and daughters of this flowery kingdom listening so eagerly to this (to them) new story of Jesus and His love, and why He came into this world; and why He died.

How often I think, if the church at home could look in upon a scene like this, how it would be stirred to the very core, (if it is not dead and buried yet), and how it would never rest until this land had every missionary it needed, and until every city, town and village heard the good news that "His name shall be called Jesus, for He shall save His people from their sins."

More than ten seekers remained to find the true way and at least six of them were gloriously saved.

Wednesday afternoon a meeting was held for Christians, about sixteen being in attendance, amongst whom were government officials, students, merchantmen, and others. Bro. Mitani led this meeting and many were strengthened in their faith and are looking for greater things in the future than they have in the past.

After a street meeting in the evening, the battle ground was sought once more and the fight renewed with more vigor than ever.

The room was crowded again, and Bro. Kikuchi led the forces under God; sad havoc was wrought among the enemy and many retreats took place on their part.

After the sermon Bro. Mitani spoke for a short while with much effect, and the result was about thirteen seekers: after another onslaught by the enemy, seven of these made their escape and passed from death unto life, from captivity to liberty.

Let us all join hands and hearts and give all the praise and all the

glory to God Almighty, who has been blessing the work in this city right along, and has set His seal upon it. Souls are being saved nearly every meeting, thousands of tracts and gospel portions scattered broadcast, visits to neighboring towns are made and meetings held and Jesus lifted up in many ways, and men and women are looking and getting where God wants them to be. We are praying Father to give us the right place for another Sunday school; help us pray, dear reader, pray for all this work and for the many precious souls that are now in darkness, and that the light may soon shine in all the dark places of Japan.

LATER—These meetings have stirred up the devil and his side to such an extent, that Thursday night at prayer-meeting the gang threw stones through four of the panes of glass in the door, and also through the open windows, one of which rolled up the aisle and stopped near where I was kneeling in prayer. Some one whistled shrilly at an open window three or four times and many other noises were made to disturb the meeting, but we went right along praying and left matters in God's hands.

Next morning Ichu San, Suzuki San and myself called upon the Chief of Police and were received most graciously. He said, being short handed, he could not place a man on duty all the time, but would have a man there every meeting time. I suggested the officer be dressed in civilian's clothes and he assented to this. If any arrests are made, he will notify me at once, and the punishment remains with me. For the first offence they will have to read one of the gospel portions through three times, for the second offence I will leave them in the hands of a stern law.

SO. BAPT. CONVENTION.(From *Gleanings*.)**KOKURA.**

Just at this time "count your blessings" comes very appropriately to the Christians at Kokura and is an easy thing for us to do, the blessings are so numerous and so manifestly visible. It is when the clouds are thick, and trials surround our pathway that this sometimes becomes difficult, and yet of all times in our Christian experience, then it is that our blessings do stand out with more preciousness, if only we do stop and take time to count them. We are rejoicing greatly over the coming out for Christ of several who have been receiving instruction during the past fall and winter. From my Bible class of young girls, two were baptized in June, two more are awaiting baptism. Two dear girls manifest strong faith in the face of opposition, but are withheld from uniting with the church by their parents. The father of one is the chief officer in the Kokura division; the mother says she cannot consent in his absence, but permits her to continue attendance upon the class. The father of the other, a lawyer of prominence but of no faith, came the day before I left Kokura to say that he did not object to his daughter becoming a Christian, but that the principal of the Girls' School so seriously objected to his graduating class having their minds taken up with such thoughts, that he must ask us to refrain from teaching her until her graduation next spring. He wishes her to continue English but not the Bible. He found, however, that his influence was not sufficient to induce us to alter our plan of work, and it remains to be seen whether she will be permitted to return to the class. The other two converted are bright Christians, one marrying into an Episcopal family, joined that church, the other was married to an unbeliever, but though

living some distance from Kokura, she has brought him to see Mr. Maynard, and since that he has come alone for instruction, and says he will study the Bible with her, so we are hoping she, too, may yet have a Christian home. I write this little sketch of these eight girls, for the encouragement of those who are teaching English to young girls. A year of this special work has taught me its great possibilities. The Bible taught was of course the Japanese Bible, and if the missionary cannot teach it, she must at least be in the class to add the earnest word of personal application. Is not the great trouble with the Japanese helper the failure to bring this truth to "you"? It is too much for "*dare demo*" (every one) and sometimes, to our own minds, we know this does not mean "me." [Mrs.] BESSIE MAYNARD.

**ANNUAL CONVENTION OF
CHURCHES OF CHRIST
MISSIONARIES IN
JAPAN.**

This convention met at Karuizawa July 17. The morning sermon was preached by Dr. Guy, dean of the Biblical Department of the Sei Gaku-in, Tokyo. The subject was, "The Element of Sacrifice in the Life of Christ." It was a great sermon on a great theme.

In the evening Mr. Davey, of Tokyo, preached a remarkably able sermon on "Likemindedness." It was a preparation for the Lord's supper which immediately followed. The Communion service was presided over by Mr. Cunningham and Mr. Hagin, both of whom made appropriate remarks. This was a day of delightful fellowships.

Monday morning the main paper was read by Mr. Hagin, of Tokyo, on "Russia." Mr. Hagin gave us the results of long study. His interesting paper has since been published in the *Japan Times*.

Monday evening Dr. Guy reviewed "Ten Jin Ron," a philosophical work by Mr. Kuroiwa. Dr. Guy clearly showed the weakness of the statements on the universe, the soul, religion and other subjects considered in this book. After the reading, a short time was spent in questions about the influence of this work among Japanese students.

The session of Tuesday morning was taken up by the reading of a paper on "The Life and Work of Alexander Campbell," by Mr. Stevens, of Akita. The work of this great and good man was carefully reviewed by Mr. Stevens, who showed how the positions that Alexander Campbell took in the first half of the Nineteenth Century are now being accepted and approved by the Christian world at the beginning of this Twentieth Century. All these sessions were held in the Karuizawa Union Church.

The business sessions were held Wednesday. These missionaries are the representatives of a brotherhood in the U.S., Canada and Australia of over one and a quarter million members, having missions in Hawaii, Mexico, Japan, China, India, the Philippines, Turkey, Africa, England, Denmark, Norway, Sweden, Cuba, and Jamaica. In Japan five stations, Akita, Sendai, Takinogawa, Tokyo and Osaka are occupied by missionaries, and evangelistic work is carried on at nearly fifty places. School work for men, including a theological school, has been started. A Girls' school is soon to be opened. Four new missionaries are to arrive this autumn and more will soon come. The present stations will be strengthened and new ones opened. After a most harmonious business session, we separated to begin another year's work, rejoicing in the great plea we make for the unity of all Christ's followers in order "that the world may believe."

M. B. MADDEN.

THE COUNCIL OF COÖPERATING MISSIONS.

The 27th annual meeting of the council, held in Arima, July 16-21, will not rank as an epoch-making assembly, as few matters of far-reaching interest were brought up for discussion. There were only forty in attendance, less than a fourth of the membership.

The opening days of the council were devotional, and the sermons and papers and discussions were of an unusually high type. The conference day, with papers on "Fellowship with the Father in Work," Fellowship with the Son in Suffering," "Fellowship with the Spirit in Witnessing," and "Fellowship with the Saints in Prayer," was a day that will be long remembered by those present.

Two matters were shelved that had been occupying the attention of the council for some time. One was a scheme of ministerial relief for pensioning aged or infirm evangelists and the families of deceased evangelists. Four of the seven missions approved of this plan, but the home Boards refused the necessary funds. The other matter was the publication of an English magazine in the interests of the work of the council. The committee investigating the matter reported, recommending that the JAPAN EVANGELIST be made use of instead of publishing a new magazine.

The church Building Association organized last year was reported to be succeeding very well. About a hundred shares have been taken, and a number of churches have been helped.

In the general report of the year, the growth and prosperity of the girls' schools was marked. The schools in Tokyo, Yokohama, Osaka and Kanazawa reported especial progress. The Sendai Girls' school reported the completion of perhaps the finest buildings for girls in all Japan. The reports

from the west coast noted the breaking down of the old conservatism that has made the work in all that section so slow and difficult. Throughout the whole country an especial readiness to listen to the Gospel, and in many places considerable ingatherings, were reported.

A committee was directed to prepare an illustrated pamphlet suitable for presentation to tourists, setting forth the needs and work of the council.

The new Hymnal published by the council in connection with other bodies was a great success. The sales were so great that already most of the money advanced by the council for its publication has been returned.

Last year, the members of the council, feeling the lack of efficient Japanese workers, pledged themselves to pray for fifty new workers. The reports showed that at least this number have devoted themselves to the work of the ministry in the past year. During the coming year, the members of the council promise to pray that worthy men who have left the ministry in the past may be brought back during the year.

The next meeting of the council was appointed for Karuizawa, July 22, 1905. Rev. G. P. Pierson was elected president, and Rev. S. P. Fulton, D.D., vice-president.

H. W. MYERS, Secy.

S. P. G. MISSION.

(From *So. Tokyo Diocesan Magazine*.)

WAR TIME IN NAGOYA.

"Crowds of people on Main Street to-night, so we shall have plenty of listeners in the mission-hall," and so we had; the little hall was almost full, some sitting, more standing, not listening quite as well as they ought, however, one ear only turned to us and the other still on the street. Right in the middle, bugles are heard in the distance and out go the listeners;

now we have found out why they have come, not to see and hear us, but to see their sons, brothers and friends off to the war, as the Nagoya Division, after many days' mobilization, is now starting for the front. On they come, only a company or so this time, but many have already gone and many are to follow, marching cheerily after the bugles, heavy marching order indeed, well filled knapsacks, and haversacks, overcoat, blanket, extra shoes, cartridge pouches, rifle and bayonet, eighty pounds to a man; and topping it all, a little flag or two; and all along the street, as they pass, sing out "*banzai, banzai, banzai*," the Japanese cheers.

Another hymn in the hall brings in another congregation, later on to turn out, as had the earlier one, and speed the troops. Many listeners that night but not the best of listening. We thought at first that the war would sadly interrupt our regular work, but it has not done so at all; we have had many hearers, not only during the four or five days of the Nagoya Division's entraining, but almost all the time since the war began, certainly more listeners than last year and a larger number of inquirers.

During April, however, we were not so fortunate; reports were circulated in all directions that Christians were about the same as Russians and their friends were spies; but when scandal went so far as to implicate leading professional men and officers of high rank, the whole thing collapsed from its very absurdity.

We have been holding union evangelistic meetings on the Friday and Saturday of each week for some time past, taking the various churches and mission-halls of the city in turn. This work is advertised as "war time evangelization" and has brought together many hearers new and old.

The ladies' meetings have been taking up various kinds of work in aid of the soldiers; our own two are knitting

warm woollen socks preparatory for next winter's campaign, their members, unbelievers and believers alike, giving cheerfully both work and money. Christianity is taken in by the ear at each meeting, while busy hands are putting it in practice. Partings, anxieties, suffering and death are already opening doors for Christian sympathy and love in homes and hearts.

It was a decided contradiction to the popular rumours of Christians being Russian spies that last month the general in command of the Nagoya garrison gave permission for Christian work in the barracks both by preaching and literature.

The various barracks have been divided up among the churches of the city; engineers and artillery have fallen to our share, the infantry regiments, cavalry and commissariat having been assigned to others. Mr. Uno and I have already gone twice on Sunday mornings to the engineers; and out on the parade ground have had all the men off guard duty, 200 at one time, 150 at another, drawn up in a hollow-square for a half hour Christian talk from one of us and afterwards have given gospels and tracts to those wishing to read.

Christian workers are being given, in the Japanese armies, practically the same privileges as Buddhist priests.

We are beginning to see other soldiers than those in heavy marching order or those on the parade ground in their white or khaki summer garb. Going down to the mission-hall the

other evening, I met, on the same street, where soldiers had earlier been marching sturdily to war, a number of men walking slowly along in groups of threes and fours, wearing white *kimono* with red-cross sleeves and military caps. Not hard to tell who they were: bandaged heads and arms soon told you that, the strongest of a trainload of wounded which had just come in, not an eighty pound kit this time, only a little satchel each and glad no doubt to be well enough to carry that, the advance guard they of many more to come ere the war is over, not to count those who will never come back at all, as the Nagoya men fought bravely at Nanshan and Telisz and will not be behind in later victories.

Only the somewhat convalescent get as far back as Nagoya, but there are plenty of these, and the Christian ladies have received permission to visit them weekly in the hospitals, going from ward to ward, speaking kindly words to the men personally and giving gospels and booklets to those willing to read. Once a week a special meeting is to be held in one of the hospital buildings and there all who are able and willing can listen to the singing of Christian hymns and to two short addresses from pastors and evangelists.

War is not lessening but increasing our opportunities in Nagoya; may we have grace given to rightly use them!

H. J. H.



YOUNG MEN'S CHRISTIAN ASSOCIATION NOTES.

The Summer Conference of the Young Men's Christian Association

The English section of the conference, designed especially for teachers of English and missionaries, will be held at Karuizawa August 24-28. An attractive program has been prepared and a large audience is assured. Each morning at 9 o'clock will occur the conference on the teaching of English, for which several of the best teachers in Japan have promised their presence. At 10 o'clock will occur an hour of inductive Bible study, and at 11 o'clock an address or discussion on some practical phase of Christian work, particularly for young men. The afternoons will be left free for recreation and outings. Each evening will occur two meetings: at 7 o'clock a twilight hour address on the spiritual life; and at 8 o'clock noteworthy addresses on topics particularly pertinent to the present conditions in Japan and the East. Among the latter will be the following:

"Turning Points in the History of the Christian Church."—

Rev. B. Chappell.

"The Present Crisis a Turning-point in the History of the Christian Church—Our Opportunity."—

Rt. Rev. Bishop W. Awdry, D.D.

"The Part of Foreigners in the Evangelization of Japan"—

(By a distinguished Japanese educator.)
"Points of Contact with Japanese Workers." Mr. S. Niwa.

"The Physical Life and its Relation to Successful Work".

W. N. Whitney, M.D.

Saturday, August 27th, has been devoted to a conference of the League of Student Volunteers in Japan, under direction of the Executive Committee of the League. The general topic for the day will be:

"How to Deepen the Interest of the Japanese Church in the Aggressive Evangelization of Japan."

The following topics will be among those to be presented and discussed:

"The Use of Missionary Meetings for Christian and Young People."

Rev. P. A. Davey.

"How to Utilize Young People's Societies to this End?"

Miss Cunningham.

"The Development of an Evangelistic Type of Christian Experience Necessary for an Evangelistic Church".

Dr. D. A. Murray.

"The Use of Lay Workers in Evangelistic Efforts."

Rev. H. A. Pedley.

A registration fee of 1 yen to assist in covering incidental expenses will be asked of those attending the conference.

A party of those attending the conference is being arranged to climb Mount Fuji, leaving Karuizawa on the morning of August 29th. It is hoped that many of those who join this party will attend the Japanese section of the Summer School, which will be held at Hakone, September 1-7. This section of the conference has been reduced this year from ten to seven days, but the program has been strengthened, and will grow in interest until the close of the session. Arrangements have been made at Hakone for room and foreign board at Y 1.50 per day. Parties attending should provide their own sheets, pillows, towels and toilet articles.

A New National Secretary.

Mr. Takeji Komatsu, who graduated this spring from the literary department of the Tokyo Imperial University, has accepted a call of the National Committee of the Young Men's Christian Association Union, to become its travelling secretary. Mr. Komatsu prepared for the University in the Third Koto Gakko, Sendai, where he was one of the most active workers in the strong Association of

that school, known as the Chu-Ai-No-Tomo Club. Since coming to the University, he has been one of the recognized leaders of the Association there. While not having had direct experience in City Association work, he has been giving it close attention, and during the coming year will take special part in some of the work of the Tokyo Association during the time he is in the city, in order to become as familiar with the work as possible. It is expected that during the year each Association will be able to receive careful visitation, and the Committee believes that Mr. Komatsu will prove a most valuable acquisition to the work of the Association.

New Association Hymnal.

The National Committee has issued, in response to numerous requests, a hymnal for use specially in connection with young men's religious and social gatherings. The book is conveniently divided into three parts, first, forty-five standard English hymns, ancient and modern; second, twenty popular, wholesome college and patriotic songs; third, fifty of the best Japanese hymns, mostly from the new Union Hymnal by special arrangement with the Committee. The book is attractively and substantially bound in heavy reinforced paper with red lettering. It is to be sold at the low price of ten *sen* per copy, one *yen* per dozen, eight *yen* per hundred, post extra.

A GLIMPSE AT ONE TEACHER'S WORK.

The following from one of our Association teachers indicates the careful planning being made for their work: "Bible class work is opening fairly well this year. I have planned for five classes as follows:

1. The simple story of Jesus' life, from Mark, for 3rd year, (beginners).
2. Life and teachings of Jesus, from Matthew and Luke, for 4th year boys.
3. Origin and growth of the church, from Acts, for 5th year boys.

(In the above, thirty lessons are definitely chosen, to last till March, 1905. I hope to hold some of my boys for the whole three years.)

4. Deeper truths about Jesus and Christianity, from John and the Epistles. For young men from town, many of them Chu Gakko graduates, some Christians.

5. A study of the Westminster catechism for students who have accepted Christ, to be held at the Kyokwai, one hour before the preaching service, each Sunday morning. Its object is in part to help form the habit of church attendance in boys who profess Christ.

Things have gone well this past year, and I trust God has greater in store."

I think there can be no doubt that one effect of the war has been to make the people more seriously disposed towards religion, not only perhaps towards the one true religion, but in the longing to get the best help possible both for their dear ones and for themselves, some of the people have certainly been more readily drawn towards our "God who is such a *very* present help in time of trouble." The practical help and sympathy received from England at this time has also helped to a considerable extent in drawing the people towards us in a closer way than ever before. Again and again I have had thanks heaped upon me and people willing to listen just because I happen to be from the favoured country of England. Occasionally I find myself confronted with the question, "Are you a Russian?", but this is very seldom.—*C. M. S. Quarterly.*

Ninety young men of good family have been selected by the Educational Department to go to Japan and study. They are between the ages of sixteen and twenty-five.—*Korea Review.*

M. E. U. E. Department.

REPORT OF THE NINTH ANNUAL MEETING OF THE FOREIGN AUXILIARY W. C. T. U.

The ninth annual conference of the Foreign Auxiliary of the Woman's Christian Temperance Union in Japan was held in the Union Church building Karuizawa, on Aug 10th, 11th, and 12th, 1904.

As usual, the decorating committee had done good work, and the first session opened on Wednesday morning, Aug 10th, at 1.45.

The President, Miss M. S. Spencer, occupied the chair, but the devotional exercises were conducted by Miss W. B. Griffiths.

After a welcome song by a little band of the Loyal Temperance Legion, the business of the morning was entered upon.

The roll was called by the Recording Secretary.

Committees for the Conference were next appointed.

The reading and adoption of the report of Executive Meetings held during the year was followed by the reports of officers.

The President's report contained sympathetic references to Miss Smart, her presence with us at this season last year, her strenuous work last autumn, and her present need of rest and recuperation, as well as her prayerful interest in the present Conference.

The Corresponding Secretary reported but little correspondence beyond the necessary notifications.

The reports of Superintendents of Departments were next called for, but only the following were presented, viz, those on

Schools and Colleges	Miss Searle.
Work among Foreigners	" Crosby.
Physical Education	" Osborn.
The Press and Temperance Literature	Mrs. Guy.
Anti-narcotics	" Binford.
Evangelistic	Miss Bauernfeind.
Social Purity	" Adams.
Rescue Work	Mrs. McCauley.
Work in Factories.	Miss Claggett.

In the course of her report on Physical Education, Miss Osborn spoke very favorably of the reform dress recommended by Miss Smart, both from personal experience and as suitable for Japanese women. She also mentioned a book entitled "Beauty of Form and Grace of Vesture" as being full of valuable advice on the matter of physical development.

Mrs. Binford noted with thankfulness the fact that smoking is now prohibited in the Tokyo electric cars, and urged the distribution of tracts in Japanese against the use of cigarettes and tobacco. The Evangelistic Department reported the sale of 4700 tracts.

Mrs. McCauley opened her report in the following words: "Within the last year we have realized what we have been working for and looking forward to for the past ten years: our property in Okubo paid for, a new Rescue Home built and paid for, the Institution incorporated as a benevolent Institution and registered legally," and she closed it thus: "We have all, missionaries and Japanese workers, been drawn closer together in this our united effort for these our fallen sisters; sisters, more to be pitied than to be blamed. We have room for forty: will you help to feed that number, if He can trust them to our care for the following year?"

In the course of the session, Miss Hail kindly played a violin selection and Miss Davison sang "The Homeland."

After prayer and the benediction pronounced by Dr. Soper, this session closed.

The second session opened on Thursday, Aug. 11th, at 9.45 a. m., with devotional exercises including the Crusade Hymn and psalm.

The Recording Secretary then read the minutes of the First Session.

Then followed the Treasurer's report which showed a balance in hand of Y. 85.915, and the report on Unfermented Sacramental Wine; after which Mr. Cosand kindly gave some extracts from an article on Life-insurance relating to health and total abstinence.

The members present were then identified and the election of officers took place with the following result:

President.	Miss M. A. Spencer.
Vice-Pres.	Mrs. H. H. Guy.
Cor. Sec.	Miss E. Griffin.
Recording Sec.	„ Longstreth.
Treasurer.	„ Blackmore.

Miss Morrison here kindly sang a sacred selection. The President, in consequence of our having had no delegate, now reported on the recent National W.C.T.U. Convention in Tokyo. Her remarks were full of interest and contained many reasons for encouragement in the work. The Committee on Resolutions next reported. Miss Moulton and Miss M. B. Griffiths gave a beautiful rendering of "Jesus Lover of my Soul." After the appointment of Superintendents, the session was adjourned for lack of time, and an extra session voted for the following morning.

RESOLUTIONS.

I. Resolved, that we, the Foreign Auxiliary of the Japan W.C.T.U., memorialize the *Tetsudō Kyokucho* and the Minister of the Interior in regard to putting a second and third class non-smoker in each train.

II. Resolved, that the president of the Foreign Auxiliary of the Japan W.C.T.U. send a letter to the Minister of the Interior; and also to the Chief of Police of Tokyo, expressive of our sincere appreciation of the decided stand recently taken by them against the use of tobacco in the street cars of Tokyo and Yokohama.

III. Resolved, that the Foreign Auxiliary of the Japan W.C.T.U. add the departments of "Demorest Medal Contest" to its Work.

IV. Whereas, God has so signally blessed our efforts this year in giving us a Rescue Home, and has owned our little efforts, in permitting us to already reap a rich harvest—viz: seven souls baptized and received into the church; therefore, be it resolved, that we individually or in groups, wherever practicable, undertake the rescue of girls, especially in our own cities and *Ku*, according to the plan outlined by Mrs. Pierson in the November number of the JAPAN EVANGELIST.

V. Resolved, that the departments of Anti-Narcotics, Social Purity and Loyal Temperance Legion be requested to give more attention to publishing in all secular papers original or translated articles against the use of narcotics.

VI. Resolved, that the Anti-Narcotic department be requested to publish Anti-Narcotic leaflets at a price that will make it possible to use them plentifully for free distribution.

VII. Resolved, that the Anti-Narcotic department be requested to investigate and publish, in the JAPAN EVANGELIST and other publications, the National laws governing the manufacture, sale and use of Narcotics.

VIII. Resolved, that each member of the Foreign Auxiliary of the Japan W.C.T.U. use her influence for, and assist as much as possible,

the Loyal Temperance Legion department, in an extra effort this autumn to bring the importance of saving the children before the Japanese churches and schools.

IX. Resolved, that the Foreign Auxiliary of the Japan W.C.T.U. add the department, "International Peace and Arbitration," to its work.

Committee { Christine Penrod.
Alice Belton.
Fanny Griswold.

The extra session was opened with devotional exercises at 9.45 a.m. on August 12th.

After the Recording Secretary had read the minutes of the last session, the report of the Committee on Emblem and Motto was read, followed by that of the Executive Committee. The last was considered item by item and adopted as read. The following recommendations were included in this report, viz: (1.) that three new departments "Mercy," "Peace and Arbitration," and "Medal Contest" be organized; (2) and that the Social Purity Department give special attention to the condition of hotel maids. After the report of the "Health and Heredity" Department, Mrs. Gauntlett spoke helpfully on her experience in the Flower Mission, and told us how little children often prefer toys, pictures, and cakes to flowers.

Miss Penrod mentioned in her talk on "Work for Children" that she had the names of 870 Pledge Members.

A very helpful collection of remarks on Mothers' Meetings, given by Mrs. B. Chappell, contained Marianne Farningham's message to mothers in a recent Mothers' Meeting in England: "Mothers can do more for England than both Houses of Parliament, and all the ministers and bishops put together!" She told mothers to sing in their work, take time to pray, and have in their homes the three angels, 'Love, Joy and Peace.'

A kind letter from Miss Smart was read to the Foreign Auxiliary, expressing her appreciation of and thanks for the help and sympathy of its members.

Soon after noon, this session was adjourned upon motion.

The collection taken amounted to yen 38.125.

SUPERINTENDENTS OF DEPARTMENTS—

FOREIGN AUXILIARY.

Schools and Colleges,—	.....Miss Susan A. Searle, Kobe.
Loyal Temperance Legion,—	.....Miss C. T. Penrod, Tokyo.
Work Among Foreigners	...Mrs. C. W. Van Petten, Yokohama.
Health and Heredity,—	.....Mrs. Nina A. Stevens, Akita.
Scientific Temperance Instruction, .....	.....Miss Alice Miller, Tokyo.
Physical Education,—	.....Miss C. M. Osborn, Tokyo.
Sunday School,—	.....Miss M. B. Griffiths, Hirosaki.
The Press and Temperance Literature,.....	.....Mrs. H. H. Guy, Tokyo.
Anti-Narcotics,—	.....Miss A. S. Buzzell, Sendai.
Evangelistic,—	.....Miss Susan M. Bauernfeind, Tokyo.
Associate,.....	.....Mrs. W. D. Cunningham, Tokyo.
Unfermented Sacramental Wine, .....	.....Miss E. A. Preston, [Kofu].
Work Among Soldiers and Sailors,.....	.....Miss F. H. Parmelee, Matsuyama.
Associate,.....	.....Mrs. Newell.
Sabbath Observance,—	.....Mrs. G. W. Van Horn.
Social Purity,—	.....Miss F. K. Morgan.
Associate,.....	.....Miss Geo. Phelps, Kyoto.
Rescue Work,—	.....Mrs. J. K. McCauley, Tokyo.
Mothers' Meetings,	.....Mrs. Benj. Chappell, Aoyama, Tokyo.
White Ribbon Cradle Roll....	.....Mrs. V. W. Helm, Tokyo.
Work in Factories, .....	.....Miss Claggett, Tokyo.

"Mercy".....	Mrs. Madden, Sendai.
Medal Contest,.....	Miss Sala Evans, Sakawa, Tosa.
Peace and Arbitration,.....	Mrs. G. Braith- waite, Tokyo.

On the afternoon of August 10th the Loyal Temperance Legion, recently organized by Miss Penrod, gave a very interesting demonstration. The Conference closed with a Social Evening with Literary and Musical Selections, on Friday Aug. 12th. This was very well attended in spite of some showers.

LOYAL TEMPERANCE LEGION.

The best news of the month is, there are *six new* Loyal Temperance Legions to introduce to you. The Tsukidate, Miyagi-ken. Kanazawa, Kaga, two, the Asakusa, and Fukagawa, Tokyo, Loyal Temperance Legions greet you. The "Living Water" army is growing. Praise God.

Other news of interest is, that even some *sakaya* send their children to the Loyal Temperance Legions and insist that they take the pledge.

There are eight L. T. L's in Tokyo. Representatives from these will form an octette to welcome the White Ribbon Army, at the National Convention. The Azabu L. T. L. is called out to give an illustration of everyday L. T. L. work at the National Convention. The Hirosaki L. T. L. is the oldest L. T. L. known in Japan. Collections do not scare L. T. L. soldiers.

At the punch bowl's brink,

Let us pause and think

What they say in Japan;

First the man takes a drink;

Then the drink takes a drink;

Then the drink takes the man.

Crusader Monthly.



RELIGION AND THE WAR.

A REMARKABLE MEETING AT SAPPORO.

A foreign friend writes us from Sapporo as follows:—

On Saturday, the 16th July, at 2 p.m., a large and influential inter-denominational gathering of various religious bodies was held in one of the schools in the City of Sapporo for the purpose of discussing the relation of the present Russo-Japan war with race and religion. The meeting was convened after the model of that held in Tokyo some time since and was equally interesting and as great a success in every way. It was of a typical and representative character, the speakers being selected from among Shintoist, Buddhist, and Christian believers. Unfortunately it happened to be a very wet day; nevertheless, there were more than two thousand persons present at the meeting, among whom was quite a sprinkling of Japanese ladies belonging to the higher classes. Special invitations had been sent out and representatives came from such cities and towns as Asahigawa, Ebetsu, Iwanai, and Otaru among others; while Muroran and Hakodate would have sent delegates, had it not been that the Sapporo-Muroran line had been broken by the recent floods. However, the very large attendance in such inclement weather clearly demonstrated how great is the interest of the people of Hokkaido in questions of this kind and how seriously they regard the matter. Among those present were, —His Excellency the Governor of Hokkaido, Baron Sonoda; the heads of the District and City Police; numerous officials, merchants, and members of the Press; Professors of the Agricultural College and other educational Institutions; the Bishops and Priests of the Shinto and various Buddhist sects; and British, American, Canadian and Japanese clergy and

lady workers. The chair was taken at a quarter past 2 by the Rev. Mikami Ryokai, Bishop of the Sapporo Hongwanji Sect, after whose address four eloquent and interesting speeches were made by Shintoist, Buddhist, and Christian Clergy. At the close of these addresses the following resolution was put to the meeting and unanimously carried amid great acclaim:—

“Although religious liberty was proclaimed in the Empire of Japan some years ago, yet notwithstanding the fact that the present war with Russia is being waged only for the safety of our father-land and the peace of the world, there are those who assert that it is a war between races and religions. Therefore we, representatives of those who profess various creeds here, with one accord assembled and with perfect unanimity, protest for the truth, viz., that this war has nothing to do with either religion or race; and we heartily pray that peace and happiness may be speedily restored.”

This resolution having been carried, further addresses were made by Baron Sonoda, the Rev. Jno. Batchelor, Dr. Sato of the Agricultural College and others. The meeting was one of marked interest and enthusiasm, the closest attention of the audience being wonderfully sustained from 2.30 till well after 5 o'clock. The speeches were also seasoned with a few pieces of Japanese and European music. The net result of this large gathering was the most emphatic and solemn protest of the Japanese of Hokkaido that this war is regarded in no sense as one of race or religion. And so say all of us.

—*Japan Times*.

NOTE.

It may be a little early to talk about the next General Missionary Conference; but it is well to get a good start thinking about it. We, therefore, desire to go on record in favor, other things being, equal of 1909. There has been a general idea that about a decade should elapse between two conferences. This would bring us to 1910: but we suggest 1909, because it will be the fiftieth anniversary of the arrival of the first Protestant missionaries in Japan, Liggins arrived in May 1859; Williams came a month later; Hepburn landed in Kanagawa in October; Brown (S. R.), Simmons and Verbeck arrived in November. *Let the next Conference celebrate in 1909 the semi-centennial of the arrival of the first Protestant missionaries on the field.*

PERSONALS.

At Kalamazoo College, in June, Miss Stella C. Fisher, of Tokyo, took first prize in the Junior Oration contest, and Miss Ora Scott, of Osaka, took the prize in German.

Prot. W. A. de Havilland, of the Fourth Koto Gakko, Kanazawa, has accepted the post of teacher of English in the Higher Normal School, Tokyo.

Bishop M. C. Harris (M.E.) has been honored with the degree of LL. D., by Alleghany College, Pennsylvania.

Rev. Otis Cary (Cong.), Kyoto, has been honored with the degree of D.D. by his alma mater, Amherst College.

Miss Howard of Osaka, Miss Payne of Tokyo, Miss Gregg of Hiroshima, and Miss Archer of Toyohashi have gone to England on furlough. The Rev. and Mrs. S. Heaslett, who were married in Osaka on April 6th, are now in Tokushima. The Rev. J. Williams has arrived from England and returned to his former station, Hiroshima.

—*C.M.S. Quarterly*.

Miss Belle J. Allen has finished her medical course in Boston with honorable recognition; and has received the degree of M.D. Without any solicitation on her part, direct or indirect, she was asked by the authorities to apply for the position of *interne* in the Homeopathic Hospital in Boston. She still holds herself loyally as enlisted in the foreign service; but thinks a year of practical experience, in America, an important preparation for work abroad.

Tidings.

BIRTH.

Chofu, June 16th, the wife of Rev. F. W. Steadman (Bapt.) of a daughter.

ARRIVALS.

Yokohama, July 29, per S. S. "Korea," Rev. F. S. Scudder and family, Dutch Ref.

Yokohama, Aug. 8, per S. S. "Empress of India," Bishop C. B. Galloway, M. E. Church, South.

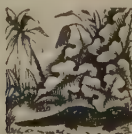
Yokohama, Aug. 15, per S. S. "Mongolia," Rev. A. A. Bennett, D.D., and wife, Bapt., for Yokohama.

DEPARTURES.

Yokohama, July 21, per S. S. "Doric," Miss Jennie S. Vail, Meth., Tokyo.

Yokohama, July 22, per S. S. "Empress of Japan" Dr. and Mrs. R. B. Teusler, Amer. Epis., Tokyo, and Mr. C. B. Crane, Y. M. C. A. English teacher, Sendai.

Yokohama, Aug. 2, per S. S. "Siberia," Rev. David Thompson, D.D., and wife, the Misses Grace and Ruth Thompson, Pres., Tokyo.



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HON. SEN TSUDA

The Japan Evangelist

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No. 9

HON. SEN TSUDA.

SEN TSUDA was born in the castle town of Sakura on August 6th in the 8th year of Tempo, 1831. From early youth he was trained in military matters, so that when Commodore Perry first arrived in Japan, he received an appointment, though still a youth, to be one of those to guard Yedo Bay. It was at this time he came to know about the American fleet and learned that their arts of war excelled those of Japan. In order to study up these matters, he came to Yedo, hoping to pursue the study of English. But at that time, there was not one person to be found in the city who knew the language. He then entered a school for a while to study Dutch.

Just at this time he met a man who had strayed over to America for a year, and through him, he obtained an English grammar which he copied with great diligence, and this he tried to read, helped by a book which had been written in both languages, but he spent at first as much as three months over a single page of it.

Owing to his knowledge of English, he became an official under the Shogunate, and in 1866 was appointed to undertake official affairs with the American government. He was sent to America in order to buy an iron clad warship.

After the Restoration, in conjunction with friends, he edited an English-Japanese dictionary.

In the 6th year of Meiji (1873), he was sent as Commissioner of Agriculture and Horticulture to the World's Exposition at Vienna. He gained much agricultural knowledge from a Hollander there, and on his return to Japan published a book on agriculture, called *No Gio San Ji*, which was widely read. About this time he established the Gaku-no-Sha, a company for the investigation and encouragement of agriculture. A private agricultural college was established, as well as an experimental farm in the suburbs of Tokyo, and an agricultural paper called the *No-Gio Zasshi* was issued weekly. Among his pupils were a number of men who have since become prominent in the Christian and literary world,—such as Dr. Yujiro Motoda, Dr. Rikizo Nakajima, Professor Kojima, Mr. Zenji Iwamoto and others.

Mr. Tsuda has had much to do with the introduction of foreign fruits and vegetables into Japan, and the exporting of Japanese trees to America, and he corresponded with the Commissioner of Agriculture in Washington during many years.

While in Vienna, he saw, among the exhibits, the large collection of Bibles in every language which was exhibited by the Bible Society, London, for every country, and was much struck by it, as well as by the prosperity of the Protestant church,—comparing them most favourably with the Roman Catholics.

In the 9th year of Meiji, 1876, he together with his wife received baptism in the Methodist Episcopal Church. This was the first baptism to take place in Tokyo.

In 1884, he assisted in establishing the *Sei-sho no Tomo* (Scripture Union), which has now over 10,000 members, who read the same selections with all the unions in different countries.

Up to the age of thirty, Mr. Tsuda was a partaker of both wine and tobacco; but on reading a Dutch translation of a work on Temperance by an Englishman, he was moved to give them up. It was not however until Miss West of the W.C.T.U. visited Japan that he began actively to lecture and to urge others to join the Union. He wrote a pamphlet called, "The Evil of Drink," of which 200,000 copies were published, and he edited a magazine called "The Rising Sun," which was eventually combined with the organ of the Yokohama Temperance Union called "*Kuni no Hikari*," issued by Mr. Hayashi, who with Mr. Tsuda were Vice-presidents of the Japanese Temperance Union.

In 1892, he traveled with Miss West, through the northern districts of Japan and the Hokkaido, and lectured on the necessity of temperance and the harm of smoking. From the metal of the thousands of pipes then given him by those who promised to stop smoking, a large bell was made, and sent over to the Temperance Union in America.

U. T.

Sir Ernest Satow, the British minister at Peking, says he has increasing reason to regard missionaries as the most admirable and useful class of foreigners that come to China. They come for the sole purpose of doing good, and, in his experience, they invariably do it.—*Exchange*.

THREE MEN OF MITO.

Mito is the name of a city about seventy-five miles northeast of Tokyo. It is quite an ancient town and in feudal days was one of the most famous places in Japan. It has not inappropriately been called "the Boston of (feudal) Japan," and the felicity of this appellation is due to the fact that it was the center of both political and intellectual activity in those days. Mito is the name also of a family, a clan and a school of political philosophy. It was opened* for mission work in 1887, by Rev. C. H. D. Fisher, of Tokyo, and is now one of the regular Baptist mission stations. It furnishes us a theme in the person of three of its most famous "characters," each of whom is taken to represent three stages in the history of Japan and three phases of the attitude of Japan towards Christianity.

The first of the "three men of Mito" is Prince Mitsukuni, who lived from 1628 to 1700. He was a grandson of Iyeyasu, founder of the Tokugawa dynasty of Shoguns (Tycoons), and was contemporaneous with Iyemitsu, the third of that line. It was under the latter that Roman Catholicism was practically exterminated by ruthless persecution, and Japan was closed to the world for more than 250 years. That the Prince of Mito, however, was not a narrow-minded man is evident from the fact that he gave a hearty welcome to Chinese scholars who fled from their native land when the present Manchu dynasty established itself upon the throne of the Chinese Empire. He was both a scholar himself and the patron of scholars, a "Japanese Maecenas," and is best known, perhaps, in Japanese literary circles as the author of "*Dai Nihon*

*Rev. Mr. (now Dr.) Soper visited Mito in 1879, baptized three persons and stationed a preacher there, but the latter soon had to retire on account of severe opposition.

Shi," the standard history of Japan. He was a wise and just ruler, who afterwards received the posthumous title of Giko (righteous prince).

His attitude towards Christianity is illustrated by the following incident, narrated in Nitobe's "Intercourse between the United States and Japan":—Among his retainers was a Christian believer who was well known for his loyalty and bravery. He made no secret of his faith, and used to carry a banner with a cross on it. The prince summoned him to his presence and asked him the "reason of the hope that was in him." In answer thereto, the man held out a Chinese New Testament, adding that his whole hope was to be found therein. The Prince of Mito read and re-read it with increasing interest. Finally he shut the book and wrote on its cover: "Surely this is a wonderful book, worthy of acceptance. Its effect is to create in the believer a longing for liberty and freedom, for which the present state of our country is not yet ripe." He sealed the book and wrote upon it: "Mito Kōmon forbids this book to be opened."

Thus this scholarly, patriotic and righteous Prince of Mito stands as a representative of those intelligent Japanese statesmen who closed and sealed the Bible to their fellow-countrymen, and also closed and sealed their country to all the blessings of Christian civilization.

Just one century elapsed from the death of the first to the birth of the second of the "three men of Mito." He was Prince Nariaki, and lived from 1800 to 1860. He, too, was a great patriot and a strong Imperialist, who, although he belonged to the same family as the Shoguns, nevertheless bitterly opposed the usurpation of that military domination. He was so rigid in the government of his clan that he was given the posthumous title of Rēkko (orderly

prince). In the fifties and sixties of the nineteenth century, he was leader of the anti-foreign party, and as such was naturally hostile to Christianity. It is true that at his death among his effects were found an image of the Virgin Mary and a Bible, possibly the very one sealed up by Prince Mitsukuni; and it is possible that he had studied Christianity somewhat. But it is not at all likely that he, an ardent Shintoist and Confucianist, had any sympathy with the teachings of the Bible. Therefore, it is not strange, perhaps, that, when he found that the Okada family in his clan had a crest like a cross, he reminded his vassal of the Christian origin of that crest, adopted by a Christian ancestor, possibly the very man mentioned above, and instructed him to replace it with one of paper filets, a Shinto emblem.

Thus this stern and patriotic Prince of Mito stands as a representative of those Japanese statesmen who sincerely and earnestly endeavored to keep the Bible closed and sealed and its emblems unused and to keep the country closed and sealed to all the blessings of Christian civilization.

The third of the "three men of Mito" is Keiki, a son of Rēkko; but he was early adopted into another family. He soon came into political prominence and finally attained the position of Shōgun. The Mito family was one of the "three honorable houses" from which alone might be chosen an heir to the Shōgunate, in case the direct line failed; but it never enjoyed that honor, except in the case of Keiki, just mentioned. And it is an illustration of the revenges of history that the only Mito man who filled that position was "the last of the Shōguns." For he realized that a house divided against itself cannot stand, and that undivided authority is necessary to the preservation of national life and power. He was

also one who fully recognized that Japan must be thrown open to the world. He always advocated the necessity of intercourse with foreign nations. Prince Keiki thus stands as a representative of the broad-minded far-seeing and progressive statesmen, of New Japan, who welcome the blessings of Christian civilization.

It cannot be affirmed that Prince Keiki has given any consideration to Christianity, nor can it be stated that he has opposed the gospel; but in the person of a grand-daughter, wife of a viscount, we find a simple, sincere, earnest Christian, who, like Dorcas, is "full of good works and alms-deeds." She is a devoted and consecrated believer in Jesus Christ, and tries to lead her friends among the nobility to her Saviour.

This is a plain, unvarnished tale of "three men of Mito," who are, as already stated, typical of three stages in the history of Japan and three phases in the attitude of Japan towards Christianity. Prince Mitsukuni, "righteous" though he was called, represents the age which put Japan into seclusion and shut out from her the rays of the Sun of Righteousness. Prince Reikko, rigid as he was, represents the age which tried to keep Japan strictly within her own confines and to keep out the strict morality of the gospel. But Prince Keiki represents the new era of wide-open Japan with the attendant prosperity in all directions and especially with the rapidly spreading power and influence of Christianity. New Japan, which was made possible partly by the unselfishness and patriotism of Keiki, is wide open to the gospel. Even Mito, which was once the center of the anti-foreign party, and less than twenty years ago stoned a Japanese evangelist out of town, is open. Baptist missionaries, Friend missionaries, Episcopalian missionaries, have been living and working there for several years.

There is a small but growing body of earnest Japanese Christians in Mito. Prince Mitsukuni and Prince Reikko are dead; and the ages and policies that they represent are dead or dying. Prince Keiki and his Christian grand-daughter are still living; and the age and policy that they represent are full of life and promise. Not Mito alone, but all Japan, is being revived and regenerated with Christian life.

NEW BOOKS FOR MORAL INSTRUCTION.

By Rev. H. V. S. Peeke.

Japanese Higher and Lower Primary Schools each use a set of reading books of eight volumes each. In connection with these is used a set of supplementary readers having as their prime object instruction in morals and propriety. These sets consist generally of four volumes each.

When the writer began his study of the Japanese language, he read several different sets of these readers, and at the same time several sets of the books on morals for both the higher and the lower grades. The last of these was read perhaps six years ago, and no special attention has been given to books of this sort published later till recently.

As a result of the agitation following the prosecution of men high in educational and political circles on the charge of taking bribes for assisting in introducing certain text books, the Educational Department decided to undertake the compilation and publication of text books on its own account. Consequently we now have brought to our attention a new set of readers and books on moral instruction for both grades of primary schools. I have recently read the four books on moral instruction prepared for the higher primary grades, and

having been struck with the change in these books, the manifest advance on former editions, I venture to call attention to some of these points.

The lessons inculcated cover a broad field. My recollection of the earlier books is that they did not go a great way beyond the five relations, viz., prince and subject, parent and child, etc., though they were not confined to that. The present books deal not simply with morals, but go far out into the field of general propriety. Religion is, of course, left entirely out of count. The admonitions are exceedingly practical, and tend to cover ground that from a European standpoint seemed quite overlooked in the instruction of the young heretofore. The instruction as a whole seems to tend to world standards, which, as things are now, is perhaps merely another way of saying general Christian standards.

There was some fear expressed before these books appeared, lest, on account of the necessity of their appearing at a certain definite and not remote date, they would show defects incident to hurried preparation, but a candid examination goes to show that, whatever other faults they may have, they have been prepared with sufficient care and deliberation.

It is interesting to see the pupils admonished to be punctilious in returning umbrellas and rain-shoes borrowed under stress of circumstances, and it is said that a certain school janitor, who had shown remarkable discrimination in foretelling men of mark from among the graduates of the school, made the promptness of the return of borrowed articles the basis of his estimate.

Europeans have all been struck with the way Japanese, who are most courteous and punctilious in their accustomed surroundings, make almost flat failure when introduced

into the new surroundings occasioned by steamboats, steamcars and the like. Consideration and decorum under these circumstances are specially urged.

I have never observed before in books of this class a word in regard to the evils of intemperate use of intoxicating liquors. There is little even in these, but the one little reference that is made is something to be thankful for.

There is not a foreigner in the empire who has not been distressed at the lack of consideration shown to dumb animals, and no instruction intended to correct this has come to my notice heretofore, but here we have several pages devoted to this subject and the closely related one of care for suffering humanity, the efforts of Florence Nightingale being drawn upon for illustration. In the same connection is a short lesson upon *haku-ai*, or world wide good-will, of which we hear so much.

There is an unusually strong lesson on superstition, and in a country where so much superstition is mixed up with the prevailing religions, it is very creditable that the subject is referred to in such a way as cannot affect unpleasantly the most sensitive. One lesson, in discussing our relations to our neighbours, quotes the saying of Confucius that what we do not wish done to us we should refrain doing to others. I can hardly understand how an author writing on this subject could neglect to quote the saying of Jesus, "Whatsoever ye would that men should do unto you, do ye even so unto them," either in place of, or in connection with, the saying of the Chinese sage. The latter word is at least as strong as the former, and a stronger impression would be made for each from the contrast. Leaving out all claim of Jesus's divinity, he certainly stands as one of the world's great teachers, at least

as high as Confucius. My explanation would be that the author, in his endeavour to avoid religion, makes the common mistake of going too far in order to escape it.

It is a joy to note the sturdy word in favour of religious toleration. The famous article in the Constitution is referred to and given its full value. There is no doubt that Japan means to take and maintain high ground on this subject, and while there are places in the empire where there is something of restraint in the matter at present, the people as a whole will eventually take just as high ground as Anglo-Saxon nations on this subject.

Commercial morality is a live question, and comes in for its full share of consideration. False weights and measures are condemned, and honesty commended. Keeping of promises is urged strenuously in a number of places, though one sentence seemed to indicate a weak point. The idea seems to be that even where the matter of the promise is all correct, unexpected changes may make the breaking of it unavoidable. One does not like the expression of a presumption that way; there doubtless arise circumstances where even a good promise cannot be kept. I would prefer to emphasize another side of the subject, using the words of the Psalmist, who in describing the kind of a man who finds favour with Jehovah, says he "swear-eth to his own hurt and changeth not."

An anecdote is given of the magnanimity shown by Washington toward a fellow officer who had insulted him. Such instruction is specially useful here where the great attention given to military affairs is in danger of erecting false social standards as it has done in some European countries.

While in the earlier books of this sort reference was often made to individual acts of benevolence, here for the first time we have the subject

of organized benevolence referred to, and orphan asylums, charity hospitals, schools for the poor, and the like, are commended. Patriotism is inculcated from beginning to end, not in the Jingo style, but in a sober, thoughtful way. By diligence in study, and afterwards in trade and other pursuits, the pupil is urged to toil for this country's prosperity and development. Special mention is made of relations to foreigners, and in a very sensible way the youth are exhorted to be considerate of the stranger within the national gates.

I was not prepared to see suicide condemned in a book of this kind, but it is condemned very explicitly. The events of the last few months at the scene of war have done so much to tarnish Japan's high fame in the eyes of western nations, who without exception condemn suicide, that one cannot but regret that instruction of this kind was not begun some years ago. But a nation cannot be born in a day, and it is perhaps too much to have expected more rapid movement in a matter that depends so much on religious sanctions. I cannot help but think that nothing short of the Christian influence to which the country as a whole is being subjected can account for the introduction of such instruction even now. The same thing is true in regard to sacrifice of self for man and society if occasion demand it. The thing no doubt existed from the very beginning, but the abstract conception and the very word itself have come since the dawning of Japan's Christian era, and because of it. Nor had I before noticed such strong use of the words "character" and "conscience" as I find in one of the lessons here.

It is a step forward, too, to have the pleasures of literature and art held out even to primary school children as objects for their pursuit, as contrasted with merely sensual

pleasures. Again, in the other books, I have noticed that the youth were urged to choose their life work with care, and while perhaps not strictly enjoined to do so, a presumption was expressed that they were to follow the occupation of their fathers, but in this work not a word of such presumption appears. One cannot but be grateful that unseasonable laughing and talking, for example, at funerals, is reprov'd; and in general the pupil is enjoined to cultivate the real spirit of courtesy rather than the mere form.

Some of the school books I have read have been positively offensive in their proud boastfulness, reminding one of the Chinese way of looking down on all outside Barbarians. But this book takes the rational position that Japan is a small country, in many respects behind the strong countries of Europe and America, and for this reason every youth in the land is bound to do his best to bring his fatherland up to the very highest standards.

The set of books is already a thoroughly good one, and the Educational Department will, no doubt, as the years go by, improve on this. The well-wishers of Japan will be abundantly satisfied if the improvement shown in these over all previous books of their kind be maintained.—*Japan Mail*.

An exchange gives an incident showing how the Japanese Christians engaged in war with Russia are proving themselves loyal to their native land. One of two spies recently captured by the Russians, near Harbin, was a captain named Yokokawa Christian. His demeanor under duress and facing death won the admiration of his captors, who ordered him shot. His money he left to the Russian Red Cross, saying that in this way he wished to show his obedience to Christ's command, "Love your enemies."—*Exchange*.

NOTES FROM HIROSHIMA.

(From *C.M.S. Quarterly*)

We cannot help seeing a good deal of the soldiers here on their way out and becoming deeply interested in them. They are quartered in the city and villages round about for days or weeks before orders come to embark at Ujina, the port two miles and a half way. On the whole, they are very orderly, and one would never guess how many thousands there sometimes are here in addition to the garrison. Just lately, there have been fewer, and those who have come have gone on more quickly. We have not had much organized work among them except the Bible Society's Exhibition of Gospels, which was on a huge scale, but is now practically ended. Scattered as the men were over a wide area, some in back streets and hidden corners, others in distant villages, coming with little warning, often in the night, it was a difficult task to reach all, but we know that many have taken the little books out with them. Their lightness is a recommendation, for the necessary kit is heavy enough already. A little leaflet was printed for circulation with the Gospels, explaining briefly what they were, and what we believe, and ending with a soldier's paper, adapted from the one which Lord Roberts caused to be given to the troops in South Africa.

There have been some special preachings, magic lantern meetings, and the men come well when they can, but their duties, or their weariness, or the rules confining them to certain streets make it difficult to get very large numbers together, unless on quite special occasions. Last month there were many "yusotsu" in our neighbourhood, so we had two magic lantern meetings for them in this house, and managed, by turning out almost all the furniture and

taking out all the paper sliding divisions, to get in a good many men, sitting closely packed on the floor. They were paraded outside the gate and marched in strict order, and behaved perfectly. We showed a few views and military pictures, and then illustrations of the Life of Christ and His teaching. Before leaving the city, the captain in command of these men, who came himself the second night, sent me a handsome buff Cochinchina cock and hen in a basket coop, as a token of appreciation. The day before they embarked, we distributed booklets and papers, for reading on board ship, to those nearest our house, and as they had been here for some weeks, it was sad saying goodbye. In a temple not far off there are sometimes as many as 90 quartered, and the priests there, being friendly, willingly distribute any literature, I take or send from time to time.

It is a great thing that the Japanese are such readers! It gives us grand openings again and again. At Osaka and other stations along the line, many "Light of the World" magazines and tracts have been distributed. Sometimes, when the men have done reading these, they throw them out of the windows to the cheering, flag-waving crowds, and as anything from the hands of the soldier heroes has a good chance of being picked up and read, it may be that some seed sowing is being done in this way. In the field there is said to be a great demand for reading. There is only letter and newspaper post, so it is difficult to send heavy books, but we ought to use this means as largely as possible. We have just printed a number of copies of the prayers for the war used in Church, with a few words on the subject of prayer, for enclosing in letters to soldiers at the front. I think they will be touched and encouraged.

One soldier, from Tokyo, was baptized here by Mr. Woodward, in April, on his way to the war. Mr. Williams, who returned to Hiroshima lately, has twice administered the Holy Communion, by special request, to two soldiers from Chiba *Ken*, who were here for a short time before embarking. Many inquirers and a few definite catechumens have come to see us and the catechist. It is a great pleasure to see them and do what one can to help their faith. I admire their cheerful courage, and the way in which they bear the family partings. Many of the reserve men have wives and children. One graduate of the Osaka Divinity College has gone out. He came to say goodbye on his last day, and we sang, "God be with you till we meet again" and other hymns. His parting prayer was most beautiful. I realised deeply at that moment the blessedness to a soldier of being a true Christian. Another graduate, who had just come to work in connection with our Church here, was called out, but did not pass the physical examination, and is to return to us.

Many of our acquaintances, whom we never expected to have to say goodbye to, have gone to the war in some capacity or other; as surgeons, engineers, telegraph clerks or interpreters. Already some friends have returned wounded or ill. It is a happy thing to be in Hiroshima, where the army Hospitals are, and be able to visit them at one. Some whom we knew were on board the "Sado Maru" transport—which was attacked by the Russians last week. One, a soldier, stuck to the ship and was saved and came last Tuesday evening to tell the whole sad, strange story, and we gave thanks together for his escape. Another, a distinguished civil engineer, husband of one of our Christians (now in Tokyo), is still missing, and we have almost lost all hope.

The Christians in this city have united to revive an association for "comforting" the soldiers and their families, which did good work in the former wars. They have opened a little Reading Room in a Methodist Preaching Place, which is also a Bible Shop, near the parade ground, and each Church has its own day to be in charge there for certain hours. Various entertainments have been given by Hiroshima people. The association also got up two large and successful concerts, held in the big hall of the Officers' Club House. "God be with you till we meet again" and "Onward, Christian soldiers" were among the items on the program—in Japanese—and speeches were made expressing the sympathy of Christians. We hope this did good in showing the attitude of the Churches, for there has been much misunderstanding and suspicion and some real persecution since the war began. "Russian spy!" is a ready taunt, very hard to bear patiently. Our Sunday School attendances have decreased, the children being kept away by their parents. In one school, I was told, the teacher told the children that, if they went to Sunday School, they would be taught *Russian* hymns! But it is only fair to say that the Government and the highest educational authorities have given no countenance to this sort of thing. In a difficult case, lately an appeal to Japanese Christian friends in Tokyo, who laid the matter before the higher power, brought prompt help.

It is early to speak of results of special war time work as yet, but we have been encouraged by hearing of the happy, peaceful death of one man who first heard the truth here a few weeks ago, and was much helped by a Christian comrade. He fell before those terrible nets which cost so many lives at Nanshan. The Christian, who is now in Hospital here, was with him just before he died, and was

able to hear from him his last confession of faith and peace, and to comfort him with Ps. 23-4.

But there are thousands of men whose chief comfort lies in the little bag of charms worn next the skin. When I went over to the sacred Island of Miyajima lately, the famous Shinto temple there was doing a thriving trade, selling paper charms to an eager crowd of soldiers. Many are distributed gratis. I have two beside me now, given me by a Christian soldier who has a better hope. One is simply a bit of folded paper with the name of a famous temple on it, and a word or two about safety, enclosing a corresponding but smaller slip. The other holds about 40 grains of rice, which have been offered to the gods at the famous Ise Shrines, and consecrated with prayer for the Imperial troops. One or two of the treasured grains are eaten in times of danger, or when suffering from hunger or illness.

Besides charms, there has lately been a tremendous run on "*Sen Musubi*" These are pieces of white cotton, about five feet long, with a thousand dots marked on them in Indian ink. Over each dot a stitch must be run through and the ends tied. Hence the name—"a thousand knots." Each stitch must be made by a different person, and, if possible, all by unmarried girls. The ends, if too long, must not be cut off with scissors, but broken off by hand or bitten short. The colour of the thread should not be red, for that is the colour of blood—white and green are chiefly used. The whole must be done within three days, or it has no efficacy. If not completed in time, it may neither be used nor thrown aside, but must all be unpicked. These long pieces of cotton are worn by the soldiers, wound round them under their clothes. One man I knew in a Hiroshima regiment, now somewhere near Port Arthur, said that almost all

the other men had them. For it is said that no bullet will touch a man thus protected. In some places, just before troops started, it was almost impossible for girls to go out without being constantly stopped by people begging for "one stitch." Some pieces of cotton were taken to girls' schools. Other people collected stitches in trains or on board steamer.

Hospitals are being built fast. There are now four of which the largest can take in about 1,200 patients. I visit it generally once a week with supplies of magazines, tracts or Gospel leaflets, which I am allowed to distribute freely in the wards. I have just got leave to do the same in another and a quite new one—where there are more than 500 men. In yet another to which I go sometimes is a young officer whom I know, very seriously wounded. The fourth is only just completed and I have not been there yet. Gifts of picture papers and Christian books are gladly accepted in all. But I need an enormous quantity and a great variety of literature. The sick and wounded come back from the front so fast that convalescents have to be drafted off to their own garrison hospitals as soon as possible, but some are necessarily detained here for a long time and become like old friends and read book after book.

The Tokyo Tract Committee, the Tokyo and Osaka Mission Aid Funds and several friends have helped generously and enabled me to do a good deal, but I venture here to ask that others, who sympathize with the sick and wounded, will be so kind as to give a helping hand. If I go to two Hospitals only—each once a week—I need 1000 tracts a week. (It is impossible to visit the whole of the big Hospital each time, but I try to take enough for about 400 or 500 men.) Each patient likes to have something for himself, even if only a leaflet. They seem very

grateful, and if there are not enough for all in a ward, I hardly dare to go in at all. One day a poor fellow who could hardly speak, gasped out with difficulty, "The books—you brought—last time—were *very good*;" and many others have thanked me warmly. Now and then one finds a man reading a New Testament or little Gospel, or one who has been in a Christian school or has nearly believed, and welcomes a Christian visitor and Christian books. I met one such yesterday; he was one of the ten survivors from the ill-fated transport, the "Hitachi Maru."

The Hospitals are a wonderful field for work—we long to be able to take full advantage of the openings—what we especially need are suitable books or money to buy them, and above all, the prayers of our friends.

If only they could see the long rows—fifty in a ward—of patient, brave, maimed and bandaged heroes, bearing their sufferings so cheerfully, and so eager for something comforting to read, they would need no words from me!

A. BOSANQUET.

Last week the trustees of the University of Chicago for a second time elected Dr. Charles Cuthbert Hall, of Union Theological Seminary, New York, as lecturer upon the Barrows Foundation. It will be recalled that Dr. Hall, who made such a profound impression in his address before the Missionary Union, at Cleveland last May, was the lecturer of the university in India and other parts of the Orient a few years ago. So deeply was he stirred by the possibilities involved in this lectureship that he has consented to prepare another course of lectures and deliver them in the Far East. Just when he will leave for the performance of his task is not yet stated; probably not for a year or two.—*Standard*.

The Council News.

THIS new Department comes before the public as a substitute for the long talked of "COUNCIL BULLETIN" which, for reasons given below, failed to eventuate.

The history of the project is this:—

At the Annual Meeting of the Council in 1903 the following resolutions were adopted:

Whereas the Council is convinced that a small monthly publication in English would prove a valuable means of communication, of disseminating information, and of increasing interest among friends in America, resolved:

1 That Mr. Cameron Johnson, an Associate Member of the Southern Presbyterian Mission, be requested to undertake the work of editing and publishing such a monthly to be called the Council Bulletin.

2 That a committee consisting of Mr. McAlpine, Mr. Latham and Dr. Langsdorf be appointed to assist Mr. Johnson in establishing the Bulletin.

3 That in case Mr. Johnson accept this invitation, he be authorized to draw on the Treasurer of the Council for funds not to exceed fifty *yen* for the first year.

4 That in case such a monthly can not be established without greater financial assistance from the Council, the committee be requested to prepare a suitable plan and present it at the next meeting of the Council.

At the succeeding meeting of the Council, held at Arima last July, Mr. Johnson, as chairman of the committee, submitted a report, which, somewhat condensed, is as follows:—

The Editor-elect craved sympathy from members of other missions who bore the honours of the same high office, and undertook some correspondence and converse with the editors of the Baptist, Congregational and Methodist magazines.

One of these comforters volunteered the cheerful information that the government was a factor that had to be reckoned with in such an undertaking. So the writer made his debut, at the Kobe Kencho, had a *sodan* with the literary powers and got a vast deal of information which left him with a higher ideal of the magnitude and importance of the work than he had ever dared to imagine. Suffice it to say that he found himself met at the outset by regulations and restrictions enough to squelch a less dauntless spirit, chiefest among them being the fact that, before a lick could be struck, it would be necessary to make a guarantee deposit of *yen* 350.00 with the Government, in first-class bonds or what-not, and so this was the first difficulty to be got out of the way. By dint of corresponding with the seven missions interested, through their respective secretaries, and getting the matter presented and agreed upon, it resulted that each mission consented to pay the equal sum of 50 *yen* towards making up this guarantee deposit. This was accomplished after waiting a number of weeks.

While waiting for this reply, the writer and his native assistant made a through canvas of all the chief native firms in Kobe likely to have any regular dealing with foreigners, in search of advertisers, and as the result of this canvas a very meagre crop was gathered. An effort was made in the same direction in Tokyo and Yokohama and elsewhere, but there was a pitiful lack of enthusiasm in these ports in launching this great enterprise.

It was also discovered that the magazine could not be undertaken as a quarterly, as was at first

thought advisable, since one regulation required that not more than fifty days should intervene between any two issues. The Congregational "Mission News" pursues the method of sending out a monthly magazine, except twice a year when it allows a fifty day interval to pass, and thus accords with the letter of the law. So that the Council Magazine will either have to be a regular monthly paper, or at least ten issues a year.

The next in order was to secure estimates from the printers. When this was done, it was discovered that to get out a periodical of some dozen pages, with suitable cover, and an issue of say 700 copies, it would cost between 35 and 45 *yen* per issue. If this whole number of copies were subscribed for, by the members of council one copy each at, say, 60 *sen* per year, it would a little more than pay for one issue; and the number of advertisements promised would about pay for one issue, so, that altogether the money was in sight for about four issues, no more. There was no guarantee given by Council that any shortage would be made good, and there was nothing in sight to finance the enterprise beyond four issues, as no individual appeared rich enough in faith and good works and shekels to embark upon so hazardous an undertaking.

Here we were, stuck, with finances in sight to see the matter less than half through the first year and with the burden of rueful liabilities. The decision was reached that it would be wiser to save the budget of information gathered by inquiry and experience and present it for consideration at the next meeting of Council than to plunge headlong into a sea of financial distress. Therefore, the matter is hereby presented to the consideration of this honorable body, with recommendations.

After hearing this report, the Council re-submitted the matter to a new committee, whose recommendations were afterwards discussed and the following resolutions adopted:—

1st. That the publishers of the JAPAN EVANGELIST be asked to give us a certain amount of space in each issue, under a suitable title, to be occupied with news and other matter furnished by the representatives of this Council.

2nd. That a committee of editors be appointed by this Council to furnish and superintend the matter for publication in this way. This committee to consist of Miss Deyo, as chairman and editor-in-chief, and one member from each of the missions composing this Council, to be chosen by the respective missions. The chairman of the committee to be appointed annually by this Council.

In pursuance with this resolution, the request was presented to the editor and the publisher of the EVANGELIST, who, kindly refraining from characterizing it as cheeky, after due consultation, consented to accede to it and agreed to give up to the uses of the Council, every month, an amount of space of from four to six pages. It was also agreed that if, because of special interest or timeliness, extra copies of THE COUNCIL NEWS should be desired, they could be struck off as a separate pamphlet and sold at a moderate price.

This generous response to the request of the Council carries with it an implied expectation that the members of the Council will, in return, give their cordial support to the JAPAN EVANGELIST and that its new subscription list shall receive the names of all members of the Council not previously enrolled.

All technical difficulties being thus removed, the editor feels that, in addressing the members of the

Presbyterian and Reformed Missions comprising the Council, there is no better way to characterize the situation than to quote the words of the Right Rev. Bishop Potter and say "Friends, it is now up to you".

If you will freely send in contributions to the editor and subscriptions to the publisher, this organ of the Council may become the complete and satisfying success it needs to be in order that it may not discredit the great bodies and the greater causes which it represents.

Especially is it requested that, until the directions of the Council regarding the appointment of assistant editors be carried out, the secretaries of the different missions shall feel a direct responsibility to supply material for the editor and also that, if possible, they will canvass the missions for subscriptions to the EVANGELIST.

At the Devotional Conference in connection with the meeting of the Council of Co-operating Missions, held at Arima, July 11th, the subjects assigned by the committee were :—

- 1.—Fellowship with the Father in Work.
- 2.—Fellowship with the Son in Suffering.
- 3.—Fellowship with the Spirit in Witnessing.
- 4.—Fellowship with the Saints in Prayer.

The paper on the first topic was written by Mr. Peecke and is submitted hereafter.

FELLOWSHIP WITH THE FATHER IN WORK.

"For we are God's fellow-workers: ye are God's husbandry, God's building." 1 Cor. 3: 9.

In the first letter of Paul to the Corinthians we have a mine of instruction in the ways of conducting Christian work. We are shown not only the paths to take, but also the paths to avoid. The expressions of the letter are so clear that there is little excuse for misunderstanding.

The subject and text assigned me call attention to co-operation in the work of leading men to a full Christian experience, co-operation, that is, with God the Father. Salvation has been wrought out through the sacrifice of the Son of God, and now the question is one of applying it. On examining the context, we find that its purpose is to point out the participants in evangelism and their mutual relations.

1.—*First, we have God as the original power of salvation.* It is he that saves. It is he that gives the increase. He is the source of the possibility of salvation; and salvation itself, while bringing blessings to others, is after all for his glory. You will notice that it is *God's building, God's temple, God's tilled field, and God's mysteries.*

2.—*Next we have the objects of evangelistic work.* They are men, indeed, ourselves. This phase of the subject is presented to us with a wealth of illustration. We are God's tilled field with its abundance of growing grain and promise of harvest. We are God's babes, growing into complete manhood, from milk to meat. We are God's building, its foundation Christ, but going on up from that, story after story. We are, again, a stately temple in which God himself dwells; and finally we are spoken of as stewards entrusted with sacred mysteries.

It is requested that communications for The COUNCIL NEWS be sent to the editor, Morioka, Iwate Ken, by the first of each month. All articles containing information about any work of the Council, accomplished or proposed, will be welcomed.

3.—*In the third place our attention is called to the fact that some men stand in a peculiar relation to the matter of evangelism.* They are co-laborers with God, and the nature of this co-operation is shown specially in the figures of the tilled field and the building being run up.

When we come to evangelism, the second cause is still more in evidence. I do not question that God could carry out his purpose of regeneration and of bringing men to full stature in Christ without the aid of second causes, such as evangelists, or even the printed word itself; but in fact he does not. A multitude of means of various kinds are made use of, and man is very prominent among them. I am not prepared to deny that God works on men's hearts, through his Holy Spirit with no reference whatever to other aids, but a careful consideration of the matter inclines one to believe that God has seen fit to make men practically indispensable as fellow laborers. Do not understand me as limiting the power of God. All power is with him, and it is possible for him to work where and as he will, and for that very reason it is possible for him to make man his fellow laborers as he does. From what I know of men, I could not ask for a better proof of God's almightiness than the results I see him achieving in spite of the fact that he makes man his fellow laborer to the extent he does.

Man has no special value in himself for so great a work as this. He is, indeed, a mere cogwheel, in important machinery, but when the machinery has been once adjusted with reference to that cog-wheel, it attains an entirely new importance, and for the present at least, may be considered indispensable.

We note that among the fellow-laborers there is no grade of comparative honorableness. Paul, Apollos and Cephas stand on a

level in this respect. They cannot boast, the one against the other, nor are their friends entitled to boast for them. There is, however, a certain definite grade of reward, tho this is not of Paul as against Cephas, or Apollos as against Paul. It is solely of faithfulness against unfaithfulness.

It is interesting to observe that we as fellow-laborers seem to be engaged on piece work. The foundation is laid by one, the walls, in turn, carried up by another. We take up the work always where some other leaves off. There may be disadvantages to us connected with evening up the work of others, but it is also rather trying for others to finish out what we have begun, to go on laying courses on that which we have laid, perhaps very faultily.

The above is what I gather from a consideration of the text and context. There is very likely much that has escaped me, but I think that in this we have the salient points, those that are eminently practical, and I take it that in this conference we aim at a consideration of practical ideas. From this as a starting point I offer the following suggestions.

1.—*Do not be too humble: you are a fellow laborer with God.* There is something you can do, and are expected to do. The part that you are to do may not be a very important work in itself, but the work as a whole is of very serious import, and the bit that you are engaged on gains much importance from that fact. It would, at any rate, be a matter of very serious importance if you should neglect it. You are not to be solicitous about Paul's or Apollos's task, but about your own. You are connected with a great firm. You are a soldier in a great army. You may occupy a humble place in the firm's office, but

a firm is greatly dependent upon the faithfulness of each humble employee. A soldier, indeed, only counts for one, but bear in mind that the general without the soldier does not count at all. I suppose that each of us has times when he is altogether too humble as a missionary. We are perfectly sure we are not worth our salt. We are not leaders in the mission, we are perhaps simply studying the language, not using it, and we do not begin to influence men for holiness as we should like. We should remember that we are fellow laborers with God before we are fellow-laborers under the Board or in the mission. We should remember that God has called us before the Board did, that this relation with God gives a new meaning and new dignity to everything we attempt in his name. What could be more simple and apparently unimportant than giving a cup of cold water to one of the little ones, and yet how highly the Savior speaks of even such an effort as that.

2.—*On the other hand, we must not be too proud.* The clerk is not the firm, even if he does write important letters,—all but the signature. The soldier is not the army or the general, even if he be part of far reaching operations. No one can discharge his functions well, if he have a mistaken idea of what those functions are. A cog-wheel is a very useful piece of mechanism, but it would be sad for a cog-wheel to labor under the delusion that it was the source of power. God simply will not tolerate pride. I would not wish to say that God will allow any soul to be lost because we are so puffed up he cannot use us, but that he will set the proud man aside and carry on his work through others, is not to be doubted. Nor are we to vex our souls because the expected increase does not materialize. It is

God's increase when it comes, or when it fails to come, not yours and mine. And if there were any real sense in which it could be called ours, how could we possibly escape the condemnation of Satan.

3.—*As fellow-laborer it is worth everything to keep in close touch with our principal.* I have been much impressed with the difficulty experienced by the merchants of a century ago, who dispatched vessels to China or the Pacific coast of the United States. The plans of the voyages were sometimes quite complicated, and rendered still more so occasionally by the loss of a ship, or the failure of a proposed meeting between ships at some foreign port. Serious mistakes were often made and great losses incurred simply because the agent could not keep in touch with his principal. If a man is to be a fellow-laborer with God and hopes to accomplish anything really worthy, it is necessary for him to be in close touch with God as to purpose and sentiment. A godless man cannot do a godly work, and godlessness and godliness are sometimes a mere matter of degree. A friction wheel must bear firmly on the power-wheel, and a cog-wheel loosely adjusted slips cogs and loses power.

4.—*Let us notice also the possibilities for doing great damage as fellow-laborers.* The engraver works on a beautifully polished surface with a very fine tool, and obtains beautiful results, but a false move may in a moment mar more beauty than many hours of assiduous toil can repair. Our position as fellow-laborers is a noble one with magnificent possibilities. What can be more noble than working with God for the salvation and building up of Christians, and yet in what calling can the results of moral obliquity be more disastrous, or in what calling can indolence or unskilfulness do more harm? It is not,

however, that I counsel fear, for fear has no place in the heart of a party to such co-operation. Simple steadiness and humility are the qualities needed.

5.—*It is well to think often and carefully of the end of our co-operation.* I suppose that in one sense the individual carpenter need not be much concerned about the building he is assisting in constructing, considered as a whole. He simply planes and saws, fits and nails in, but I am very sure that he will be a better carpenter, if he has a clear conception of the building in all its parts. Even if his work were connected only with interior details, I should think it would be well for him to go over the whole plan, and look carefully from time to time at the progress of the work on the building as a whole. So it is with the co-laborer with God.

He may be engaged on some detail, a rather insignificant detail, perhaps, but it has a reference to the whole task in hand, and that man will succeed best who keeps a firm grasp upon the general end in view and tries to make the discharge of his little part measure up to the purpose and nobility of the whole.

6.—*Again let us be calm.* Consider the great works of God. There is no hustling, no mere raising of the dust. Great constructive power works quietly. The greatness of divine power consists in God's being unchangeably what he is. It is hard for us to realize that *great character* is far more potent than *great activity*. Especially is it true in missionary work, that no amount of activity will make up for a lack of a high grade of character and firm consistency in holy living.

7.—Finally, *it behooves us to take heed to our doctrine.* It is not unheard of for even well meaning men to be hindrances and even hinderers. A man may have a great zeal for

God, and yet do damnable and even damning work. Do we not know of men whose fulsome praise of Jesus Christ would seem to be an endeavor to compensate for their denial of his divinity? Yet who will deny to these men a zeal for God. It is very possible to sow tares very industriously, and even very lovingly. Really, some do not know tares from grain. It is by no means always easy to distinguish.

I congratulate every man who feels called to work as a co-laborer with God, but it is a very serious relation. It is impossible for a man to work in this connection unless he maintains a close relation with his Master. 'Let us praise God, that he has made the way of reliance on Him so plain and, through his Spirit, so easy of access.

H. V. S. PEEKE.

Some thoughts brought out in the discussion were:—

"'My Father worketh hitherto.' God works ahead of his laborers; He does the pioneer work, preparing the way for us to work with Him.

"To be successful co-workers with the Father requires much communion with Him. Moses, coming down from the mount, was able to deal with the tremendous task awaiting him at its base. Elijah ran away from his difficulties but did not take them to God, so sat helpless and discouraged under the juniper tree."

"We should always remember with whom we work and realize the honor and privilege of the partnership. As the Japanese prefer government positions, even with less salary, so we should prize our calling to a fellowship with God in work."

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 *Nakazato Mura, Takinogawa, Tokyo.*

THE USE OF UNFERMENTED WINE IN THE SACRAMENT OF THE LORD'S SUPPER.

[According to inquiry made a few years ago, many of the churches in Japan use fermented wine in administering the Sacrament of the Lord's Supper. Below is given the gist of a leaflet on the subject, published some five years ago. Will not those who consider the rite of the Lord's Supper invalid and imperfect, unless alcoholic wine be used, carefully reconsider their reasons for taking this position? Will not those who take a decided stand in favor of the use of unfermented wine give their influence to bringing about the use of the pure juice of the grape in the churches?]

Many, doubtless, have given little thought to the matter, others conscientiously use alcoholic wine, believing that to be the wine used by the Lord Jesus in the Last Supper. But all such do not carry out their convictions to the using of unleavened bread as well.

There is no proof alcoholic wine was used in that last Passover Supper. He Himself speaks of it as "the cup," and as the "fruit of the vine," and surely that term can be applied to the pure juice of the grape.

The grape owes its value for the nutritive and life-sustaining qualities that make it useful as human food, to its gluten, gum, sugar and albumen. By fermentation, it loses entirely its

gluten and gum, and the albumen and sugar are nearly all lost.

Another constituent, aroma, is completely destroyed, and in the fermented wine there are a number of substances, seven in all, of which alcohol is one, that do not form a part of the unfermented juice.

Again a number of other substances; common to both, occur in much smaller quantities in the fermented wine. In fact, the grape juice loses all the essential qualities of the fruit of the vine by fermentation and therefore unfermented wine is much more properly speaking the true "fruit of the vine."

Some consider the word "wine" can not be applied properly to anything but fermented grape juice.

Dr. Patton, in his "Bible Wines" after referring to various authorities, ancient and modern, concludes:

"1.—That unfermented beverages existed, and were a common drink among the ancients.

2.—That to preserve their very sweet juices, in their hot climate, they resorted to boiling and other methods which destroyed the power and activity of the gluten, or effectually separated it from the juice of the grape.

3.—That these were called wines, were used, and were highly esteemed."

Prof. M. Stuart says, "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."

Again quoting Dr. Patton, he says, "The fact that the Passover was six months later than the vintage is not an invincible objection, since, as we have seen in the preceding pages, on the authority of Josephus, of travellers Niebuhr and Swinburne, and of Pippini, the wine merchant of Florence, and others, that grapes are preserved fresh through the year, and that wine may be made from them at any period."

Dr. S. M. Isaacs, an eminent Jewish rabbi of New York, says, "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." "The Jews do not, in their fast for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine, that is, fresh grapes, unfermented grape juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness." The unfermented wine is a fit emblem of the Holy one which saw no corruption.

Sir Wm. Dawson, the celebrated scientist of Montreal, Canada, in his book, "Testimony of the Scriptures respecting Wine and Strong Drink," argues that both leavened bread and fermented wine were excluded in the institution of the Lord's Supper. He also says, "These reasons which might be much extended and illustrated show that the use of fermented or alcoholic wine at the Lord's Table is not founded on his example, nor on any Scripture precept." "Not a line can be fairly quoted from the Scripture to justify the use of beverages so pernicious, or such wholesale waste of the food which the earth brings forth."

Dr. Patton affirms, "The Passover was celebrated with wine mixed with water, and according to Lightfoot, each person (man, woman and child) drank

four cups." With some of the fermented wines of to-day this would produce intoxication in many. "The wine was, as we believe," Dr. Patton adds, "the rich syrup diluted with water. This kind of wine met all the requirements of the law concerning leaven." Christ used the Passover bread and wine at the Last Supper. In Ex. XII. 18, 19, 20, all leaven is forbidden during the Passover feast and for seven days under penalty of being cut off from Israel.

Professor Moses Stuart says, "All leaven, i.e. fermentation, was excluded from offerings to God—Lev. II. 3-14."

"The great mass of the Jews have ever understood this prohibition as extending to fermented wine, or strong drink, as well as to bread. The word is essentially the same which designates the fermentation of bread and that of liquors."

A professor of Hebrew in London University states that the custom is to use wine prepared from raisins, immediately before using. Again, according to certain high Jewish authority either fermented or unfermented wine may be used in the Passover whether prepared from the grape or the raisin.

Authorities differ, some perhaps drawing their conclusions from wider data than others, but there is quite sufficient authority to justify one in not using fermented wine.

From earlier to later date, various authorities of the church, as St. Cyprian, A.D. 230, and Thomas Aquinas, 13th century, have considered the simple juice of the grape a lawful emblem to use in the Lord's Supper.

God forbade the use of wine or strong drink to the priests when they went into the congregation.—Lev. X. 8, 9; Ezek. XLIV. 21. There is therefore every reason to believe that His Son, our Lord and Master, would not insist nor even desire its use in the Communion Service we keep in His memory to-day.

From the point of view of expediency, as the use of fermented wine is undoubtedly a source of danger in awakening an inherited or a once conquered appetite for spirituous liquors, it is certainly better to use the unfermented juice of the grape. Dr. Richardson, F. R. S., a celebrated physician of England, has stated that he could name at least ten persons who wished to accept the communion and who did not for fear they should relapse into drinking again.

Archdeacon Jeffries says that many years' experience of the causes of reformed drunkards has convinced him that the danger is real. Two noted instances may be quoted, those of John G. Woolley and John B. Gough, both of whom relapsed into old habits of drink through partaking of alcoholic wine at the Lord's Table. Why then should any church use fermented wine and thus, it may be, keep some from receiving the Lord's Supper or causing hitherto controlled appetites to break loose?

Turning to the Word of God, it speaks, plainly too, on this point. In Romans XIV. 21, says, "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak."

Knowing that there is real danger to our weaker brother in the use of alcoholic wine in the beautiful Memorial Service of our Lord's death for us, we would remove every barrier and every stumbling-block in the way of those who love the Lord our Saviour and who would with us shew forth His death till He come, but who fear to do so unworthily, nor would we think less of those taking the Lord's Supper in fermented wine but who do so with grave risk to themselves.

"So then every one of us shall give account of himself to God. Let us not therefore judge one

another any more; but judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way." "Destroy not him with thy meat, for whom Christ died."

Receipt for making Unfermented Wine:—

After picking and washing one gallon of grapes, add two quarts of water and boil twenty minutes. Mash and strain through a sieve, then strain through a jelly bag twice; let stand for a while, then put on stove again and add one pound of white sugar to every gallon of juice and boil until sugar is dissolved. Then bottle and seal with wax.

Unfermented wine may be purchased from the Methodist Publishing House in Tokyo, and the writer would be glad to know of other places where it may be bought.

E. A. PRESTON.

MINUTES OF AN EXECUTIVE COMMITTEE MEETING OF THE FOREIGN AUXILIARY OF THE W. C. T. U.

A meeting of the Executive Committee of the Foreign Auxiliary of the W. C. T. U. was held August 29th, 1904, at Karuizawa, with seventeen members present.

Agreeably to the Resolution adopted in 1903, the Resolution Committee for 1905 was appointed as follows: Misses Osborn, Morgan, and Griffiths, with Misses Miller, Luther and Whitman as alternates. The History Committee was unchanged, with Misses Watson, Crosby and Talcott. Miss Alling was appointed as Auditor. The following ladies were requested to continue on the Emblem and Motto Com., Misses Smart, Alling and Riöch, with Mrs. Gauntlett as Referee.

The following Honorary Members were reported: Messrs. Armstrong,

Berry, Bowles, Cunningham, C. S. Davison, Root, and Woodworth.

The following Resolutions were adopted:

Resolved, That the White Ribbon Cradle Roll Card be adopted just as it is, with fifty *sen* enrollment fee and twenty-five *sen* annual dues, with a special Card to be prepared for the Japanese enrollment for half the amount, the pin to be extra, at cost price.

Resolved, That a permanent Publication Committee be appointed, of three experienced workers, to look after the translation and publication of W. C. T. U. literature. Misses Penrod, Blackmore, and Spencer, with Miss Smart ex-officio, were appointed, all manuscripts to be sent to Miss Penrod, 26 Kasumi-cho, Azabu, Tokyo, as chairman of the Committee.

It was recommended that the teachers of the Foreign School in Tokyo be memorialized to discourage anything calculated to promote the military spirit among the children.

Miss Penrod is ready to supply Loyal Temperance Legion Literature and songs. S. M. LONGSTRETH, Secretary.

Subscriptions to Florence Crittenton Rescue Home Paid at Karuizawa to September 1st, 1904.

Miss A. P. Atkinson...	5.00
„ M. B. Griffiths...	5.00
„ M. A. Gundry...	5.00
„ Kate Johnson...	5.00
„ C. Hostetter...	10.00
„ M. B. Daniels...	5.00
„ C. Penrod...	5.00
„ M. A. Spencer...	5.00
„ Mabel Lee...	3.00
„ Lucy Norman...	1.00
„ E. A. Preston...	5.00
„ C. B. DeForest...	1.00
„ Sala Evans...	5.00
„ B. C. Pifer...	1.00
„ A. B. West...	5.00
Mrs. T. M. MacNair...	10.00
„ D. Norman...	1.00

Mrs. G. S. Phelps...	2.00
„ C. B. Olds...	2.00
„ D. W. Learned...	5.00
„ M. N. Wyckoff...	5.00
„ V. W. Helm...	5.00
„ Wicher...	1.00
„ C. K. Harrington...	3.00
„ H. S. Wheeler...	2.00
„ H. W. Myers...	3.00
„ J. B. Ayres...	5.00
„ Lansdorf...	5.00
„ J. K. McCauley...	5.00
„ H. Pedley...	2.00
„ E. S. Booth...	3.00
„ H. MacArthur...	2.00
„ G. W. Van Horn...	5.00
Rev. W. B. McIlwaine...	5.00
„ D. A. Murray, D.D.	5.00
A Friend...	2.00
A Friend...	.50
A Friend...	5.00
Dr. Gertrude Remington.	1.00
Miss M. W. Davison...	1.00
„ G. A. Hughes...	2.50
„ A. Hail...	2.50
„ E. R. Gillett...	1.00
„ J. Asbury...	1.00
„ E. Ward...	1.00
Mrs. H. B. Newell...	2.00
„ F. N. Scott...	3.00
Mr. D. O. Hibbard...	1.00
„ C. H. Bishop...	1.00
„ W. D. Root...	1.00
Mrs. C. H. D. Fisher...	2.00
„ F. H. Kennedy...	1.00
„ J. G. Waller...	1.00
„ J. Chappell...	1.00
„ E. S. Stevens...	1.00
„ C. J. L. Bates...	2.00
„ G. O. Forrest...	1.00
„ A. D. Hail...	5.00
„ I. M. McCaleb...	2.00
„ J. H. Pettee...	2.00

M. A. SPENCER, Treas.



Southern Methodist Mission Notes.

The thirteenth session of the Annual Conference of the Southern Methodist Mission was held in Kobe, at the Methodist Church, Aug. 25-30th. This gathering is composed of the several Churches, certain lay delegates and the male members of the Mission. A few of the laymen and four missionaries, now in the U.S., were absent; otherwise the attendance was full.

* * *

Bishop C. B. Galloway was present and presided. This is the Bishop's third visit to the Orient, and a very profitable and helpful one it has been to all who have had the privilege of contact with him. One seldom meets a more courteous, cultivated Christian gentleman, or a more brotherly man. The work of missions is heavily on his heart, and no one is able to present its claims to the home Church more vividly, or more impressively. He is a speaker of rare powers and occupies a front place among the pulpit orators of the country. His speech is full of fire and fervor, the striking characteristics of that type of eloquence which has been denominated as "southern". He is in constant demand for educational, temperance and other addresses and is the acknowledged leader of the prohibition movement in his own state. It was largely through his powerful influence that the sale of all liquor has been banished from nearly four-fifths of Mississippi.

The Bishop preached twice before the Conference, besides delivering a series of morning addresses which were listened to with rapt attention. Besides these, he preached once in Arima and once before the Union Church of Kobe.

The Conference never had a more pleasant session. Under the Bishop's able presidency this mixed assembly had smooth sailing. While divergent opinions manifested themselves, still there was not a ripple of unpleasantness. The reports showed that the year had been one of unexampled prosperity. The membership had a net increase of two hundred and twelve, the largest in the history of the Church. For the past three years, the increase each year has been the largest yet had. The Sunday School work was never more flourishing and reported an increase in membership of over one thousand scholars. The finances showed very marked improvement, —the total paid per member being more than three *yen* and twenty two *sen*. As all of this has been accomplished, under the blessing of God, in the face of war conditions, the Conference felt that there were great reasons for profound gratitude to the Lord of the Harvest.

The Mission accepted the generous offer of the Editor and the Publisher of the EVANGELIST of space in their columns and appointed Rev. W. K. Matthews as its contributor. These notes, however, are penned this time by a substitute, Mr. Matthews being busy moving.

* * *

The Conference agreed to take part in the publishing and editing of the Sunday School literature which is now under a joint Committee. It appointed the Rev. J. C. C. Newton, D.D., Dean of the Theological Department of the Kwansei Gakuin, as its representative on the Editorial Committee.

* * *

There is no occasion, at a Methodist Conference, of more absorbing interest than the closing session, at which the appointments are read and the members are assigned to their fields of labor for the ensuing year. On this occasion, the interest was unusually great, for several changes were expected because of the exigencies of the work and the return of two men from their furloughs. Only one Japanese pastor was moved, while the following foreign members of the Conference are changed:—Rev. C. B. Moseley from Kobe to West Osaka; Rev. J. T. Meyers from Osaka to Hiroshima, in charge of Hiroshima District; Rev. S. E. Hager, from Hiroshima to Kobe, as professor in the Biblical Department of the Kwansei Gakuin and as Presiding Elder of the Kobe District; Rev. W. J. Callahan from Nakatsu to Yamaguchi; and Rev. W. K. Matthews from Yamaguchi to Kobe, as Professor in Kwansei Gakuin.

Rev. W. R. Weakly and wife, who have just returned from the U. S., are to work in Hiroshima, and Rev. T. H. Haden and wife, who are now en route to Japan, will live and labor at Nakatsu.

Miss Garner, M.A. of Chicago University, and Miss Shannon, of Nashville, Tenn., arrived during the session of Conference. The former comes for work at Kwansei Gakuin and the latter for the Music Department of the Hiroshima Girls' School.

A memorial service of Mrs. M. L. Lambuth was held on Sunday afternoon of the Conference. A sketch of the career, with an analysis of the character, of this very remarkable woman was read by Rev. W. E. Towson and was followed by appreciative remarks from her fellow co-laborers, Japanese and foreign. In the evening, just as the night shadows were beginning to lengthen, about fifty Japanese and foreign workers gathered at the Kobe Cemetery,

around the grave of Rev. J. W. Lambuth, D.D., the honored founder of the Mission, and held a solemn consecration service. It was a very impressive occasion. Around us were the sleeping dead, near by were the graves of four or five of those that were dear to us, above us were the pines whose sad soughings mingled mournfully with the murmur of the sea hard by and our hearts were subdued and quiet as we knelt before God in solemn consecration for the work of another year. It was good to be there and we were drawn closer to one another and closer to the Master.

* * *

The next Annual Conference will be held at Kwansei Gakuin, in the new chapel which is now under construction. Bishop Galloway will dedicate this building sometime towards the end of October, as he passes through Kobe on his return from China to the United States.

MRS. M. I. LAMBUTH.

Died, in Suchow, China, at the home of her daughter, Mrs. W. H. Park, June 26th, 1904, in the seventy-second year of her age, Mrs. Mary Isabella Lambuth, widow of the late Rev. James W. Lambuth, D.D., founder of the Southern Methodist Mission, Japan, and mother of Rev. W. R. Lambuth, M. D., D.D., Secretary of the Board of Missions of the Methodist Episcopal Church, South.

Mrs. Lambuth was a native of New York state. She was a relative of Gen. George B. McClellan and a cousin of Ex-President Grover Cleveland. She began her active career, when, as Mary I. McClellan, a young woman of twenty years of age, she went to central Mississippi under an engagement to teach the children of several neighboring planters.

Her attention must have been early turned to the subject of foreign missions, for, at a missionary

meeting held in the town of Canton, Miss., when the collection was taken, there was found in the basket a slip of paper on which was written, "I dedicate myself to the work of foreign missions," signed with her name. The reading of this simple statement, from the young teacher, in that country town, fifty years ago, made a profound sensation, but it was not an act done under the impulse of the moment, for from that time till the end of her long career, she never faltered in her devotion to the work of the Master in the regions beyond. Within a year, or in Oct., 1853, she was married to James W. Lambuth, and the same fall they were appointed to China. They sailed from New York the following May and landed on the mud-flat of Shanghai in four months and eleven days.

The Church made a choice gift to China when it sent Mrs. Lambuth thither. For the amount of work done in the Master's name, for the number of lines along which it was carried, for utter self-forgetfulness, for consummate ability, and for undying devotion to the Master's cause, she has seldom been surpassed. The passion of her life seemed to be "work for the Master". If her salvation had depended upon it, she could not have worked more laboriously, or more continuously. The only surviving member of the party in which she went to China has written of her, "For more than fifty years she gave soul and body to mission work with an indomitable and resourceful energy seldom equalled and never surpassed".

Mrs. Lambuth was a woman of very remarkable natural powers. The statement has already appeared in print that, "in her rightful sphere, she was fully the peer of her kinsman Grover Cleveland."

Her rare sagacity, wonderful strength of will, unusual organizing ability, rare perseverance, calm control of herself and others, wonderful capacity for continuous work, refusal to be discouraged, steady, quiet enthusiasm, these and other qualities combine to place her in the front rank of those who have worked for God in any foreign mission field.

Mrs. Lambuth was deeply religious, but her piety was of a quiet character. She belonged wholly to God. Her consecration was of a most practical kind, there was nothing mystical, dreamy, or theoretical, about it. She never would have been content to have remained on the mount of transfiguration, for she felt that her place was down in the valley among those possessed of devils and she would seek to cast them out. A friend who knew her well speaks of her prayer-life: "I always felt the power of prayer when in her presence. It was the atmosphere she breathed".

Mrs. Lambuth was a prodigious worker. How she could do so much and do it so quietly, and much of the time while suffering from asthma, was a mystery to all who knew her. A friend has written,— "I do believe that God's strength was always more than her own in the work she did". In her labors for the Master she "sowed beside all waters" and literally obeyed the rule, "In the morning sow thy seed and in the evening withhold not thine hand". Day schools and night schools, sewing and cooking classes, Sunday Schools and Eurasian Schools, Bible Woman's Training School, translation work,—these and other lines of work were crowded into every waking hour of the day. The Woman's Board of Missions of her Church has just written of her,— "We owe her much. She opened the way for us in China, planted

Clopton,—now Clopton-Lambuth School,—and watched its growth, encouraged and sustained when the hearts of the women faltered, or hesitated,—truly much of our present success is due to her, which we gratefully acknowledge." After more than thirty two years' service in China, she moved with her husband to Japan, in 1886, and opened the work of the Southern Methodist Mission in the city of Kobe. After the death of her husband in 1892, she became a regular member of the Mission and continued such till her death. Those who knew her when she was simply "a missionary's wife" and a full missionary never detected any change in her conduct. She was just as much a missionary before her name had its place on the salary-roll of the Board as she was afterwards. Space will not permit of an enumeration of her manifold work in this country. Suffice it to say that at least two of our most important schools here, in Japan, are the result of her faithful efforts and several other lines of important work bear the impress of her hand and labors.

Busy as she was, still she was able to keep "open house". Not in mere entertaining, or in paying "social debts", so called, but in that form of hospitality which "hopes for nothing again", such as the not forgetting to entertain strangers, relieving the afflicted, washing the saints' feet, helping the helpless. A distinguished missionary in China, of another denomination, has written of her, "Perhaps, no Westerner has so fully exemplified, in Cathay, the Confucian principle of 'Benevolence,' in its wide extending ramifications... For a score of years, before there was a 'Home and Agency,' all found a home under her roof. She was especially attentive to the wants of those in the interior, Prior to

the establishment of a general hospital, the sick coming to Shanghai for medical attention received a welcome." He closes with the touching statement, "Four of my children were born under her roof and one was carried thence to the cemetery". Well may he exclaim,—“If anyone can pass the judgment test, 'For I was an hungered and ye gave me drink: I was a stranger and ye took me in', it is the subject of this sketch”.

There is danger, sometimes, that a wife, or a mother, who gives herself as unreservedly to the Master's work as did Mrs. Lambuth, "will not look well to the ways of her household." A married woman's first and most important duty, even on a mission field, is within the circle of her own home. To neglect husband and little ones, even for the Lord's work, is, to say the least, a great mistake. Two brief instances taken from her life strikingly illustrate her "indomitable and resourceful energy" in the management of her home, while attending to the Lord's work. One has thus been described by an eye witness:—"Soon after reaching China, in default of funds with which to secure a school room, she began the work of teaching in her own hired house; her baby boy on a pallet surrounded by a group of Chinese children, her mother's heart and her Christian faith adequate for all the demands for the duplicate work." That "baby boy" has developed into the Senior Secretary of the Board of Missions of the Methodist Episcopal Church, South, Rev. W. R. Lambuth, M.D., D.D., a man in the front rank of the leaders of the missionary movement of the world, loved and honored by all who know him.

The other instance is this, and it well illustrates one of Mrs. Lambuth's invariable rules, in the management of her home and

children, to the effect that her husband should be absolutely relieved of all care, so that he might give all his time, without distraction, to the things belonging to the Lord and his Church. The instance referred to is this: During the Civil War, and for some years thereafter, while the Church, in the Southern States, was disorganized and the Board of Missions was unable to send the necessary funds she had her husband to refuse a position, under the Chinese Government, while she supported the family by teaching school and keeping boarders, thus allowing him to continue his missionary work entirely unhindered. This she did for ten years

Mrs. Lambuth died well. It could hardly have been otherwise. Her whole life had been a preparation and when the time of her departure had come, she was ready. She fell asleep, June 26th, in the presence of her best loved ones on this side of the ocean. One who was privileged to be in the chamber where this good woman met the last enemy describes it as very near heaven.

The toil of fifty years has ended! The weariness, the heart-aches, the disappointments, the smothering disease all over! Now comes rest, at home, in Jesus' presence, to go out no more forever! It was worth it all!
W. E. T.



Mission Notes.

CAN. METH. MISSION.

(From "Conference Minutes").

PASTORAL ADDRESS.

TO the Members of the Japan Methodist Church. Dear Brethren and Sisters in the Lord:—

At this the Sixteenth Annual Session of our Japan Methodist Church, it gives us joy to think of you all as in the enjoyment of the Divine favor, and we gladly avail ourselves of this opportunity to offer to you a few words of pastoral counsel.

As we look back over the past history of our church, we are reminded that our Conference was organized in the 22nd year of Meiji (1889), and so has reached its sixteenth session, with a membership of 32 Ministers and 32 laymen, or 64 in all. While on the one hand we cannot but recognize that this prosperity is due to the unselfish

labors of our Ministry who have sought to exalt their holy office by realizing within themselves something of the love, faith and holiness of Christ our great Exemplar, and to lead the faith of the church up to higher altitudes of experience, and also to the faithfulness and devotion of our brethren and sisters to their heavenly calling, on the other hand above all our thanksgivings go up to our Father in heaven for His boundless grace. Then as we review the progress of our church during the past year, we find we have a total membership of 2894, an increase of 108 over the previous year; that 258 were baptized, an increase of 41; that the total contributions for all purposes amount to *yen* 6262.72, or an increase of over *yen* 526; and that we have 3171 Sunday School scholars, or 723 more than the year before. Though we cannot be wholly satisfied with this report, we

cannot but thank God for his providential guidance and blessing upon us and you.

We wish here to call your attention to one matter of vital importance, viz., the spirit of independence and self-support in our churches. While we believe you have earnestly labored towards this ideal in the past, we sincerely hope that you will with greater zeal than ever seek to realize this ideal by yearly furnishing examples of such churches.

We would exhort you to greater diligence in the promotion of social and moral reform movements, such as temperance, care of released prisoners, etc.; to lay special stress upon family worship, and to this end to guard your homes against the contamination of questionable fiction, putting in its place our church organ "Gokyo" and other literature that will nourish the spiritual life, but above all never neglecting the daily study of the Sacred Book. We would exhort you to exert yourselves to the utmost in furthering the work of the church, faithfully attending upon the means of grace—such as the prayer-meeting, the class-meeting, the woman's meeting, the Sunday school, the young men's associations, the Epworth League, etc., strictly observing the command to "keep" holy the Sabbath day." We would advise you to use the New Hymn Book and cultivate the spirit of sacred song.

We commend to your sympathetic co-operation the work of our Home Missionary Society, the Educational Society, and the Preachers' Aid Fund. We would also urge upon each that he not only cultivate the evangelistic spirit himself but seek to inspire our whole membership with the same, that laborers may be raised up to go forth and work in the vineyard of the Lord.

We devoutly hope and pray that Methodist union may be approved by each and all of the Methodist denominations, and that we may speedily have one Methodism among us.

One reason why we deeply feel the importance of the above matters submitted to your consideration is that we now stand face to face with a great war that calls for all the energy the nation can summon, and we are convinced that the happy solution of the problems mentioned has a vital relation not only to your individual destiny but to the fall or rise of our empire at this crisis. We must see to it that we adopt a becoming attitude towards the question of the war. Society about us is ignorant of the spirit of Christ, and more so of the position we take on this question. As a nation we must pray for a glorious victory to come to our arms that the peace of the East may be secured; but we must at the same time avoid the extremes to which we are liable at such a time and not fail to maintain that spirit of Christ—which is the spirit of love for all men. We must remember Jesus' words—"Be wise as serpents and harmless as doves," and as citizens carry out our Lord's purpose concerning us, gladly sacrificing ourselves in the holy war for the establishment of the Kingdom of God in our country and for the Christianization of all these Oriental peoples, praying that the day of true peace may speedily be ushered in.

Let us first of all seek the Kingdom of God and His righteousness ourselves and our country shall be truly blessed. Let us do battle with the great spirit of evil, until we have fulfilled our holy calling and are crowned with victory.

May the Divine grace abide upon you all.

Amen.

Y. HIRAIWA, *President.*
HARPER H. COATES } *Secretaries.*
C. HATANO }

CENTRAL TABERNACLE.

I am glad to report a measure of prosperity. Though the attendance at the Sunday evening service has been smaller than the previous year,

this has been more than made up by that at the Friday evening meeting for enquirers and Christians, conducted most of the year by Mr. Shogun Sakai. A new interest has been awakened in the singing of hymns by this enthusiastic musical evangelist—people coming from almost all parts of the city to learn new hymns out of the New Hymnal. The Rev. G. Sogi was appointed to the Tabernacle work by the last Conference, and has shown himself well adapted to the conditions in this student centre. Besides taking his turn with the superintendent at the Sunday evening services, he has had charge of the internal administration of the Students' Home, which by the good will of the Mission Board we have at last been able to start, and has helped in the teaching at the English school which we ventured to undertake also this year. These two last forms of work have given us a good opportunity for exerting a direct and indirect Christian influence upon over two hundred young people; and although the school has been a financial burden hard to carry, we feel that the Bible instruction given to every class every week cannot fail to have left lasting impressions. The English work under the charge of the Rev. C. J. L. Bates, M.A., has continued to flourish—the attendance at the Sunday morning Bible Class particularly being large. Bro. Bates has been giving a series of sermons on "My Christianity", which have been much appreciated by the students. We expect large results from this English work.

We have a large number of enquirers on our list always, and are rejoiced when they are ready for baptism and to be handed over to the Central Church for pastoral oversight. The church and the Tabernacle continue to combine in the Sunday school and Christian Endeavor—and we hope for a still

closer union—the Tabernacle evangelistic work constantly contributing new material for the membership of the church, and the Church sympathetically aiding in our efforts to reach out to the masses about us to win them for Christ and His Kingdom.

The monthly temperance meetings always bring some to the decision to sign the pledge. Our Book Store has suffered considerably from competition even in the sale of Bibles; for the fact is that the Bible and often Christian books of different kinds may now be found in ordinary book stores in Tokyo. While sympathizing with the enterprising manager of our Book store,—Mrs. Kosugi—in the loss to her business, we cannot but rejoice at the evidence thus furnished of the prominent place Christianity has come to have in the thought of the people since we began this store. The work among the women deserves special mention. Mothers' meetings have been held regularly under Mrs. Coates' direction, with the able assistance of Miss Iwai, and many women from the best homes in the city have been attracted to them, much to their profit and delight—the influence being very widely extended throughout the whole country by the publication of the lectures and other useful material in a Home Magazine with a wide circulation. Since Mrs. Omori's coming to us in January, there has been a perceptible increase in the number of women attending the services and of those baptized. She has shown herself an efficient Bible Woman.

When we think of our opportunities here in this unique position, so wisely chosen by the founder of the Tabernacle work—the Rev. Dr. Eby—and of the comparative smallness of the results yet achieved, we are led to humble ourselves and cry to God for more power to "go up and possess the land."

HARPER H. COATES,
Chairman.

AMERICAN BOARD MISSION.

(From *Mission News*.)

MATSUYAMA NOTES.

Reports from Matsuyama have been few and far between of late, not from lack of interesting news but for lack of time to write.

The world will perhaps be most interested in what we might report about the Russian prisoners, of whom there are now over 1,200 in town. Miss Parmelee has had more relations with them than any of the other foreigners in Matsuyama; but even this has been very limited on account of the strictness of the official rules. The prisoners are quartered in several large temples, are only lightly guarded and are given very unusual care and liberty, for prisoners. Arrangements have been made whereby some of them at least have been allowed to walk around town with a small guard, and even to go for baths to the sea and to Dōgō, the fine mineral hot springs a mile east of Matsuyama.

Special buildings have been erected on the drill ground north of the city for use as a hospital, where some 600 wounded have been, or are being, treated with the best care the country can provide. Out of the total number thus far treated only five have died; one more is considered hopeless. So that of the wounded thus far reaching Matsuyama 99 per cent. have been successfully treated, a wonderful record; for many of the cases have been terrible. The above fact was told me by the chief surgeon, who, of course, takes great pride in it. He attributes it to the special character of the Japanese rifle, a variety the general adoption of which he urged on the authorities five or six years ago on the score of the humane nature of the wounds it inflicts, disabling but not killing. He feels that his prediction has been wonderfully verified.

Five prisoners succeeded in escaping a few days ago and in concealing themselves in the mountains near the shore for two or three days; but they were later re-captured, though resisting and fighting with knives, according to the local report. What they could have expected to do, it is difficult to imagine. Their efforts to escape and their forcible resistance will surely make the lot of all more difficult. To escape from this island is a practical impossibility.

In regard to the local missionary work, three items of special importance deserve record. The first is the organisation of a new (a branch) church in the western part of Matsuyama, by the withdrawal from the mother church of those members who live in Komachi. This new church will be Hōjō Kyokwai (an assisted church), starting out with sixteen members and a flourishing Sunday school. This is an advance of great significance for the work in that section of the city. It is the result of several years of evangelistic work. It brings to a close the exclusive mission responsibility for the work there and begins the co-operative period.

The second important fact is the dedication of a new church building for the use of this church. It is fifteen by thirty feet and has two stories, thus rendering it very serviceable for Sunday school work. Its central location and the suitable size of its lot render it unusually adapted for the purposes for which it is designed. The main part of the expenses, some 500 *yen*, have been met by the Mission from its Evangelistic Loan Fund, to be repaid year by year from the regular Evangelistic Appropriation, so that at the end of five or six years it will have cost the Mission no more than we have been paying for the rental of a relatively unsuitable Japanese house for a preaching place.

The third important item is the completion of the new and commodious building for the Factory Girls' Home. The total gifts of friends for this Home from the first have amounted to *yen* 3,263.839, the actual cost of land and buildings amounting to about 2,500 *yen*. The balance has been expended in rental for two years of unsuitable houses, partial outfit, two movings, repairs, etc. We now expect the Home to be self-supporting as soon as it secures its complement of inmates. Though now well started, we still need for a full outfit for 60 girls and some additional items about \$300 more, and for this we have begun to pray.

Another item of local importance is the wedding of Mr. Tomita, the pastor of Matsuyama Church. We are particularly interested in this wedding, as the young lady has been in our home for the past two years, and the writer arranged for the engagement over a year ago, at the request of the young man. A unique feature of the engagement was the solemnisation service held in our parlor in the presence of the immediate relatives.

S. L. Gulick.

CHURCH MISSIONARY SOCIETY.

Of the influence of our religion upon the hope and thoughts of some of those who have been called out to the war, I would mention first not a soldier, but a woman, a Red Cross Army Nurse. She had heard from Miss Wynne Willson of the Gospel before, but it was not until she heard that she might be called out at any moment to nurse the sick and wounded in this war, that the thought came to her that she "*must* have peace in her own heart before she had to go," and so she came to ask would we teach her and help her to become a Christian. It was a great joy a

a few weeks later to hear her thank God in her own words for the blessing which had now come to her; and she had the satisfaction and comfort of receiving baptism the very night before she left for Matsuyama. Mrs. Warren and I went the next morning, wearing our Red Cross Army Medals, to see them all start—about 20, or there may have been 22, set forth, including two of our Christians, Phoebe, who had been baptized the night before, and another, a young widow who has given her life to the work for her husband's sake, who was in the former war, but died of fever. We have since had a photograph of these nurses, all in their uniform with each a red cross on their white muslin caps, some doctors, and a lot of Russian wounded prisoners, taken outside the Hospital at Matsuyama.

Of the soldiers with whom I have had anything to do, one man who lives just 2 or 3 doors from us, and to whom I went to wish all good wishes before starting for Zentsuji, told me he did feel he wanted to trust in the protection of our God during this war, and so would I please give him "a charm" that he could take with him. I gave him,—not exactly instead,—a Gospel portion and a Tract, and we have since had a Post Card from him, thanking us for our kindness and friendship, and asking us to look after his family during his absence.

Another man came and asked me for a Prayer Book, and Hymn Book and said he wanted to be baptized at once. He had been called out to the navy, but I hear has since been rejected. He has however got his Bible and Hymn Book, and I do hope will soon have faith enough to be baptized.

Two of my godsons who were baptized many years ago in the

Y. M. C. A. Notes.

ASSOCIATION SUMMER CONFERENCES.

ENGLISH SECTION.—The English section was held at Karuizawa, August 24-28. This is the great summer resort where several hundred foreigners spend their vacations, a large number of these having the opportunity to attend the sessions of the conference who otherwise would have been unable. As a result the total enrolment was 160, while the number of different persons attending one or more different sessions must have been treble that number.

The program was probably all in all the strongest yet presented. Each morning from 9-10 occurred the conference on teaching of English. This was attended, not only by our own Association teachers, but by about eighty other ladies and gentlemen who have more or less teaching of English as part of their regular work. The first hour was conducted by Prof. William George Smith of the Post and Telegraph School, Tokyo; the second hour by Prof. C. M. Cady of the Kōtō Gakko, Kyoto; the third hour by Prof. I. Matsuda of the Peers' School, Tokyo, who is also the best known teacher of Japanese for foreigners. The fourth hour was a question drawer in charge of Prof. E. W. Clement, principal of Duncan Academy, Tokyo.

Three of the evening meetings of the conference were of some general and popular nature, but fitted directly into the whole scheme of topics. Wednesday evening Rev. Benjamin Chappell, Principal of Aoyama Gakuin, spoke on the subject "Turning Points in the History of the Christian Church", reviewing the men and events which have shaped and directed the history of the Christian Church. This address prepared the way for

that of the following evening, delivered by the Rt. Rev. Bishop William Awdry, D.D., who spoke on the inspiring subject "The Present Crisis a Turning Point in the History of the Christian Church—Our Opportunity". It is probable that the address of Bishop Awdry will be issued in pamphlet form. The feature of Friday evening was arranged to come in just the middle of the program so as to relieve the tension under which the program was moving. This was a delightful illustrated lecture by the most experienced and most daring mountain climber among the foreign residents in Japan, Rev. Walter Weston, of Yokohama, who recounted some of his thrilling experiences in making his records in the Alps and in standing in Japan on peaks where the foot of man had never been placed.

A series of Bible studies may be mentioned in a class by themselves. These occurred each morning from 10-11. The first was in "Amos" by Dr. A. Oltmans, of Meiji Gakuin; the second was in "I Thessalonians," by Dr. J. L. Dearing, of Yokohama; the third in "Romans" by Rev. Henry J. Bennett, of Okayama; and the fourth in "Zechariah" by Rev. Weston Johnson, of Sapporo. These studies presented clearly and briefly the setting, purpose, contents and principal lessons of the books.

Another interesting portion of the program comprised the conference on methods of Christian work. The first of these was Wednesday morning when the Association teachers reported upon their Christian work during the past year. The reports showed that each teacher had conducted from one to six weekly Bible classes and had used well the opportunities for personal work.

The second conference took up the topic of social work for students with particular reference to the opportunities of teachers. The use of games, social contact with school and government officials, the use of music and literature, were the topics which provided a lively and fruitful discussion for one hour, with the result of many practical plans being suggested that were eagerly taken down by the many present who were keen on the securing of new and effective methods.

The third conference hour was conducted by Mr. S. Niwa, secretary of the Tokyo Association, on the subject "Points of Contact Between Foreign and Japanese Workers." Mr. Niwa emphasised the spirit of brotherliness and co-operation that should characterize all such relations rather than the spirit of supervision and dependence. He believes that the place of largest usefulness in Japan for the foreigner is not so much to be the leader as to largely multiply his life by training the leaders of the future church. The last conference on methods was that conducted by Mr. Gleason on the topic "Bible Class Methods," in which were brought out briefly and pointedly suggestions on organization of classes, how to hold the members, suitable courses and effective supplementary helps.

The directly spiritual gatherings of the conference were emphasized above all else, with the result that in the personal lives of most of those present the conference brought new and deeper experiences that were a source of great rejoicing. The twilight hours were especially devoted to this purpose. The first hour was on the subject "Apart with Christ," striking the key note of the conference, emphasizing the fact that the greatest spiritual blessings could not result so much from attendance upon the meetings, as

from the hours spent alone in communion between the meetings. On Thursday evening Dr. and Mrs. Dearing kindly threw open their home for the twilight meeting, which was for men. The hour was given to a heart-to-heart talk from Dr. W. N. Whitney, M.D., who has been in Japan over a quarter of a century, and who, from his own experience in this land and from his deep and fatherly affection for young men, brought a message that made this one of the great meetings of the conference. Every man left sobered and quieted at the thought of the tremendous temptations to be met, not only realizing his inability to stand alone, but rejoicing in the safe-guard that comes in the constant presence of Christ. Another one of the meetings with a profound spiritual impression was that of Saturday evening, addressed by the Rev. S. Kimura, on the subject "The Place of Foreigners in the Evangelization of Japan." Mr. Kimura made this the opportunity of presenting in a most telling way the manner of life and of service which are needed by the hungry multitudes in Japan. It was a meeting peculiar and indescribable in its influence, there being times when the audience was convulsed with laughter at the spontaneous humor of the speaker, but he brought all hearers to the close with eyes fixed on Christ.

The Sunday morning service at the Union Church, which was in charge of the Association, was another one of the spiritual features of the conference, when all the hearts of the large audience packing the church were drawn as one in the holy worship of the Sabbath morning. The sermon by Dr. A. D. Hail, of Osaka, a member of the National Committee of Japan, on the subject of "The Strength of Young Men", came as a call to

greater faith in God and as an awakening to an appreciation of the supreme importance of the possession of lives which will enable us to win and utilize the stored-up energy of the young manhood of Japan.

The conference, so far as the group of Association teachers was concerned, found its climax in the closing meeting on Sunday night. This again was held at the home of Dr. and Mrs. Dearing. The address was made by Rev. William Axling, of Morioka, on the subject of "Kadesh-Barnea." It was most searching in laying bare many of those things which keep us from the place of power and fullest usefulness. The closing hour in charge of Mr. Phelps was one in which the men present threw aside all reserve and completely opened their deepest thought to each other, some of the older men giving helpful counsel and many of the younger ones making confession of past weakness and failure and with notes of thanksgiving for experiences which had come to them during the Conference.

From the larger number of missionaries present throughout the conference, the Association secretaries have received many expressions of appreciation of the conference and hope that it may be possible sometime again to hold the gathering at Karuizawa. While the secretaries feel sure that an annual meeting at Karuizawa will be unwise from many standpoints, yet there has been such a general feeling of appreciation this year and it has brought so many into closer touch and sympathy with the Association and its work, that an occasional conference at Karuizawa may be found advisable.

VOLUNTEER LEAGUE CONFERENCE.

Saturday, August 27th, was set apart as Conference of the League of Student Volunteers in Japan, thus combining it with the regular program of the Karuizawa Conference. The general topic for the day was the awaking of the Japanese Christians to a keener sense of their responsibility for the evangelization of Japan. The following topics were presented: First, "Missionary Meeting, together with Suggestions for Charts, Topics and Preparation". Second:—"How to Utilize the Young People's Societies to Awaken the Evangelistic Spirit". Third "Development of an Evangelistic Type of Christian Experience Essential to an Evangelistic Church". Fourth, "The Enlistment and Use of Lay Workers in Evangelistic Efforts". The Committee had prepared a series of charts, illustrating the unoccupied fields in Japan, and it is believed that this will be of distinct value in presenting to young people the claims of Christian Work.

ASSOCIATION WORK FOR JAPANESE SOLDIERS.

As reported heretofore in these pages, the Association Union of Japan has arranged with the hearty endorsement of the Evangelical Alliance to conduct and support an independent work for soldiers. A strong committee was appointed, composed of the Hon. S. Ebara, M. P., President Y. Honda, Dr. K. Ibuka, Dr. H. Fukuoka, Mr. K. Hirasawa and Mr. R. S. Miller. This committee undertook long and laborious negotiations, looking to securing government consent for establishing Association work, the account of which is too tedious to give here. It is sufficient to mention that, after most persistent and painstaking efforts,

permission was secured to establish the first Association tent at Antoken, which lies near the mouth of the Yalu River on the Manchurian side, opposite the town of Wiju. The committee has secured a splendid trio of workers to man this first point. They are Rev. J. K. Ochiai, of the Episcopal Church, Sendai, Mr. Takabatake, Assistant Secretary of the Kyoto Association, and Mr. C. V. Hibbard, representative of the International Committee. These three men sailed from Osaka Tuesday, August 30th, carrying with them properly authenticated permission from Gen. Terauchi, Minister of War, to conduct this work.

A very carefully prepared outfit was taken with the men, which will enable them to do a work which will undoubtedly be greatly appreciated by the soldiers. There is one strong tent, capable of seating 200 men. On the tent in large characters is written the name "Young Men's Christian Association Soldiers' Comforting Tent". They have a supply of Japanese lanterns with the same inscription to be displayed in front at night, also two large Japanese flags for decorations on festive occasions. They took 10,000 sheets of letter paper, 5,000 envelopes and 10,000 postal cards, all bearing the Association stamp. They have a circulating library, composed of a fair supply of popular, wholesome books. One of the most attractive features will be the phonograph, which has an initial supply of fifty records, with more to be sent later. One table will be provided with a good supply of Japanese and foreign games. For the more practical need of the men there are hair clippers for the men to use upon each other, a supply of razors and soap, thread and needles, simple medicines and bandages. Tea will be constantly served and at times some simple but more substantial refreshment. For

the religious work, which is to consist of Gospel meetings, Bible classes and prayer meetings for Christian men, personal work and tract distribution, there is a small supply of hymn books, Bibles and testaments, also a considerable supply of tracts provided by the Japan Tract Society and 3,000 copies of Scripture portions furnished by the American Bible Society.

These representatives of the Association are the first Christian workers to go to the front with government permission, and we felt very deeply the obligation upon us to see that this work is conducted to the highest possible degree of efficiency. The American International Committee has expressed a deep interest in this new movement and has made possible its inauguration by securing generous contributions. The National Committee, however, desire that for a work like this as much as possible should be secured in Japan, and subscriptions of any amount will be gladly received at the committee headquarters in the Tokyo Association building. It is gratifying to see the deep interest manifested in this work by the missionaries gathered at Karuizawa, and the Committee wish to express their appreciation of the *yen* 140 contributed by them in cash and pledges. They will appreciate further contributions of wholesome and attractive Japanese books for the circulating library, also copies of old numbers of well illustrated magazines, or still better, scrap books made upon strong "hanshi" from pictures taken from popular magazines.

The National Committee is considering plans for extending the work to other points as rapidly as the supply of money and workers and the opening of places will make it possible.

The account of the Y.M.C.A. Summer School, Japanese section, is postponed till the next issue.

PROF. CHARLES S. GRIFFIN.

This gentleman was drowned in Hakone lake on Saturday, Sept. 10. Exactly how he came to be drowned is not clear. He was diving and got into difficulties, and before aid could reach him, sank in about thirty feet of water. It was a sad thing for his loving wife and relatives to see him drowning and not be able to rescue him. Some lady friends ran to Lower Hakone and invoked the aid of Messrs. Strome and Moss, who hastened to the scene of the catastrophe, and through whose persistent diving the body was located and raised. The doctors from the Red Cross Hospital and many kind Japanese friends persevered in their efforts for several hours in a vain hope of resuscitating life.

He was buried at 5.30 on Sunday afternoon, on the hill immediately behind the village. Thoughtful villagers in the early part of the day had made a winding road up to the place of interment. The grave is located at a spot much used by the deceased for reading and study, and round the hill were many mute witnesses of his kindness of heart, in the form of seats he had placed there for the use of the wounded and sick soldiers now stopping in Hakone. A more beautiful resting place for the dead could hardly be chosen. At the base of the hill lie the waters of the lake surrounded by wood-clad mountains. And in the distance the overshadowing height of Fuji, the Peerless One, waiting ever calm and ready to herald the dawn of Judgment Day.

Three Japanese and two foreign professors from the Imperial University had come from Tokyo to be present at the obsequies of their loved colleague. They followed in the procession immediately after the relatives. Boys and girls from the local school were in attendance in

charge of their masters, and the local officials and foreign visitors were present to do honor to one universally respected.

The funeral services were impressively read by the Rev. Mr. Sweet, of Tokyo. The deceased, though ranking high in scholarship, was but thirty-two years old. He leaves a sorrowing widow and two small children, for whom much heartfelt sympathy is expressed.

The deceased was a graduate of Harvard University of Cambridge, Mass. On leaving that institution, he went to Germany, where he spent several years in prosecuting his favourite studies in economy and finance. Besides his chair at the Tokyo Imperial University, he taught political economy in the Tokyo Higher Commercial School. He was highly esteemed and respected by his students, who deeply mourn his untimely removal.

Japan Times.

[Mrs. Griffin is a daughter of Dr. and Mrs. D. C. Greene, Cong., of Tokyo.]

PERSONALS.

Mr. Fred. W. Poate, son of Rev. and Mrs. T. P. Poate, formerly of the Baptist Mission in Japan, passed through on the S. S. "Tartar" on his way from Shanghai to America, to complete his course in Cornell University.

Roger S. Greene, United States Vice-Consul at Nagasaki, arrived at his post July ninth. Midshipman Edward F. Greene, U.S.N., has been assigned to the battleship "Wisconsin," which was at last accounts stationed at Woosung, China. The Russian cruiser "Askold" was for a time anchored about a mile away. His description fully confirms what has been heard from other sources of her injuries in the battle of August tenth.

—*Mission News.*

Rev. Geo. M. Rowland, Cong., now in America on furlough, has been honored with the degree of D.D. by his *alma mater*, Middlebury College, Vermont.

Miss Gorton, who has for several years been connected with Kamehameha School in Honolulu, has been appointed an instructor in the Tokyo School for foreign children.

ARRIVALS.

Yokohama, Aug. 29, per S. S. "Empress of Japan," Rev. and Mrs. A. C. Borden, Misses C. E. Hart and H. J. Jost,—all Can. Meth. Mission; and Revs. F. A. Lombard and D. J. Grover, Cong., for the Doshisha, Kyoto.

Yokohama, Sept. 6th, per S. S. "Doric," Misses E. P. Milliken, L. S. Halsey, Alice M. Monk, for the Joshi Gakuin, Tokyo, and Rev. and Mrs. A. P. Vaughan, all Presbyterians; and Rev. and Mrs. C. S. Reifsnider and Mr. and Mrs. John Reifsnider, Episcopalians.

Messrs. Allen, Byers and Colburn are new men who have recently come out under Y.M.C.A. auspices to teach English in schools in Tokuyama, Nagasaki and Osaka respectively.

DEPARTURES.

Yokohama, Aug. 27th, per S. S. "Korea," Rev. S. L. Gulick and family, Cong., Matsuyama, and Dr. D. Macdonald and wife, and Mrs. Perry, Can. Meth., Tokyo,—on furlough.

DIED.

Sept. 6, at 3 p.m., in St. Luke's Hospital, Tsukiji, Miss ALICE E. BELTON of the Canadian Methodist Mission, Kanazawa.

Funeral, Thursday, Sept. 8, 9 a.m., at the Azabu Methodist Church.

The latest estimate of this year's rice crop for the whole country is 50,750,000 *koku*, which shows an increase of 4,300,000 *koku* compared with 1903, or of 8,400,000 *koku* over the average for the past seven years.—*Japan Times*.

THE JAPAN EVANGELIST

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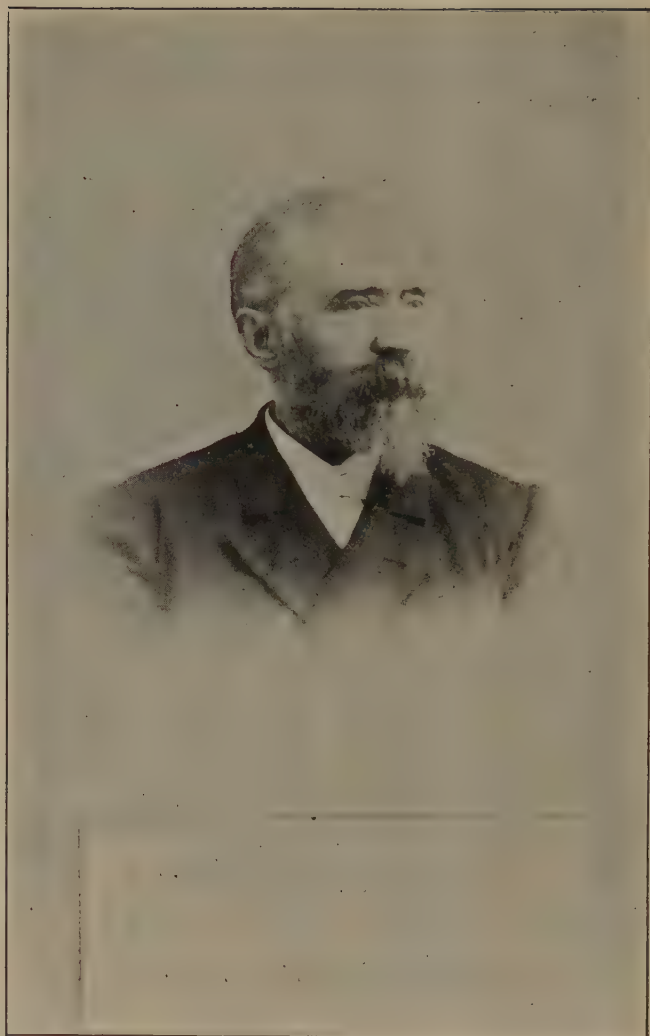
As the EVANGELIST is published on the 18th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 12th of each month.

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We would acknowledge, with thanks, the receipt of "A New Life of Hideyoshi" (Denig), "Dux Christus, An Outline Study of Japan" (Griffis), "Sunrise in the Sunrise Kingdom" (DeForest), and "The Japanese Fairy Book" (Miss Ozaki), all of which will be duly reviewed in these columns.



REV. JOHN LIGGINS

FIRST PROTESTANT MISSIONARY TO ENTER JAPAN

The Japan Evangelist

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No. 10

THE JAPANESE LANGUAGE SCHOOL FOR FOREIGNERS

WILL be opened on the 5th of October in the class-rooms of the Ginza Methodist Church at No. 20, Nishi Konya Cho, Kyobashi Ku, Tokyo. Two Classes will be formed, 5 pupils to be admitted to each class. Hours from 1 p.m. to 3 or 4 p.m. every day, except Saturday. For particulars apply to

ISAO K. MATSUDA,
27, Ichiban Cho, Kojimachi Ku, Tokyo.

The advertisement printed above has appeared in the *Japan Mail* and the *Japan Times* and is offered to the *EVANGELIST*. It is with great pleasure that we insert it here in this conspicuous place to attract attention. Of course, the phraseology should be slightly altered, because what was then in the future is now in the past, for the school has been opened with two classes, one of beginners and one of advanced pupils. The proposed school is, therefore, an accomplished fact, has evidently come to stay and is most welcome.

Those who are acquainted with Mr. Matsuda and his work, especially those who have been under his instruction, would most willingly testify to the fact that he is one of the most successful teachers of the Japanese language. And it is certainly a matter of congratulation that, by the opening of the school, his service will not be confined to the few who are so fortunate as to secure him for individual instruction, but will be more widely available.

It is likewise of interest to know that he intends to start also what may be called a normal class, in which he will train Japanese in teaching English to foreigners. This will make his services available, not only directly to those who can study under him in Tokyo, but also indirectly to those in the provinces.

It will be remembered by most of our readers that the Standing Committee of Coöperating Missions, at its last meeting in January of this year, considered the question of "the establishment of a school in some central locality for the study of the Japanese language under the most favorable conditions and auspices", approved the idea and even appointed a committee to report plans at the next meeting*. We have not heard what this committee has done; but we should think that some arrangement with Mr. Matsuda would expedite the carrying out of that plan. In any event, we extend a most hearty welcome to Mr. Matsuda's school, and cordially add our recommendation.

When we published † Dr. Bennett's interesting sketch of "The Life of the First Protestant Missionary to Japan", we shared his regrets at not being able to accompany the article with a photograph of Mr. Liggins. However, since then, Dr. Bennett has been so fortunate as to secure a recent photograph, which we take great pleasure in reproducing as our frontispiece this month.

* See *JAPAN EVANGELIST* for February of this year, pp. 69 and 70.

† March, 1904, issue, pp. 79-82.

**THE PRESENT CRISIS A
TURNING POINT IN
THE HISTORY OF
THE CHRISTIAN
CHURCH.**

[The following paper* was read by the Right Rev. WM. AWDRY, D. D., Bishop of South Tokyo, before the Y.M.C.A. Conference held at Karuizawa during the month of August.]

Things near loom large :

A finger's breadth at hand will mar

A world of light in heaven afar ;

A mote eclipse a glorious star ;
An eyelid hide the sky."

Hence probably every age regards itself as an era of great change, perhaps even as a critical period in the history of the world ; and we must be watchful not be fooled into exaggerations which perhaps to after ages may make us ridiculous by their false perspective.

"The fall of Port Arthur will be the greatest event since the fall of Constantinople", may very likely prove to be an exaggeration of this kind, unless indeed the movement of the world and of the Church should continue to be rapidly in one particular direction, and the fall of Port Arthur should be understood to be a single striking event, so striking not to our own time only, but to those who come centuries after us, as to be reasonably taken as symbolical of the whole change of direction in the world's progress, and of a great shifting of the centre of gravity in matters both international and religious.

But we can hardly be mistaken in thinking our age a specially critical one, however soberly we may take care to speak of it. Many things point in that direction.

Lord Bacon chose for the motto of his great projected work, the "Instauratio Magna," the text "Many shall run to and fro and knowledge shall be increased." Extended communications and aspirations through the discovery of America ; the spread of education through the printing press ; the opening up to the West of the treasures of the East by the fall of Constantinople intoxicated the nations, which were feeling their young life and power, with hope and aspiration, with enthusiasm and enterprise. The horizon seemed boundless. Every branch of human life had its share in the advance. Religion, literature, science, philosophy all made audacious leaps forward, some wise and some foolish into—not indeed the dark, but—the dimness of the approaching dawn. In Bacon's day the light had been growing for a century. He was not a man easily intoxicated with an idea, yet his great project shows that he thought that *all facts* could now be collected and tabulated if only kings would send good explorers with ample means at their command, and then would set men to force the facts to yield up the secret of their origin and consequences by means of the new inductive method which he sketched in his "Novum Organum."

Now, which of all the elements contributing to the fresh start in the century leading to Bacon is wanting in our own past century ? Nay, which of them is not present in far larger measure than then ? "Many run to and fro and knowledge is increased." Electricity, chemistry, spectroscopy, X-rays, electrons, the analysis of sun and stars, the explorations into the antiquity of the earth, and the development of its living occupants ; the tracing in minutest detail of the life history of microbes ; the battle with disease—vaccination, anaesthetics, antiseptics—

* It is here considerably abridged.—Editor.

tic treatment—the overwhelming mass of literature which threatens to result in the specialization of every person's knowledge, so that—and here is one of the greatest differences between the two ages—instead of thinking possible the tabulation and classification of all branches of knowledge, we are disposed rather to despair of mastering any one of them. What is there, as I have said, among all those features which make us feel the Reformation age a great one in the history of the world as we now look back at it from a sufficient distance, which is not present in even larger degree to-day? What, indeed, except the somewhat chaotic condition of the religion of the world? In the matter of religion the effects of the age seem hardly to have reached so forward a state of things as in other lines, and yet the movement, the change for good and evil, is already immense, and its momentum seems to be increasing.

1.—*Comparative Religion.* It is not as a study but as a practical power that I wish to touch the influence of one religion on another. All the old religions that have anything in them are feeling on one side the disintegrating force of the new knowledge, tending to scepticism or to changed points of view, but on the other side they feel the presence of Christianity forcing them in self-defence to reform and advance, and suggesting the directions which the advance must take. Buddhism is waking up here, and in Burmah Hinduism too has its Arya Somaj. Even Mahomedans are saying in the public prints of India: "We must reform, must meet present day conditions and social problems and rise to the level of a more enlightened conscience."

2.—The advance of science and philosophy, coupled with the widen-

ing of the horizon, the enlargement of opportunity, the fulness of life, have been at work making at this time this life more attractive and busy and the other more dim and distant, and disintegrating old beliefs, throwing doubt on their origin, and creating dissatisfaction with their modes of expression even when despair of *finding* truth has not carried men so far as full agnosticism, or doubt of the *existence* of positive truth has not made the whole problem of life not worth trying to solve, so that art, enjoyment, luxury, coarse or refined, selfish or humanitarian, whimsical, or methodical, represent the only principle of life which can give a reasonable account of itself. There is among us just that kind of intoxication with the delight, wonder and fascination over the new things opening out, along with the depression which comes from being unable to solve the mystery and fit the new into the old, which was so conspicuous in the period of the Renaissance. Both aspects, the enthusiasm and the weariness, are conspicuously present among the Japanese.

Out of the above come two great spiritual movements affecting us as Christians: (1) A very strong desire for Unity within the Christian body. Are historical conditions of the time at which the divisions arose to keep us apart for ever, though these conditions are radically changed? Are special theories of inspiration, once universally held, in connexion with certain philosophical ideas and axioms now perhaps exploded, or certain literary formulæ now no longer held in quite the old sense, to produce the same disastrous dividing effect? Need we so insist on the acceptance or the rejection of a particular theory of the Church, or of a particular form or principle of Church Government, or on a fixed

idea in regard to the amount of voice which secular authority can legitimately have in religious affairs, as on these grounds to keep each other at arm's length for ever? The light of historical criticism spares no religious body, old or young. Even the Salvation Army has had time to pass away from its first principles, and to become a sect, which at first it was determined not to become. The Congregationalist cannot allow each congregation to be what it likes in doctrine and yet continue in equal fellowship with all the rest. Nor can the Episcopalian claim that the so-called Monarchical Episcopate was universal in the Church from the days of the apostles, or that the three Orders of Bishops, Priests and Deacons meant in those earliest times just what they mean to-day. 'The freest of free Churches,' and those which rest most strongly upon tradition and authority, must alike resign any claim to be either *perfectly* or *exclusively* in the right, either in its present position or in all those points of its history and usage which others call in question. As regards logic, only two Christian bodies, the Roman Catholics and the Plymouth Brethren, can make even a tolerable claim not to have sacrificed logic for the sake of practical common sense in their Church system, and this because they lie at the two extremes, each ignoring the channel of Divine authority on which the other exclusively relies. Thus the very ground of our divisions goes into the crucible. And the matter is the more pressing because of the embarrassment which these divisions cause to our missionary work and the impossibility of giving a satisfying account of them to converts from heathenism. We cannot get clear of the divisions ourselves because their genesis is part of our history and their results

have ramified into all the regions of our thoughts, characters and institutions. Yet we are conscious of the utter inapplicability of many of those matters which divide us, perhaps excusably, to the case of (say) Japanese Christians. Are we deliberately to convey the infection of all the diseases of Christendom from ourselves to the Japanese Church of the future? It is a ruinous injury, not to say sin, yet how can we avoid it?

(2). For the second great spiritual movement of our day in Christendom is the missionary movement, growing alike in rapidity and in intensity. If we are divided within, we at all events are united in obeying the Master's parting command and pushing outwards all over the world. It would be easy to illustrate the immensity and variety of this movement and of its methods, and the evidence that the tide of missionary zeal and effort is rising with ever increasing rapidity. Vast organizations have come into existence everywhere for missionary intercession;—student volunteer movements and missionary societies, undenominational or interdenominational efforts, all zealous; some of the most self-denying entirely without organization and only intent on winning to faith souls which they do not intend to shepherd but will leave to pass as they will into any fold they find; and others, like the Roman mission, ubiquitous, silent, centralized, separate, controlled, worked with no less of love and self sacrifice than of wisdom and discipline; colporteurs penetrating often solitary with the Bible in their hands to the least accessible and most dangerous places in the world. This meeting itself is an illustration of what I am saying, and in a company largely, mainly composed of missionaries, I need not, even if there were time, enlarge upon this aspect further.

In brief, dissatisfaction with our divisions and an ever growing and efficient sense of missionary obligation, the two acting very powerfully upon each other, are the salient features of the Church of to-day as we see it. They are hopeful features and they must be the subject of our thoughts this afternoon.

We have then a powerful call to as much union as is possible, for the lack of it is both wasteful and paralysing now, and it will almost certainly be seen by the Japanese Christianity of the future as narrow and futile, preventing them in the name alike of history, doctrine, piety and common sense from acknowledging themselves to be followers of any of us.

But here comes in the great, perhaps (to God all things are possible) the insuperable difficulty. "Can the Ethiopian change his skin or the leopard his spots?" Or would he become anything better, if for any ulterior object he tried to do so? Are not these differentiations the outcome in our spiritual history of a successful struggle for existence? Can the history be wiped out or ignored which developed them? Or if it could, could a blend of all be secured except by the sacrifice of much that is best in each, a loss of feature and a return to a lower, more rudimentary state? The bitter struggle now going on in England between the denominations and undenominationalism has this at its root, that coalescence can only be secured by unlimited levelling down, by the sacrifice of every prominent and distinguished and gradually evolved feature, just as the Roman triumvirs could only combine to govern the world by each consenting to the execution of those among his party who had shewn such energy, ability and force of will as made him a distinct power to be reckoned with. If any approach worth having to-

wards union is to be attained, it must be by dropping jealousy and so giving wider play to what is good, not by a compromise eliminating what is distinctive in each. The zealous combatant for truth and right as he sees it is the good man, and in the long run the benefactor of the world, and it is he that deserves the honour and approval of men as zealous, though in different, perhaps opposing, camps. It is *good men* that God wants and we should love, not men who will sacrifice truth and right as they see it for the sake of peace.

III.—But if union of missionary bodies in the Mission field cannot be looked for in the direction of our distinctive principles, or the fruits of evolution that have brought us forward to what we are, can nothing be done? Are we to fold our arms and say "*Shikata ga nai*: We can do nothing?" Must we simply leave the problems to future times and to new nations such as the Japanese, and have no share ourselves in the solution of them except that of standing aside?

I think that the solution will probably come through new nations, and especially perhaps through the Japanese, and I think that a considerable—perhaps a very painful—degree of standing aside may be included in our duty, but I cannot doubt that if we *will*, and are prepared for the necessary and as yet undefined sacrifices involved, we may with God's blessing have a great share in the shaping of the future.

Among our methods: First comes *prayer*, especially in its largest sense of harmonizing and subordinating our spirit and will to that of God. The prayer for light to know *His* will so far as that is needful, and to stand aside, yet ready and girt for service, when he would work by other instruments, or by us without our own knowledge.

2.—For we must act strongly and bravely according to what God has revealed to us through the accidents as we may call them of heredity, of the person through whom light has reached our souls, of the body in the midst of which we have been brought up, and other things. This is to use the light which God has given us. But *we* have not *all* the light, nor *others all* the darkness. In God we meet, each contributing his part, some more, some less, towards the glorious whole.

3.—We may not ignore our differences, but we might dwell much more than we do both in thought and word on our points of agreement.—“One Lord, one Baptism, one God and Father of us all, who is above all and in us all.” Yes, and Faith in the meaning of the soul’s rest on God through Christ by the operation of His Spirit, or of the articles of the Creed, which we believe and confess.

Take the single case of Baptism. Into what were we baptized? There can be no question. It was into ‘the Holy Catholic Church.’ The irrefragable proof that we all acknowledge this in a very important sense is found in the fact that no one of us, I suppose, would repeat the baptism which had been administered by any other in order to admit the baptized person to that Christian body to which he belonged. If the form used was that which our Lord appointed, and the person receiving it was regarded as capable of receiving baptism, none of us would doubt that admittance into the Church of Christ had once for all been administered to that person. I recognize with grief that there are some whose baptism I could not acknowledge because they have changed the form, and others who would not acknowledge my baptism as having been

given when I was not qualified to receive it; but the principle remains that there is probably not one of us here who is not qualified to admit a member into the one Church of Christ and those who can admit must be themselves inside.

If ‘One Baptism’ is the evidence of ‘One Church,’ many Communions are the damning evidence of many mutually exclusive Churches within the One. It is true that I long and pray for Unity and for my brethren divided from me, and I acknowledge that I may be mistaken in many points. But it is also true, that I personally could not accept an office as Minister of the Gospel from or in any Christian body except my own and the Orthodox Eastern Church, nor recognize as clearly above question all the ministrations of those who had received their commission from any but these two and the Roman, with some of the smaller remnants of ancient Churches that are scattered about the East—Churches which on the one side are ignorant and, I fear, unspiritual as compared with many of the Reformed groups, but on the other hand have held fast the banner of the Cross through centuries of oppression and persecution such as the West has never known. Yet the area over which I am united with you all far exceeds that in which I am divided from almost any of you, and the points of union are in the main most crucial.

4.—Another point which ought to be frankly acknowledged is that the Blessing of God has manifestly rested upon, and His Holy Spirit has been manifestly working in, all these great bodies ‘which name the Name of Christ’ and teach men to ‘depart from iniquity.’ Surely where the ‘fruits of the Spirit’ are found there the Spirit Himself is working. “By their fruits ye

shall know them." If the Roman Church and the Salvation Army share the praise of extreme self-devotion to the holy cause, and special care of the poor, the degraded, and the outcast, we shall not deny to either of them *spiritual* endowments such as to bring most of us to our knees in shame. If the gems of spiritual devotion (outside the Holy Scripture) which have stood the test of time came in for the greatest part from Rome or from what is called the High Church side of the Anglican Communion (though Baxter must not be forgotten), it is the Methodists above others whose hymns enrich our service of praise. It would be easy to go on in the same strain.

(To be Continued)

A pathetic ceremony took place on Sunday afternoon at the little Mission Church of St. Andrew in Hinode-cho, Yokohama, being the funeral service of the first Christian soldier of the Yokohama contingent who lost his life in the war. The deceased, whose name was Nagasaka, and whose father keeps the florist's shop called "Yoshino" on the Camphill, had served his time with the colours and been drafted into the reserves, but volunteered for active service. He was killed at the storming of the Itzshan fort about Aug. 28th, being one of the first men in. The funeral procession started from Camphill, about 3 p.m. and proceeded by way of Moto-machi and Isezakicho to the Church, and after the service, conducted by the Rev. W. Weston, the burial took place at the cemetery on Kuboyama. Both the deceased and his young wife were earnest Christians.

Japan Mail.

CHRISTIAN WORK IN MILITARY HOSPITALS.

When at Karuizawa last August we bade "God-speed" to the Y.M.C.A. representative about to go to Manchuria to "cheer and comfort" the soldiers, more than one of us wished that we could have such an opportunity. Perhaps we felt there was little, if any thing, that we could do here. But that was before the sick soldiers came. From now on we can help to our hearts' content wherever we can reach an army hospital.

When hundreds of convalescents came to Karuizawa and began to wander aimlessly about, unconsciously expressing their need of diversion; when Messrs. Norman, McGinnis, and others pointed out the means of helping them; when later, through several conversations with a certain Civil War Veteran, once himself both an inmate of and an officer in charge of sick and wounded soldiers, I was told how peculiarly receptive the convalescent soldier is; and finally when through personal experience in more than fifty wards of about fifty men each, I saw with my own eyes how appreciative the "sick soldier" can be, I gave up envying the men who could go to the front. In fact, as this veteran pointed out, we probably have even a better opportunity than they. For the soldier who has been through the mill of campaign, battle and hospital, looks at life more soberly than does the young warrior starting out in great éclat to hew down the hated Russian. Besides, the man in the hospital has far more time on his hands.

Now there are thousands of sick and wounded soldiers in Japan (twelve thousand in Tokyo alone), and the number is increasing. A majority of these are just sick enough to be despondent now and

then, slightly blue at other times, and peculiarly susceptible to the gentler graces always. They are just well enough to want to walk, talk, read and think.

Most anything unusual interests them. They want amusement. This was proved September fourteenth, at the Shibuya Hospital (three thousand patients), where crowds gathered in a moment around the mandolin and harmonica, and at other times when different foreign (uncommon) instruments were played.

We remember what good effect a laughing song, a temperate wine-song, children's songs and other solos by foreigners had upon a large audience at Karuizawa. Even the male quartette with its "four tunes at once" seemed funny. The phonograph is always welcomed. Pictures in any form are also seen to be in great demand. The stereopticon is proving enjoyable. The illustrated papers, Japanese and foreign magazines, etc., are proving successful. One of the best of scenes is where a group of soldiers is seen laughing over some cartoon or funny picture. In Karuizawa different games are provided, and a garden-party contemplated.

The need of reading-matter of all kinds is apparent. The soldiers' desire for it is more so. The reading rooms at Karuizawa and Hakone are proving very helpful. Good Christian literature has a place. Personal observation has shown that the Synoptic Gospels and certain general tracts are accepted quite readily. At the Head-quarters Hospital, Tokyo, on September thirteenth, where Mr. Loomis of the American Bible Society was kindly permitted to distribute literature to all who desired it, when the soldiers were asked to show whether or not they wanted the reading-matter, we noticed that invariably a great majority of every ward quickly raised

their hands; and that further, those who did not ask at the outset were desirous of not being passed by when the distribution took place. At Shibuya, the surgeon in charge offered to see that some six thousand Gospels and other literature be distributed among all who cared for them. As we passed through most of the forty-seven wards that day, the soldiers were told of the arrangement. We have reason to believe that the reading matter was most welcome. (Mr. Loomis of the Bible House, Yokohama, will be glad to receive any magazines, illustrated papers, etc., for distribution among the soldiers. Being a soldier himself, he is especially welcomed at the hospitals.)

Not only does the rank and file seem glad to have English and Americans visit them, but the officers as well. The Superintendent of the Tokyo Army Hospitals seemed quite ready to grant permission to visit any or all of the hospitals, provided of course, we would not preach religion, but sought only to "comfort" the soldiers. At Shibuya the head-surgeon seemed exceedingly sympathetic. For one thing he arranged a meeting with the officers in one of the corridors. After our concert, and after Mr. Loomis had expressed our hearty interest in the Japanese soldiery, the ranking officer, a colonel, took pains (literally) to express the appreciation, of the whole number, of the practical interest being shown.

Indeed, we have every reason to believe that there is a large "open door" for practical usefulness right at our very door. E. F. BELL.

The Meth. Pub. House, Tokyo, has started a new feature which promises to be pleasant and profitable by the employment of three Japanese young ladies as clerks.

The Council News.

THE Editor of The JAPAN EVANGELIST says that he considers that the main object of the magazine is to be such a record of mission work and conditions as will interest and edify the people in America. But the impression gained from the discussion in Council, as to the object of THE COUNCIL NEWS was that it was to be, more especially, a medium of communication between the different missions, bringing all the 175 members of the Council into closer touch with each other, and giving to each a clearer idea of the work of all. The thought that matters of interest on the field will not be equally appreciated by the people at home should not clog the pens of the writers for THE COUNCIL NEWS, as their audience here is sure to be sympathizing and comprehending.

We all know that there is a lack, almost inevitably, a stiffness, constraint and even perhaps artificiality, about the general run of missionary writing, intended primarily for home reading. Try as we may, we cannot make the people there see our conditions and problems as they actually are, and the hopelessness of the task compels the writers to skip, or slur over, much that would be of vital interest to companions in the work. So, though, as regards the home readers, we have to be content with trying to make them think, on general lines, what they ought to think, and feel what they ought to feel, among ourselves it is different, and much good might be done and real help be obtained from full and frank reports and discussions, from all parts of the Council's field, of all circumstances and conditions, attempts, successes and failures, prob-

lems, plans and theories that enter into the work in which we all here are equally absorbed.

FACTS AND RUMORS.

A number of new missionaries have come or are expected out to Council field this fall, and many have returned from furlough.

To the South Japan Dutch Reformed Mission, Miss Grace Thomasma comes from Grand Rapids, Mich. She has been a rising teacher in the public schools, and very active in the work of the Second Reformed Church of that city. The Sunday School of that church has assumed her support. She will be stationed with Miss Lansing at Kagoshima, taking the place of Miss Hoekje, who, last July, married Rev. Garret Hondelink of that mission.

Rev. and Mrs. F. S. Scudder of the North Japan Mission have returned and have gone to their former location in Nagano for the present, but expect to go to Suwa in the near future.

Miss Riker and Miss Pitman come to the Cumberland Pres: to teach in the Wilmina Girls' School in Osaka. Miss Agnes Morgan, principal of that school, expects to go home on furlough this month.

Miss Milliken of the East Pres. Mission has returned, accompanied by two new ladies, Miss Halsey and Miss Monk, both for the Joshi Gakuin, and Rev. and Mrs. A. P. Vaughan, who are also stationed in Tokio.

The Southern Presbyterians expect Miss Mary G. Mebane of Mt. Airy, N. C., who will probably be stationed in their girls' school in Nagoya and Rev. E. S. Morton, of Pulaski, Va., and Mr. H. H. Monroe from Maryland.

The South Japan Ref. Mission have asked the Southern Pres. to send a man to Sasebo, offering to turn over to them their work in that city, and the matter is under consideration.

The German Réformed Mission expects large re-inforcements in the near future, and it is hoped that, by the end of next year, missionaries will be placed in several additional stations in Yamagata and Akita Prefectures. During the year this mission erected new chapels at Yamagata and Shiroishi, the former at a cost, including land, of 2800 *yen*.

This mission celebrated its 25th anniversary last June, and at that time the fine new buildings just finished at a cost of about *yen* 50,000 for the Miyagi Girls' School were dedicated. Rev. Mr. Lampe superintended the erection of these buildings and more about them will appear later. New buildings are also being erected for their Boys' School, North Japan College (Tōhoku Gakuin). The corner stone of the new recitation hall, which is to cost about 40,000 *yen*, was laid on August 20th. Prof. C. Kajiwarra delivered the principal address. Dr. Sasao deposited in the stone a Bible, a hymn-book, some of the leading news-papers, including the *Fukuin Shimpo* and the *Japan Mail*, a report of education of Miyagi Ken, the names of the members of the Building Committee, of the faculty of the school, of the missionaries of the Reformed Church in the United States, and of the Board of Foreign Missions of the Reformed Church in the United States, copies of the catalogues of the school and regulations of the Industrial Home, and some coins. The ceremony of laying the stone was then performed by the president of the school, Dr. D. B. Schneder. The building will be about 340 *tsubo* in size, and will be a brick veneered building, just like the Sendai

church building. Mr. G. de Lalande, of Yokohama, is the architect and Mr. Chujiro Seki is the overseer.

The School has an attendance of over 250. Prof. Nakamura has returned from America and is about to take up work again, in North Japan College. He has spent about two years abroad, studying in Pacific Theological Seminary and at Yale University. The latter part of his visit he spent in traveling and lecturing.

A fine new building, containing class rooms and chapel, is being put up by the Woman's Union Mission, 212 Bluff, Yokohama, taking the place of the original school building, now torn down. It covers about 130 *tsubo*, and is two stories with an attic. A Japanese builder has the contract for putting it up, but Miss Crosby spent the summer in town in order to look after the work. It was to have been completed by Sept. 15 but—there have been delays. Miss Loomis, Miss Strain, and Miss Tracy are with Miss Crosby in this school.

The evangelistic department of this mission, in charge of Miss Pratt and Miss Hand, is also having a new building for the classes of the Bible School, on the same compound. The dormitories of both schools remain unchanged. The working force of this mission is now larger than at any time in its past history of thirty-three years.

Miss Catherine B. Pifer has been transferred from Sendai to Yamagata, where she will be engaged in Evangelistic Work. Rev. H. K. Miller is pushing the work in Yamagata, new preaching places are being opened in the city and in the *Ken*, and a number of Bible women are employed.

Rev. J. Monroe Stick, business manager of the German Reformed Mission, has received a Calcumeter from home. The machine resembles

the Japanese *soroban*, is very compact and can be very readily slipped into the pocket.

The Calcumeter not only adds and subtracts, but also divides and is a splendid device for multiplying. Mr. Stick, after having had a few hours' practice, was able to add with greater speed and accuracy than his helper by using the Japanese *soroban*. In doing work on the Calcumeter, no mental effort whatsoever is involved on the part of the operator, and at any time during the process the total of all the amounts added appears in the registry spaces.

Work for the soldiers seems everywhere to be gratefully received, and to be productive of good results. In Arima, where a number of wounded soldiers were convalescing, a daily afternoon meeting was held for them in the chapel. A half hour of hymn singing was followed by a forty minutes' address, or Bible exposition. The attendance was fairly good from the first and increased toward the end. A copy of the five *sen* edition of the new Testament was given to all who desired one. A good deal of interest was manifested and one soldier, writing to Mr. Bryan, said that the meetings had led him to Christ.

When the sturdy soldiers of the Eighth Division passed through Morioka last month on their way to the front, each train stopped for eighty minutes, giving the soldiers time for rest and lunch. After they had taken their places in the car again, packages of assorted tracts, gospels, and papers were handed in each car door and were most eagerly received. Some of the officers specially thanked the missionaries, as did the ladies of the Aikoku Fujinkwai and other prominent townspeople who watched the proceedings and seemed greatly

to appreciate the attention shown the soldiers.

The second paper in the excellent "Fellowship" series, read at the meeting of the Council at Arima, was by the Rev. A. V. Bryan and, somewhat abridged, is given here.

FELLOWSHIP WITH THE SON IN SUFFERING.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings—Philippians 3:10.

In the 29th verse of the 1st chapter of Philippians Paul links suffering, together with Christ, with a belief in Christ,—declaring that both are equally the gift of God.

Paul is the Apostle of faith, saying "The just shall live by faith", he has declared the utter worthlessness of works apart from faith, yet he does not rest alone in this great fact but says, "It is given you in behalf of Christ, also to suffer for his sake". I know a man, a paralytic for three years now, who became a Christian in advanced years. He had of course heard of faith in Christ many times, but the idea of suffering for Christ never seemed to enter his head and heart. He speaks of his sickness as the punishment of God or uses the Buddhist expression "ingwa". So full is his mind of bitterness and complaint that he is a source of trouble to those who are forced to nurse him.

The perennial question of sin and suffering comes to us as it did to the Jews, and even Christ's disciples worried over it as they met the blind man and asked for whose sin he became blind. And Christ replied, "Neither hath this man sinned nor his parents, but that the works of God should be manifested in him".

Nicodemus said to Jesus, "Rabbi, we know that thou art a teacher come from God; for no man can do

these miracles that thou doest, except God be with him". When a man is a great scholar and gives the benefit of his researches to the world, it is said that he has "God-given talents", or "he is a man sent from God". When a blind man or a lame man or a chronic sufferer, lying for years on a sick-bed, has a casual thought given him by those who are strong, it is usually, "what a sinner he has evidently been". Scarcely any one would think that such are prophets sent from God. And yet have you not seen such persons suffer, year after year, without complaint; have you not been drawn close to their beds and seen the reflection of heaven shine in their faces? These are teachers sent from God, though they perform no miracles, make no researches in science. They are precious prophets of his will, faithful reproductions of the suffering Christ, whose image they bear till it is branded in them, and they bear in their bodies the marks of the Lord Jesus.

If the incarnation is necessary to give tangible proof of the Father's heart of love and pity; if Christ sought to make followers who shall be faithful reproductions of Him so that the world may know them by their walk and conversation; if Paul's boast was that he was sending out living epistles so that they could be read as Christ was read upon this earth, tabernacled as He was in the flesh; then why should not God place men and women here in this world, looking on whom the rest of us could say, "Here is the miniature Christ—the man of sorrows and acquainted with grief"? Is there any decoration or title or degree that can for the moment be compared with the gift of such suffering? We remember that the emphasis is placed on the words, "suffering with Christ", and this suffering is the gift of God according to Paul, and as much a gift

as the gift of His own Son, or the gift of faith to receive Him as such.

The hammered work of the old Japanese artisans is highly prized now. The decorated parts of old swords are fast being bought up. It is the pounding and constant hammering that has made, of ordinary iron, articles fit to grace a king's drawing room. You say when a good man is afflicted, "he did not seem to need any further buffeting, for he was apparently so meek and humble and trustful". But God is not doing this for the man himself—He is preparing that man to help others. Some of the greatest sufferers themselves have been of the greatest cheer and comfort to others. Only He who suffered for and with all mankind can give the universal invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". The rebellion against suffering, seen so often among those born and brought up in a Christian land, is after all a remnant of heathenism that lingers in the lap of civilization. The attention has often been called to a glorified Christ, but too little to a suffering Christ. It says in Hebrews, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Again, "Though He were a Son, yet learned he obedience by the things which he suffered". If Paul parted once and forever with Judaism, he did it because Judaism could find no explanation of a suffering Messiah. If we shrink from the suffering, it is because there still remain in us the vestiges of a teaching which is heathenism. The "Via Dolorosa" is after all the pathway to the heavenly city, the new Jerusalem. And by suffering I mean any suffering, whether it comes from ill health, poverty, the contradiction of friends, or the slights and taunts of enemies. No matter whether it is caused by

our own faults, foibles and follies in the past; whether it comes from slights and inconsiderate actions on the part of others, or whether it is from the thwarting of dearly laid plans; or whether it is caused by the removal of some prop on which we rested too confidently. It makes no matter whether the suffering comes from within, or whether it is apparently applied from without—such suffering, not personal, but with Christ and patiently borne, can mean no less than it meant to Him, a crown of glory and honor. In his "Nature and Method of Revelation," Dr. Geo. P. Fisher thus remarks; "How many have learned more of God in one hour of bitter sorrow, when bereaved of those who had made a part of their life, than they had learned in years of study! They open the Bible, and meet there messages from the Unseen which before had fallen on listless ears. Bowed down with grief, they hear the sweet and majestic word, 'He hath sent me to bind up the broken-hearted'. Out of anguish that seems unbearable, out of paroxysms of grief, out of the long hours of dull pain, are plucked fruits enough to outweigh the suffering which they cost. The soul is brought a little nearer to God". And here Prof. Fisher descends from the scholar's chair and meets the most ignorant Christian on the common basis of a united fellowship in the sufferings of Christ. Our statesmen tell us that it is impossible for the Occidental and the Oriental to meet on a common level, but we Christian missionaries offer to them the solution of the fellowship of Christ's sufferings.

We must find Christ in the school of suffering if we would truly learn of Him and find rest unto our souls. Take suffering as an isolated case, and there is no solution of it in philosophy or in reason, and the solitary soul must cry out in rebellion.

But as we take it in connection with the sufferings of Christ, it has a force that can not be overestimated. Prof. Fisher takes only the bereavement through loss of friends, but it is wider than this; it is a thwarting of plans, a knocking out of props—in short, anything that will take away the selfishness out of the human heart and reveal to us more and more of the mind of Christ. The world, apart from Christ, is but a mass of sick people with no hospital in it anywhere, and with neither doctor nor nurse. Such a condition of things is unthinkable, for wherever sick and suffering people dwell, are, in flaming posters, advertisements of medicine, and doctors are not isolating themselves. But the sin-sick and soul-suffering world seems deaf to the gracious invitation, "Come unto me and rest". And thus, the world over, there is a great multitude of people, chronic grumblers, discontented ones, suffering and yet parading their sufferings without any hope, and only with repeated and reiterated scoldings and fault findings. And yet there is a balm in Gilead!

The world has yet to learn that suffering with Christ is but God's call to a higher service for humanity. I may not know the language of a people, but I can interpret the story of a child. I may not be a philosopher, and yet the appeal for help and sympathy ought not to fall on deaf ears. If we were as ready by suffering to enter the heart of the Savior, as we are by the study of books to interpret the dogma of Scripture, we might make a mistake in our theology, but we would not pain the heart of the Master as we give ready obedience to the cry of suffering and sadness, and this we do by fellowship of suffering with the Son.

We dwell often on the union between Christ and the believer, and Christ showed it beautifully by the par-

able of the vine and the branches. Paul shows that this union comes, too, by suffering. Thus the moment any attempt is made to ward off this suffering, there can be no vital union. In 1st. Peter 2; 19, 20, are these words: "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, yet take it patiently, this is acceptable with God". How prone is mankind to a display of his sufferings whenever there is an attentive ear; but this is suffering apart—not with Christ, so the *lesson* of suffering is lost. It is impossible in most of our suffering to get human sympathy. We are not understood, and a good deal of it when repeated sounds peevish and petty, but when, in silence, it is borne patiently, we partake of the dignity of Christ because we have His peace.

We remember when Christ met His disciples on the road to Emmaus that after He had heard all their sorrows, He said, "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered all these things, and to enter into his glory?" First comes the teaching and then the appropriation of this teaching in daily life and conduct. That suffering with Christ is a gift of God, and equal to a saving faith in Christ, has been stated by Paul. To suffer for conscience's sake toward God and bear it patiently is said by Peter to be acceptable to God. This suffering not solitary, but in fellowship with Christ, is as much a part of the Christian life and duty as is the receiving of the bread and wine in the sacrament of the Lord's Supper. As Christ not only says, "I am the bread of life", but we feed on Him and find His words true, so in the fellowship of His sufferings, by an

active participation in them, we realize the necessity of it, not alone as taught in the Bible, but it becomes part and parcel of the experience of our lives. Then we realize our riches, as we remember that Paul says, "We know that *all things* work together for good to them that love God".

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands".

Lafcadio Hearn's funeral took place on the 30th Sept. The body was carried from the residence of the deceased at Okubo to Kobudera, and after a Buddhist service had been performed, the remains were transported to the crematory for ultimate burial at Zoshigaya in the Waseda suburb. An address presented by his former students, accompanying a handsome gift of flowers, spoke of the pen of the deceased having been more powerful than Japan's victorious sword, and alluded to his love for Japan as well as to the great honour that he had done the Japanese nation by assuming Japanese citizenship and making this country his place of residence. Very few foreigners attended the obsequies, but the relatives of the great writer and many Japanese were present.—*J.M.*

The Rev. Mr. Kawaguchi, who returned in 1902 from his perilous journey to Tibet, leaves to-day again for Tibet. He will leave Kobe on the 11th Oct. and proceed to Nepal via Burma and Calcutta. While in Nepal he will present the King of Nepal with a Japanese copy of the Buddhist scriptures, and will afterwards enter Tibet under the protection of the British. It is stated that he has also a mission to execute for the Indo-Japanese Association.—*J.T.*

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 *Nakazato Machi, Takinogawa, Tokyo.*

LOYAL TEMPERANCE LEGION

THERE HELPS READY for the Autumn work. One is, "WHAT IS THE L. T. L.;" one "HOW TO ORGANIZE," and one HAND BILL FORMS.

The Loyal Temperance Legion will soon be mailing to Japanese pastors and missionaries in Japan these helps. Friends, if God lays on your hearts the special burden of making special effort to save the children in Japan from alcohol, tobacco and vice for Him, resist not the call. These vices are sapping the nation of its God given strength. With the living word and the cross of Calvary to do the work, there is no reason why every boy and girl in Japan should not be pure for Him. The Loyal Temperance Legion is planned and has been much used of Him to do this.

"What Is the Loyal Temperance Legion?" is a small folder in Japanese and sets forth clearly the purpose and scope of the L. T. L. and shows how the work is to be

done. "How to Organize" is a large folder giving minute directions in Japanese as to when, where and how to organize, and how to secure suitable teachers and officers.—The Hand Bill Forms are very important to get the right idea of the L. T. L. before the people in the community in which you wish to organize. It contains an appeal to parents to protect their children from alcohol, tobacco and vice, and an invitation to bring or send their children to the meeting. There is space left for date and place of meeting; these to five hundred in number will be sent free on application.

The *Crusader Monthly* says that Dr. Kellogg once killed two frogs with the nicotine extracted from one cigaret. The renowned scientist asserts that there is nicotine enough in a pound of tobacco to kill three hundred men; that tobacco is the boy's easiest and most direct road to whiskey; that boys that smoke cigarets are like wormy apples; they drop before they are ripe.

Christine Penrod,

27 Kasumi Cho,
Azabu, Tokyo.

EVANGELISTIC DEPARTMENT.

That the work of the Department is far-reaching, the very name indicates. Some one has said that, wherever there is a soul to save, *there* this Department has a work to do. In order to save souls, however, the workers themselves must be in a good spiritual condition, and it is the first aim of the Evangelistic Department to create a deep spirituality among the members of the W.C.T.U. That this may be accomplished, much Bible Study and prayer is of the greatest importance, and for this reason series of Bible Readings and Devotional meetings in every local society cannot be dispensed with. It is through the Devotional meetings that members are led to a deeper spiritual life, and it is through the Bible Readings that many become more interested in the study of God's Word.

We would therefore suggest that every local society plan for as many Devotional meetings in a month as possible. These meetings to be special, definite Devotional meetings, separate from the usual monthly business meeting. Then follow with a series of Bible Readings, whenever arrangements can be made for such study, including two or three days at a time. If we accomplish this, greater things will follow, such as, Gospel Temperance meetings in churches, prisons, schools, and in the homes: the distribution of Temperance Literature, the circulation of the Temperance pledge, and the bringing of the Gospel to every needy soul. That this work does not, cannot, depend upon the Evangelistic Department alone, is evident, and we hope every W.C.T.U. worker will help in carrying out the above suggestions.

The following tracts have just been prepared by this Department, and we call upon all to help bring them into the homes of the people:

God's Holy Temple, Treasures Committed to our Care, The Over-anxious Heart, Walking in His Shadow, My Baby's Sermon, Are You Seeking Rest?

Any of the above can be had at twenty five *sen* per hundred by applying to Mrs. Guy, 257 Nakazato, Takinogawa Mura, Tokyo.

MISS S. M. BAUERNFEIND,
Dept. Supt.

MISCELLANEOUS NOTES.

(From *Kuni-no-Hikari*)

The Temperance Influence is Being Felt in the Army and Navy.

A letter has been received by Mr. Ando from a soldier at the front. He was a member of the temperance society before going to the war; but at the farewell meeting held for him by his friends, they treated him to *sake*, and he yielded. Once in the field, he became more convinced than ever before of the need of temperance and was reconverted so thoroughly that he declares he will not drink again. He says that he was renewed and that this was his second baptism. He requested Mr. Ando to send him a badge for another soldier whom he had persuaded to join the League.

Mr. Okuye, well known to the readers of the *Kuni no Hikari* as a civil engineer of temperance fame, had an overseer under him by the name of Mr. Juji Sawa, a native of Omura, Hizen Province. Mr. Sawa was called to go to the war, but this he made an occasion for the propagation of the temperance principles which he had so thoroughly imbibed from Mr. Okuye. This number of our magazine contains a photo of Mr. Sawa and a band of soldiers converted to temperance through his efforts. They have adopted a temperance flag, with the inscription, "Nippon Kinshu Domei-

kwai Seiro Kinen." Translated it means "Japanese Temperance Society in Commemoration of the Chastisement of Russia." Who will say that for a soldier to stand up among his comrades, in the face of Japanese drinking customs, and wage a vigorous anti-*sake* crusade, does not require more courage than to oppose a more material foe?

On the battle-ship Mikasa there is an engineer by the name of Mr. Shima Tanida. He was much addicted to *sake* drinking, but some time ago, when his ship was at Sasebo, he went ashore and chanced to pass in front of a Baptist *kogisho* (Chapel), when a meeting was being held. Curiosity constrained him to enter, and as fate would have it, or, more probable, as God had planned, it was a temperance meeting. Mr. Tanida was converted and joined the Temperance League. He afterwards wrote to Mr. Ando and received a badge. At the second Port Arthur blockading expedition, he volunteered to go on one of the blockading boats, but when about to start on their perilous undertaking the Captain requested all of his men to bow to the Emperor's photo, and strengthened his command by opening a bottle of champagne and telling all to drink. All of the others drank and so did Mr. Tanida. After his return, he was so smitten in his conscience for having thus easily broken his pledge, that he wrote to Mr. Ando requesting to be released from the temperance society as one unworthy to be a member; but he said, "Although you do release me, I shall never drink again." In his letter he enclosed three *yen* and said, "Whether you forgive me or not, I shall send this as my three years' contribution to Mr. Miyama's expense. Please send him throughout the country to teach the people temper-

ance." Mr. Ando wrote him a letter declining to accept his resignation, commended him for his honest confession, and requested him to work for the Cause. The above instance should be a warning to Captains not to tempt their men to drink, and also an admonition to Christian pastors not to use alcoholic wine at the Lord's table.

COMMENDABLE SPIRIT OF OUR

BRAVEST OF THE BRAVE.

The soldiers and sailors of Japan are highly praised by all the world as brave warriors, and even admired by the enemy. But there are very few who know that among the braves there are some who are able, not only to overcome their external enemies, the Russians, but also their internal adversary, their fleshly appetite for drink and tobacco. In fact there are numbers of temperance men in the navy and also in the army who are total abstainers, and this class is daily increasing. They are well worthy to be styled the bravest of the brave as they conquer their two-fold enemy.

In a letter lately received by Mr. Andō from one of the sailors on board the flagship Mikasa, the following paragraph was written:—"My body has now become a very precious thing because I have consecrated it to my country. Therefore, it is not to be injured by such things as alcohol and nicotine, but to be destroyed by a ball from the enemy. I must, then, guard it with every possible care and attention until I meet my fate in the cause to which I have consecrated myself. This is the reason why I have adopted your temperance principles and joined the society."

So far as the expression is alone concerned it would not be worth more than a passing notice, since

such is often talked of by our young men. Now, however, the case is different. What the soldier says to-day, he practices to-morrow, so every word he expresses has vital power to influence his hearers. It is said that Mr. Andō has achieved great success in his temperance lectures by using this very powerful speech of the bravest of the brave.

LIST OF NEWLY PUBLISHED
TEMPERANCE LITERATURE:—

1. The late Col. Naito's Conviction Concerning the Evil of Drink in the Japanese Army.
Four pages—1 sen per 5 copies.
2. Dr. Soper's Popular Temperance Illustration.
Two pages—1 sen per 8 copies.
3. Hon. Taro Andō's Practical Temperance Catechism. This work has been written from the author's long experience, first as a drinker and then as an abstainer.
Ten pages—1 sen per 2 copies.
4. A Dream.—This is a beautiful story of how a man was cured of the tobacco habit. Translated at the request of Mrs. Binford for the W.C.T.U.
Four pages—1 sen per 8 copies.

A STRONG
TEMPERANCE TESTIMONY.

A few weeks ago Japanese newspapers told a thrilling story of the experiences of Mr. Sadakichi Kurihara, a cavalryman of the Imperial Body-guard. Mr. Kurihara and two comrades were out scouting north of Liao-yang when they met about twenty Cossacks who charged upon them. One of the three Japanese was instantly killed by the leader of the Cossacks, and in turn this Cossack was cut down by Mr. Kurihara. Just at that moment Mr. Kurihara was struck a heavy blow on the head with a gun wielded by a Russian who came up behind

him. The blow felled him to the earth, but in a manner almost miraculous he escaped and was afterwards sent to Tokyo for treatment.

Some of the belongings of the officer whom Mr. Kurihara killed were given to him in memory of his brave deed. In the pocket of the Russian's coat was found a letter in English requesting that, if he were killed in battle, the finder would send it to his wife in St. Petersburg with information as to the circumstances of his death. Accordingly the Japanese military officials sent the letter and other particulars as they were requested. In due time they received a message of thanks from the dead man's family.

After the account of Mr. Kurihara's bravery had appeared in the papers, a letter was received from him at the temperance headquarters. We then became aware for the first that he was a Christian and a member of the temperance society. He relates several incidents to prove that soldiers who drink *sake* suffer more from thirst and fatigue than do others. One case in point was when they had been warned by Chinese that there were Russians beyond a certain mountain, and at 7:30 a. m. the Japanese troops were divided into scouting parties of ten men each and sent in search. The mountain was high and very steep and the way long. The men who had drunk *sake* the night before fell exhausted on the road and had to be assisted by their comrades to descend; also they suffered so intensely from thirst that as soon as they reached pools of water they drank. Some of these were attacked by dysentery five hours later. He relates other instances also of soldiers having been made ill and rendered unfit for service through drink.

SUCCESSFUL TEMPERANCE

MEETING IN THE TOKYO

WRESTLING QUARTER.

In the course of the war-temperance movement in Tokyo, some members of the Church of the United Brethren in Christ, in the precincts of the wrestling grounds in the Honjo Ward, managed to engage one of the well known tea houses, the Musashiya, for a temperance meeting. The meeting was held on the 7th of July and the lecture was delivered by Mr. Andō. All who have traveled much in the metropolis are familiar with the locality, a bustling quarter on the east side of the Sumida River near the Ryogoku Bridge. Its chief attractions are the Ikoin Temple and the wrestling contests held there at frequent intervals.

The people in that region look upon these wrestling performances much as Demetrius, the silversmith of Ephesus, who made silver shrines for Diana, did, when, to oppose Paul's preaching he called the craftsmen and workmen together and said, "Sirs, ye know that by this craft we have our wealth." It might be as truly said of these Tokyo people that they live by the wrestlers and their following. Therefore they give little attention to any one or any thing but the wrestlers, who, by reason of their abnormal physical development, are notorious for being the most intemperate persons in Japan, both in eating and drinking. Such being the case it was thought that any effort at a temperance movement in the place would be strenuously opposed by the populace, but to the surprise of the temperance people they were well received. The meeting was well attended, and the lecture attentively listened to. The people were so pleased that they requested that a meeting be

held at the Musashi Tea House on the 7th of every month, the date of the first meeting happening to fall on that day.

At this meeting Mr. Andō chose as the subject of his lecture I Cor. IX. 25:—"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

Beginning with Lieutenant-Colonel Hirose, the brave officer who was killed in the second attempt to block the entrance to Port Arthur, the *Yorozu Choho*, the *Nichi Nichi*, the *Jiji Shimpō* and the *Mainichi Shimbun* have printed the names of eight or ten army and naval officers who had been either killed or wounded in the performance of meritorious deeds since the outbreak of the war. It is a significant fact that all of the brave men thus favorably alluded to were total abstainers from *sake* and many of them, like Lieutenant-Colonel Hirose, did not use tobacco. All of the above mentioned newspapers comment upon this circumstance in such a manner as to give the impression that the temperance principles of those officers were in a measure responsible for their success, and worthy to be commended. None of the newspapers mentioned, except the *Mainichi*, are particularly favorable, in a general way, to temperance, and that they should now refer to it in connection with the deeds of the nation's honored sons is a special cause for rejoicing.

Several thousand copies of Mr. Ando's open letter to the army and navy, "*Kai-Riku-Gun Gunjin ni Atoru no Sho*", have been sent to the ships and the army divisions at the front. It is reported that some of the men who received copies used them to good effect in teaching temperance.

Y. M. C. A. Notes.

SUMMER SCHOOL.

JAPANESE SECTION.

The Japanese section of the Summer School was held at Hakone, as has been the case repeatedly in the past ten years. The meetings were all held in a large Buddhist temple rented for the purpose. All the idols and instruments of Buddhist worship were put away around the altar and carefully hidden by screens, so that one not knowing it was a temple would never have suspected the presence of such objects. May it not be typical of the pacific conquest of this land by Christ that all such temples may be quietly and without friction devoted to the cause of Christ? It was feared that, owing to the presence of war with consequent financial stringency and the fact that the time of the Summer School was in September instead of July, the attendance would suffer very perceptibly, but it was a source of gratification to all that the total enrolment was 104. This comprised a very representative number, men coming from Sapporo on the North and Kagoshima on the South. There was among them a gratifying number of regularly appointed Association delegates.

Prof. Uchigasaki, of Waseda University, one of the brightest young students in the country in Biblical and classical literature, gave a series of strong addresses on the influence of the Bible in literature, dealing especially with Dante's "Divine Comedy". He made a strong appeal for the study of the Bible because of what it had been in shaping the best and noblest of the world's literature, and stated that, if young men would study it for this

reason first, they would soon come to appreciate the Bible for its own intrinsic merit. Two series of two addresses each were given to meet two of the prevailing thoughts of the times which are closing the hearts of large numbers of young men to the deepest Christian influences. Two of these were by Dr. J. H. DeForest, giving a strong instructive presentation of the theistic arguments and showing the utter futility of pantheism. The second series was by Dr. Nakaseko, who exposed the specious argument of *Tenjinron* and showed the place in our life of the strong, rational, wholesome faith as presented by Christ himself. These were both features which would probably have little place in the program of an Association Conference in America, but which, because of the temptations to which Christian young men themselves are open by the seducing and subtle arguments, which are brought to bear upon them, are very important in establishing them in the Christian faith. Two biographies were presented which took very deep hold upon all the young men. These were Cyrus Hamlin, presented by Dr. Nakaseko, and a life of Phillips Books, presented in two addresses by Prof. Kobayashi, headmaster of St. Margaret's, Tokyo. The Sunday services and other addresses, dealing more directly with the spiritual life, were presented by Rev. H. Kosaki, pastor of the Conference, by Dr. Ibuka and by President Honda. The Bible study was in charge of Mr. Yoshisaki, secretary of the Kyoto Association, who is probably one of the best exponents in Japan of what is known in America as Inductive Bible Study. He presented a series of five studies

in the Gospel of Mark, with outlines and questions distributed a day in advance, and the young men present did actual and eager work in preparation for the same. It is gratifying that Mr. Yoshizaki and Dr. Murray, of Osaka, have prepared a course of studies in the Life of Christ, based on the Gospel of Mark, similar in plan to the course of Mr. W. D. Murray on the same topic.

The conferences on Association work were divided into two sections, one for the student department, the other for the city department. The former were held each morning from 11-12 and took up the topics of Bible Study, Personal Work, Evangelistic Efforts and matters of relation between the Associations and the National Union. The city conferences were held on Saturday, Sunday and Tuesday afternoons. The topics were the educational, religious and social work of the Association, conducted respectively by Mr. Nishikawa of Kobe, Mr. Yoshizaki of Kyoto and Mr. Niwa of Tokyo. In practical suggestiveness and stimulative power these conferences probably most nearly approximated our ideal of the Association Conference of any yet held in Japan.

The spiritual life of the conference was particularly expressed in the morning prayer meetings at 6 o'clock and in the twilight meetings, the former of which were made a series of quiet hours of waiting in prayer, with a few sentences from the leader to guide the thoughts along definite lines, and the evenings were intended to be a series of heart-to-heart talks on the spiritual life, although certain of the meetings deflected from that purpose. One of the most effective of this series was when five of the young men, American college graduates, who now hold positions as English teachers in government schools, told in three minutes each why they had come to

Japan, and gave to the young men definite object lessons of the consecration of life entirely to Jesus Christ.

The closing meeting was held Wednesday morning from 10-12 o'clock, and the two hours were packed full of brief closing remarks from the different speakers and teachers who were present and to brimming two minute testimonies from the young men, first as to what they had received during the conference and second as to what they intended to do upon returning to their Association. Thus ended what for many reasons was feared might be a decided loss in the standard of Summer Conferences, but which in reality, by the blessing of God, proved to be one of the most effective, most practical and most spiritual of the conferences yet held.

Hakone was crowded with 600 convalescent soldiers who furnished for an aggressive committee of the summer school a fruitful field of evangelistic effort. Several meetings were held in a little preaching place in the village, tracts were distributed which were provided through a collection taken during the conference, and a committee was left in Hakone to continue the work until the Evangelistic Alliance can take definite charge of it.

THE Y.M.C.A. PRAYER CYCLE.

The Y.M.C.A. secretaries in Japan, and the English teachers whose positions are secured by the Y.M.C.A. National Secretary, pray for each other weekly, using a prayer cycle made out at Karuizawa. Since so many of the missionaries in Japan are deeply interested in the Y.M.C.A. work, the cycle is published below in the hope that many will pray for the men daily and thus cause a yet more effective work to be done in their respective

fields of such unbounded opportunity. The names for each day, with the locations of the teachers, are as follow:—SUNDAY, Secretaries Fisher, now in *America*; Helm, *Tokyo*; Hibbard, with the army at *Antung*; Phelps, *Kyoto*; Gleason, *Osaka*; McLean, who will come to *Kobe*; and that the proper man may be found for *Nagasaki*. MONDAY Ross, *Hakodate*; Paddock, *Odate*; Ludden, *Akita*; Riggs, *Yokote*. TUESDAY, Reid, *Sen'ai*; Root, *Okura Commercial, Tokyo*; De Havilland, *Higher Normal, Tokyo*; Mackenzie, *Peers' School, Tokyo*. WEDNESDAY, Ward, *Hachiman*; Elmore, *Kyoto*; Colburn, *Osaka*. THURSDAY, D. O. Hibbard, *Takamatsu*; P. A. Smith and W. Elliott, both in *Higher Normal, Hiroshima*. FRIDAY, Leland, *Iwakuni*; Allen, *Tokuyama*; Roy Smith, *Chofu*. SATURDAY, Boynton, *Yamaguchi*; Smyser, *Hagi*; Buyers, *Nagasaki*.

LETTERS BY C. V. HIBBARD.

Chinampho, September 10, 1904.

Yesterday the army work began. By previous arrangement we went to the hospital at 2 P. M. We took the phonograph, some magazines and a little packet consisting of one of the Gospels, an army post card and a tract. Extra writing materials were provided for those who desired them. Two or three Japanese games were loaned for the period of our stay here.

The chief of the hospital was absent on our arrival, and an under official, polite but particular, detained us with questions until three, when his superior returned. Having previously settled all things decently and in order with him, he was very cordial and told us to go ahead at once. Assistants carried a table into the first of the long sheds, where the soldiers, neatly ranged

along two sides of the room, sat or lay on their "futon" (comforters). In response to the command of the official who accompanied us, those from the adjoining shed who were able came down, clad in thin white cotton kimono with the red cross on the sleeve. For many of them a phonograph was a novelty indeed, and they listened almost breathlessly, but when the warblings of "The Whistling Coon" struck upon their ears, the facial expression underwent a sudden change. The hospital chief himself did not suppress a broad grin of enjoyment. After completing our repertoire, we moved up to the next shed for the benefit of those who could not leave their beds. Ochiai returned to the regular quarters to welcome the visitors there, and Takabatake and I proceeded to the distribution of writing materials, etc. The men were exceedingly appreciative and soon exhausted our supply of writing materials. Many wished to pay for what they received. We found one Christian, and without exception all were courteous and respectful in their attitude to the representatives of what to many no doubt seemed a heathen religion. In a separate apartment we met a railway engineer suffering from fever, who spoke English very well. He seemed not a little impressed by our coming.

On returning to our temporary quarters in the hall belonging to the civil authorities, we found Ochiai entertaining a policeman who shortly retired and left us alone. A few minutes later, however, the soldiers began to come in groups, and soon we had half the able-bodied soldiers in town within our doors. Coming and going, the last stayed until ten o'clock. *Shogi, go*, magazines and tracts, everything was used, but perhaps the graphophone was the chief attraction. Some asked to buy Bibles and all seemed to enjoy themselves.

The commandant, his first officer, his interpreter, two or three other officers and the civil governor were among our callers. Though the number of soldiers here is small and the place of no great importance, still we are all truly thankful for the favor that God has shown to the work, and the extremely kindly reception we have met at the hands of the officials here. It seems probable that this may prove to be the key by which other doors are opened. In everything we have found the authorities kind and obliging as well as fully appreciative of our efforts in behalf of the soldiers. C. V. H.

Chinampho, September 17, 1904.

Ten days ago when we reached here and found the little two hundred ton steamer that was to have taken us to Antung already overloaded, we were a good deal disappointed. There was nothing for it but to wait for the next steamer to take the baggage. Leaving our servant and one of our number here, Ochiai and I crowded into the cabin (nine of us in a room 12 x 12). After two days we reached Antung, and, as I have reported in a former letter, were politely but firmly sent away again. We reached Chinampho again in time to prevent our companions going on to Antung, and, after reporting conditions to Tokyo, obtained permission to begin work in the little garrison here. Once started, the work at once secured the entire and enthusiastic approval of the bluff old commandant. The entire upper story of the Japanese municipal building has been loaned to us and from the Japanese consul to the commandant everyone has helped us. Approval of the work has been telegraphed from the headquarters of the army in Korea, and meanwhile Helm and Miller have been stirring things up at headquarters in Tokyo. Yesterday

morning I was called to the consulate to learn that the authorities at Antung were now authorized to receive us and to allow us to "come and go at will", and invited us to return. We shall, accordingly, go to Antung by the next steamer (19th or 20th inst).

Last night we gave an entertainment at which was present, I think, every able-bodied soldier in the place (only about fifty-five), almost the entire force from the consulate and some of the officials. The commandant, though suffering from a physical ailment which kept him from all but his more important duties, also attended. He said publicly that he felt under great obligation for the work we were doing and expressly requested me to transmit to the Young Men's Christian Association in America his most cordial thanks and appreciation. One of the non-commissioned officers introduced a sword dance by these words: "As you have come here by the Spirit of Jesus Christ, the Lord of Heaven, I express one thousandth part of my gratitude by this sword dance." His dance was the best I have ever seen. The room was small, and as the keen Japanese blade circled sometimes within a foot of our heads, I for one was glad that he left the other 999/1000 unexpressed. The posing, facial expression and the brilliant sword play, punctuated by the sharp stamping of stockinged feet, the intense and eager faces, the strong face of the old commandant sitting erect, all made a picture not easily to be forgotten.

I cannot tell you how my heart goes out to these fellows. Clad in thin, stained and wrinkled khaki, some of them present an appearance that faithfully reproduced might pass for a cartoon at home; but frank, cordial and every man a soldier, they instantly command respect,

regardless of accidental appearance. So far as my experience goes, they talk on religious subjects without artificial reserve or embarrassment, and it is a matter of frequent surprise to me to see how general the Christian propaganda has been. Not infrequently I meet merchants, soldiers or officials who, on learning our relation to the Y. M. C. A., say: "Oh yes, I know the Y. M. C. A. Do you know Mr. Fisher?" or Helm, or Gleason, as the case may be.

When the commandant learned that we were going on to Manchuria, he assured us that, through his report and by personal influence, in every way he would do all in his power to promote the interests of our work wherever we might go. The hospital authorities and the patients, (about 75 in number), have been equally appreciative. One, a construction engineer on the new Korean railway, a graduate of the Imperial University, though not a Christian, was much impressed by the work and gave us *yen* 5.00, in order that he might have a share in the work. Proportionally, his gift is equal to at least \$ 25.00 from a professional man at home.

We were naturally somewhat discouraged when sent back here, but it now seems to me that it was providential. The Japanese secretaries seem to have been wisely chosen, especially with respect to our all working together. My greatest fear is that Mr. Ochiai especially may not be able to stand the rough life and inferior food. Very profoundly we feel that this favorable opening as well as any future success which may await us is the result of prayer in Japan and America.

As I happen to have been reading Thompson's "Protestant Missions" this last week, I was struck by the close co-incidence between the entire

number of Protestant missionaries at present in active service and the Japanese casualties at Liaoyang. What would the world say to all these missionaries laying down their lives in a day for the Kingdom of Heaven? Yet this is only a fraction of what the war will cost Japan in life and treasure.

Yours truly,
C. V. HIBBARD.

LATEST NEWS FROM ANTUNG.

(From letter received from Secretary
Takabatake, Oct. 15.)

The officers at headquarters here have been very zealous in our behalf. Mr. Hibbard's carpenter knowledge came in splendid place in fitting up our quarters. At first we had 40 or 50 soldiers a day, now about 200 come. Officers and men meet on perfect equality and in friendly intercourse in our rooms as in no other place. There is no other recreation spot in Antung for the soldiers. Many officers spend all their leisure time here. Our barber accommodations are overtaxed, send us another pair of hair clippers. A harmonica is needed, many soldiers can play one. It will be a great attraction. (Who can contribute one?—E.D.). At first the men could not realize why the Association work was undertaken. As they have come to understand it more fully, they have marvelled at such expression of sympathy in their behalf. The officers and men have dubbed the Association "The Mother of Soldiers." Three Bible lectures are introduced each week. At the first Secretary Ochiai spoke on the Sermon on the Mount. Fifty men were present.

SUNDAY SCHOOLS IN JAPAN.

The *Fukuin Shimpō* has a long article on Sunday Schools in Japan, the gist of which we now proceed to give. Sunday Schools have been in existence for a long time in this country. But it is quite indisputable that they have been far from successful. Of course real success cannot be gauged by merely taking count of the number of boys and girls in attendance. But even this test does not give satisfactory results. There are doubtless many reasons for the failure of these schools to realize the objects they have in view; the chief of which we take to be the way in which they are conducted. The attendance at these schools gradually falls off because the pupils have no incentive to go to them. The teaching to be had there is in most cases quite unsuited to the needs of Japanese children. The teachers take too much for granted. They try to pour in doctrines wholesale into the minds of children; which doctrines those minds are not prepared to receive. In England and America children are in the majority of cases taught by their parents that certain Christian precepts must be obeyed and certain dogmas must be regarded as true because they are accepted by church authorities. But in Japan Christianity has to establish her claim to be implicitly followed. The fault of most Sunday School teachers is that they assume too much. They try to teach here as they would in a Christian country. Hence the teaching falls flat on the ears of the pupils and the attendance gradually dwindles. Then, too, little skill is shown in the choice of subjects. The choice of a subject to suit children who have received a very imperfect education and to whom all religious teaching is quite new, is no easy task. In secular education, if a child be fairly intelligent, the instructor can soon make headway. But something more than intelligence

is needed to enable a child to benefit by religious instruction. To expound portions of Scripture to children to whom the Bible is no more than a very ordinary and a very strange-sounding book is quite useless; this practice should be abandoned. Children who are attending Japanese primary schools breathe in anti-Christian air and in their minds no kind of authority is attached to the Bible. Most of the present Sunday School teaching is either too high-class or too low-class to suit the minds of the children. There are teachers who talk of things that are far beyond the comprehension of the pupils, using religious and philosophic terms which are so much Greek to the ears of the audience. There are others whose talk can only be described as twaddle. Speaking generally, the teachers fail to interest their classes. Hence the poor results. But there is another cause for the comparative failure of Sunday Schools in Japan. They are not supported by any home influence on the children who attend. They are, in fact, opposed in many cases by the parents. They see no use in sending their children to Sunday Schools—children which they have received as gifts from their own gods—why should they be sent to hear about the foreigner's God?

The hymns in use in Sunday Schools are, it seems to us, beyond the comprehension of the pupils. Some of these hymns are not intelligible to adults even. These hymns need re-writing in modern semi-colloquial style.

The classes are in most cases badly arranged. The sexes are separated after the fashion of the Government Elementary Schools. Why is this? The practice of separating boys from girls at the age of 7 comes from China. Does Christianity approve of this practice? We trow not. Then why not begin with Christian teach-

ing in the way we wish to go on? The mingling of the sexes which is common in Western countries is preferable to the separation practised here. The difficulty of arranging the children in classes according to age is greatly increased by separating the boys from the girls. Why not teach them together? In many cases the classes are too large and the boys and girls composing them cannot be profitably taught together. The lessons are too hard for some and too easy for others.

School fees should be paid by Sunday School children. The practice of giving teaching for nothing, even adding instruction in English and cooking gratis as an extra inducement to attract people, introduced by the missionaries, is not to be commended. It produces a wrong impression in this country. That which costs little is of little worth; is apt to be the inference drawn by Japanese who come into contact with Christians. This is one of the reasons why more money is not subscribed for Christian work. The impression has been produced that money is not wanted. The money paid by scholars should be devoted to furnishing the schools with a better equipment than they now have. At present these schools are mostly without even maps or pictures, to say nothing of reference books for the teachers and school libraries. There are many other subjects connected with the conduct of Sunday Schools that need discussion, such as the hours of teaching, the prayers used in schools and the like. One thing is quite certain, the Sunday School system needs a thorough overhauling and we invite attention to the subject.

The *Kirisutokyo Sekai* in No 1,094 takes up the same subject. It agrees with the *Fukuin Shimpo* as to the ineffectiveness of Japanese Sunday Schools to-day, but it adds that even in Europe and America there is

much dissatisfaction expressed respecting the way in which such schools are conducted, and not a few Christian ministers are proposing radical reforms. The first requisite, says the *Kirisutokyo Sekai* is a school staff consisting of a Director, business managers and teachers. The qualifications to be borne by these officers are next discussed. Then the necessity of deciding on a uniform system of teaching, of the selection of suitable subjects and the use of simple language by all the teachers is urged. The writer refers approvingly to the system of teaching followed in New York Sunday schools, which he has personally examined. The conclusion reached is that Japanese Sunday schools need thorough reorganization. —*Japan Mail*.

WHAT IS NEEDED IN CHRISTIAN LITERATURE?

If there are as many as twenty replies to this note, the undersigned will be glad to digest the answers and send the result to the EVANGELIST.

1.—A general enquiry: what are the needs of the field as to Christian Literature? This relates most particularly to books that will be in demand at least during the next ten years.

2,—What magazine work is called for?

3.—In the preparation of the books you mention, what class of readers should they appeal to?

4.—What literary features are indispensable in these books?

5.—Name all the books or extended production in other forms that are now in course of preparation or are projected with a view of meeting these needs.

Yours respectfully,
H. L. LATHAM,
YAMADA, ISE.

NINO-OKA.

NINO-OKA is not as yet so well and favourably known as a summer resort, for the reason that it is, comparatively speaking, a new place. For the benefit of those who may not know of the place, it may be said that it is situated about two miles south of Gotemba station of the Tokaidō railway line, at the foot of the northern slope of the range which separates Hakone and Miyakonojima from the plain of Fuji, and is on the way to *Minami Tōge* in going from Gotemba to the Hakone region.

Until 1899 the only buildings of the place were that of a Shintō Shrine with some accessory buildings, and a few neighboring farm houses. At that time several summer cottages were erected by members of the Protestant Methodist Mission. At the present time there are seventeen houses occupied by summer guests, consisting of missionaries, and the families of several business men from Yokohama. The largest number of foreigners during the present summer was eighty-one, including a small number who were visitors in the place.

Nino-oka has several features which make it desirable as a place to summer in. First, it has pure mountain water, which is piped and brought, in this way, to the different houses in the cove. To turn a spigot in your kitchen, or at your back door, and draw pure, fresh mountain water, is both a convenience and a luxury.

Then again the air is good. Since the altitude is not very high, about 1,300 ft., it is not as cool as that of places of higher altitudes. But if not as cool as some other places that might be mentioned, it is neither as damp, nor subject to as great and sudden changes of climate, and for this reason a more desirable and healthier place for certain classes of people.

During the present year five new houses, four foreign and one Japanese, have been built. A recreation association was organized which owns a fine tennis court and croquet ground. A "tournament," lasting several days, took place, and ended with a "pleasant evening" in the home of Rev. Mr. Buchanan. Refreshments, were served by a committee of ladies, prizes distributed to the successful contestants, and there was music and comic reading.

Both English and Japanese services were held every Sunday, besides a week day prayer meeting for both classes of the people. A chapel in which to hold these services was a felt need. Accordingly a meeting of the community was called and a subscription was taken. The amount subscribed, together with some funds on hand and in view, was a sum sufficient to erect the proposed chapel. After this a vote was taken to put up the building at once, and a building committee was appointed to carry out the resolution of the meeting.

Several years ago a site was selected at Nino-oka by the Japanese government for the erection of a Summer Palace. News has come to hand that its erection would take place in the near future, *i.e.* within a year or two. That the Royal Household Department should select this place for a summer palace speaks well for it, is, in fact, the best recommendation of any place so chosen, since it is only after the merits of the place from a health and other points of view have been fully ascertained, that such a selection is usually made.

Nino-oka, as a place to erect summer cottages, is limited in its area, and, unless new water-works are built, also in its water supply. But it could accommodate, at least, double its present number of houses. And as the place

becomes better known, it will, no doubt, become one of the popular resorts for missionaries. Its convenience because of its central location and railroad facilities; its equitable climate, its greater cheapness so far as buildings and living expenses are concerned, when compared with places like Nikko and Karuizawa, should especially attract the missionary class; and to make the place and its merits better known to them, is the purpose of this article written for the EVANGELIST. J. P. M.

DAY OF PRAYER FOR CHRISTIAN WORKERS.

Sunday, November thirteenth, has been set apart by the Evangelical Alliance, the Young Men's Christian Association Union and the League of Student Volunteers of Japan as the third annual day of prayer for Christian workers for Japan. Let each one to whom this notice comes enter into the spirit of the day and take some personal responsibility in making plans. There is an imperative need for the Christians of the Empire to pray that the spirit of God may call into the work pastors, evangelists, Y.M.C.A. and Y.W.C.A. Secretaries and Bible women.

Watchword for the Day. "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his vineyard". Luke 10: 2.

Making preparations. Let announcements be made the previous week, ask Christians to pray, call together prayer groups, counsel with leaders, study the needs of Japan and the Bible calls for Christian Workers.

How Local Churches may observe the Day. (The following suggestions are made with the thought that pastors and leaders will adapt them to local conditions.)

1. In family worship, in the quiet hour, or, where advisable, in early morning prayer meetings, pray for the meetings of the day, for guidance and power for all who take part.

2 In Bible classes and Sunday schools. If the International Lessons be used, the lesson for the day, "Joash Repairs the Temple", may easily be made to speak a message on "Putting the people to work", "Giving to the work of God." A short inspiring talk to the whole school in closing will be helpful.

3 Morning sermon. Themes along the line of the great need for workers and the place of prayer in enlisting laborers, e.g. "The White Harvest in Japan" or "Prayer for Laborers."

4 Afternoon. Personal and family prayer that those who hear the call of God may yield glad obedience. Prayer groups may also meet in the afternoon.

5 Evening Service. This may be either: (a) A Home Missionary meeting by young people's society, closing with an appeal and consecration service, or, (b) Sermon on some such theme as "Every Christian a Soul Winner" or "The Joy of the Christian Workers" (experience and appeal of pastor or other Christian Worker).

Following up the Day. Let the world-wide week of prayer for young men and young women, November 13—19 be widely observed. Let Christians unite in prayer and effort for the general evangelistic movement to follow. Personal talks and reference to articles to appear later in Christian periodicals may help many to understand the call of God.

BOOK REVIEWS.

A NEW LIFE OF HIDEYOSHI.

It was 17 years ago that Prof. W. Dening published a "Life of Toyotomi Hideyoshi," which, however, has long since been out of print. Therefore, a cordial welcome will be extended to his "New Life of Toyotomi Hideyoshi," recently published by the Methodist Publishing House, Tokyo. This is said to be "much fuller and more accurate than its predecessor;" and it is evident that it "faithfully portrays the career and character of Japan's greatest military genius." It contains over 400 pages and several valuable illustrations in Japanese style. It is certainly very interesting reading and makes one appreciate better the genius of Hideyoshi. Price 2 yen.

DUX CHRISTUS, AN OUTLINE
STUDY OF JAPAN.

This is the fourth volume of the series issued by a Central Committee [of women] on the United Study of Missions. It has been written by the well-known author, Rev. Wm. E. Griffis, D.D., and published by the Macmillan Co., New York City. It contains almost 300 pages of carefully written and well condensed material concerning Japan. Its six chapters take up "The Island Empire," "The Making of the Nation," "The Religions of Japan," "Modern Christian Missions," "Woman's Work for Woman," "Forces in the Conflict." Its chief lack, of map and illustrations, is a fault, not of Dr. Griffis, but of the series. On the other hand, special features of this book are its literary illustrations, themes and bibliographies at the end of each chapter. The book is well suited to its purpose of instructing the Christian women of America about Japan.

For sale by the Meth. Pub. House, Ginza, Tokyo.

SUNRISE IN THE SUNRISE KINGDOM.

This is the fifth volume of the series issued by the Young People's Missionary Movement in the Forward Mission Study Courses. It has been written by the well-known missionary, Rev. J. H. DeForest, D.D., of Sendai, and published by the above-mentioned movement. It contains more than 200 pages, of well written and well arranged information about the Country, People, Religions, First and Second Comings of Christianity, Forms of Mission Work, Forces at Work and Outlook. It contains a map (too old), several illustrations and valuable appendixes. The questions for study and references at the end of each chapter and the general bibliography are very useful. Another special feature is the introductory note by Rev. Charles C. Hall, D.D. This book also is well suited to its purpose, and with the preceding one should be in every missionary's library.

THE JAPANESE FAIRY BOOK.

This is a new version of more than twenty Japanese fairy tales. "The collection," says the compiler, Miss Yei Theodora Ozaki, "is the outcome of a suggestion made to me indirectly through a friend by Andrew Lang." The Japanese version followed is the modern one of the famous Sazanami. There are four colored plates and over 60 illustrations in the text; and all are in Japanese style. Most of the old well-known fairy tales appear, but in new dress; and some new ones are added. The versions seem more complete, at least are longer, than those that have hitherto appeared and "touches of local color or description" enhance the interest. There are a few misprints of Japanese names, but the book as a whole is a credit to the compiler and worthy of our hearty recommendation. It is published in London and is on sale at the Meth. Pub. House, Tokyo. Price yen 3.50.

"Japan by the Japanese" is the title of a large octavo volume, published by Wm. Heinemann, London. It was written by Japanese specialists and edited by Alfred Stead. It is a big book of 700 pages, encyclopedic in its nature, and truly "abounds with statistics and tabulated information of the most essential character."

The Y.M.C.A. has issued a beautiful and most instructive pamphlet, printed by the Aoyama Press, and entitled "The Young Men of the Sunrise Kingdom." It was apparently prepared primarily for distribution abroad at the sources of supplies; but it is also a valuable pamphlet that every missionary ought to possess. The spelling of place names needs correction; otherwise the pamphlet seems faultless.

Yo no Hiraki ("Light of the World") is the name of a monthly paper, of which 70,000 copies have already been sold this year. It is being largely used now for distribution among soldiers, and can be obtained on favorable terms from Rev. C. T. Warren, Osaka.

"*Anleitung zur Erlernung der Deutschen Sprache* or Guide to the Study of German," written by Prof. R. Heise, of the Higher Commercial College and the Peers' College, and published by the Methodist Publishing House, is now in its second edition (revised). This in itself speaks well for the book, an examination of which confirms that favorable opinion. A specially convenient feature of the book consists in the alternate blank leaves for notes. Price 50 and 60 *Sen*.

"The Ainu Group" is an interesting little book of 118 pages descriptive of Prof. Starr's trip to Japan to obtain a party of Ainu for the St. Louis Exposition. It is well illustrated and contains a great deal of valuable matter concerning the Ainu from the point of view of an anthropologist.

The Tokiwa Sha, with its usual enterprise, has issued some special *tenugui* (small hand towels), all of one pattern, stamped with an illustrated text from Proverbs. As the cost is only 5 *sen*, the towel makes a cheap, but fine, present for soldiers. A special offer is also made on the *Tokiwa*, the monthly magazine; the amount of every new subscription (50 *sen*) will be shared equally with the afflicted families of soldiers through the Aikoku Fujinkwai. Address Tokiwa Sha, 262-A Bluff, Yokohama.

SILVER WEDDING ANNIVERSARY.

A pleasant company of some 35 missionaries and older residents of Yokohama met on the evening of October sixth at the residence of Dr. Dearing to congratulate Dr. and Mrs. Albert A. Bennett, of the American Baptist Missionary Union Mission, on the completion of twenty five years of their married life and to express good wishes for the future. Original poems were read by Mr. C. K. Harrington and by Mrs. Dearing, and an original song, written for the occasion, was sung by Miss Moulton. Two beautiful silver pieces were also presented in memory of the occasion, the united gift of old Yokohama friends. It was pleasant to note in the gathering at least ten others who have been residents of Yokohama for about twenty five years together with Dr. and Mrs. Bennett. It is no insignificant thing in this land of change to round out twenty five years of service and still to be in good health with the promise of yet many years. We unite with others in extending good wishes and congratulations to Dr. and Mrs. Bennett and trust that they may remain among us for many years to continue the good work in which they have been so active in the past. X.

CHRISTIAN WORK AMONG THE SOLDIERS.

On the 22nd of June I called upon Count Katsura, the Prime Minister, and had a very cordial reception. He thanked me heartily for the work that had been done and said that it met with his entire approval. In behalf of the Government and people, he expressed the deep gratitude that was felt towards the Americans for their good will and sympathy. He then said he would notify both the Army and Navy Departments that the work of the American Bible Society had his cordial approval and he would be pleased to have it continued. Both the War and Navy Departments promised to receive any Scriptures that might be supplied and distribute them to the soldiers or sailors. As this method of circulation did not seem to be the most desirable, I deferred any extensive distribution till the time should come when it could be made more effectual.

Since then permission has been given by the War Department to visit the Hospitals, and on the 13th of Sept. I went to the Main Hospital in Tokyo for the purpose of Scripture distribution and also to give some musical entertainment for the comfort of the soldiers. From former experience I had found that only a portion of the soldiers were favourable to Christianity, and it was important at first to overcome prejudice and convince them that we were their friends and that Christianity was adapted to meet their greatest need.

The introduction of music secured for us a hearty welcome. The joy manifested in their faces was sufficient evident that we had touched their sympathetic chord. It was indeed very gratifying to see the eagerness that there was to see and hear the whole, and to observe how completely the minds of the sufferers

were diverted from themselves and their condition.

At first we offered the Scriptures and tracts to all; and no one refused them. Then we concluded to find out whether the men really desired them or not; as we had no wish to impose upon them, or to waste the books. The question was therefore asked in the successive wards as to how many would like to have a portion of the Bible and a tract. About every hand was raised; and quite as significant was the eager desire to be seen on many of the faces. In passing around the books, we discovered that those whose hands were not lifted were apparently as ready to take them as the others, and it was no doubt from want of ability to raise the hand that they had not done so. In this way we visited twelve wards and supplied four hundred men.

The next day we went to one of the larger hospitals where there were some three thousand sick and wounded. We found the Head Surgeon very cordial and evidently pleased to see us. Directions were at once given to have all the officers assembled that we might meet them first. As they came in one by one it was a most impressive and interesting sight.

At the sound of music their worn and stern faces lighted up and even beamed with satisfaction and joy. Soon a little nurse came tottering in the group, bringing on her back an officer who was much larger than she was but unable to walk, and having caught the sounds of the music, was anxious to see and hear it all.

After some songs and a variety of instrumental music, a few words were spoken expressive of our interest and sympathy. As we were about to leave, a Colonel, who was suffering from a severe wound, step-

ped forward and said, "In behalf of my comrades, I wish to thank you for your visit and the great pleasure you have given us. We appreciate very much the kindness and sympathy of the American people and we wish you to make this known. Such kindness is beyond our power to repay. My great desire is to recover as soon as possible that I may return to the front and do all that is in my power to bring this war to a successful issue."

We then went from ward to ward among the men and as the strains of music reached their ears those who were able to move rushed forward with eager faces and listened with intense interest to all that was said and done. After a varied selection of music, the purpose of our visit was stated, and it was promised that a supply of Scriptures should be soon sent to the hospital so that each one who desired might receive a portion. This was evidently a welcome announcement; and was followed in some cases by the Japanese cheer or a clapping of the hands.

The kindness and sympathy shown by the officials was very gratifying and these hospital visits are an experience never to be forgotten. The distribution of so large a number of Gospels would require the work of several days, if attempted by us, and the Head Surgeon volunteered to have it done for us as soon as the sufficient number of books were received.

The Chief of the Medical Department in Tokyo has since sent me word that such visits are much enjoyed by the men and are approved by the officials. As soon as the patients now coming from the front can be provided for, a request is to be sent that this work be regularly continued. The Head of one of the hospitals has requested that the service be of a Christian character.

In addition to what has been done personally, Scriptures have been supplied to others for a similar purpose and with most gratifying results.

One of the missionaries, in making an application for the Scriptures, adds "Soldiers are begging for them." Another writes, "The soldiers are very glad to receive them and are very ready and in many cases eager to be instructed."

Writing of a trip just made for the purpose of visiting the sick and wounded soldiers in Hakone and vicinity, Rev. H. H. Coates reports: "We have had a very good time at every place visited. We are cordially received by both officers and men, and they all seemed delighted with our visit. The Scripture portions were duly received and distributed. In my talks I invariably introduced the Gospel, except at Shuzenji, where I found the officer in charge more conservative and of the opinion that addresses on religion might stir up no desirable antagonism on the part of some. At Atami we met in the porch of a temple and must have had a thousand men present. We feel very thankful for the heartiness with which we were treated and feel that something has been done for our Master."

Rev. Mr. McGinnis writes from Karuizawa: "The officers in charge have given us every opportunity for getting at the men, and the men themselves seem most anxious to hear and to read about Christianity. The meetings are well attended, and on Sunday evening last hundreds were turned away from the Union Hall unable to gain admission. After the meetings men stay behind to learn more about Christ.

"Already there have been some who have definitely decided to serve Christ, and many others are on the verge of decision. During the wet weather, when the men are unable

to get out, I visit them in their houses where I always find a glad welcome and attentive listeners. The men seem eager to get the tracts and Scriptures, and by the questions they ask they show that they have read them carefully."

Writing of a visit to the sick and wounded at Oiwake, Rev. Mr. Norman says: "I distributed Scriptures at a meeting—one of the best meetings I have yet had anything to do with. Truly I believe the spirit of God is working in their hearts, and we should unite in ceaseless prayer for these men who are hearing and receiving the Gospel under such peculiar and favourable circumstances."

Rev. Mr. Cumming gives an account of work at Nagoya in which he says that, in compliance with his request, permission was given to distribute the Scriptures and conduct preaching services among all the troops in the garrison.

Since then the hospitals have been visited and he adds, "As far as we know, this can be carried on regularly, and we can but thank God for the opportunity of doing something for these men, many of whom will soon doubtless be ushered into the great unknown."

Work of a similar character has been carried on by Miss Bosanquet at Hiroshima, Miss Zurfluh at Sendai, Miss West in Tokyo, and Mr. Fulton with others in Kanazawa. In every place there is the same readiness to receive and hear the Gospel message.

In addition to the work in the hospitals, large numbers of "Comfort Bags" are being made to be filled and sent to the front, into which a copy of one of the Gospels is placed. Already 12,600 portions have been used for this purpose. A delegation from the Y.M.C.A. has also gone to the front for special work and has met with a hearty

reception. In their outfit was a grant of 3,000 Gospels, and application has been made since for a donation of Testaments to use in the Bible Class.

In these ways already more than 50,000 Testaments and Gospels have been distributed. As there are reported to be 45,000 sick and wounded in Japan already, the work begun promises to be very large and important. That such an opportunity is given to spread the truth is certainly a cause for gratitude to God who is thus making even the wrath of man to praise Him.

H. LOOMIS.

It is certainly true to say that in all educational circles there is a strong feeling in favour of gradually abolishing the teaching of what is known as *Kangaku* (High Class Chinese) in ordinary schools and making it a voluntary subject to be taken up by literary specialists. From articles we have perused on this subject we have gathered that some sweeping changes in this line will be made within the next 5 or 6 years. But there is some opposition to the proposed reform. It comes from two sources. The upper classes in Japan are said to be in favour of keeping up the study of Chinese. Then it is asserted by a certain class of writers that a knowledge of Chinese is specially necessary for enabling Japanese to carry on business in Korea and China. Hence this is an inopportune time for discontinuing the study, say these critics. But the *Kyōikukai* rightly argues that the objections to the general use now made of the Chinese characters are so numerous and so well-founded that the above-named considerations carry no weight at all with people who have thoroughly studied the whole question of methods of writing the Japanese language.—J.T.

NOTES.

With the proposal for the establishment of hospitals in China and Korea under the direction of the Dōjinkai, to which reference has been made more than once in these columns, it was thought necessary to first ascertain as to whether the Japanese doctors in China are held in high esteem or not. With this end in view, the officials of the Dōjinkai had asked Dr. Dengoro Kondo belonging to the Dōbun-shoin, an institution at Shanghai, to make inquiries on the subject, and a reply from the latter was received quite recently. It says that the Japanese doctors in the Yangtsze Valley, Hangchow, Soochow and other places of China are generally practising their business with success and are much respected by the natives there. In fact, Dr. Ren-ichi Kishi, graduate from the Medical College of the Imperial University, has established himself at Nanking, Dr. Teru Watanabe at Hangkow and Dr. Toyozo Kōno at Hangchow. It is, however, a source of regret that our doctors in some parts of South China are discredited, owing to the fact that the majority of them do not possess official certificates.—*Japan Times*.

As is well-known, Superintendent Ishii is striving to secure a greatly needed endowment fund for the Okayama orphanage. Several foreign gifts varying from five to one hundred dollars, and a number of Japanese ones have recently come to hand, but the gift that naturally arouses the greatest enthusiasm and satisfaction is one of two thousand *yen* from T. I. J. M. the Emperor and the Empress. It is an open secret that there was considerable opposition in conservative circles to this grant being made, owing to the well-known Christian character of the institution, but wiser counsels prevailed.

This seems to us a very noteworthy event, and while we rejoice with the orphanage over its well-deserved good fortune, we heartily congratulate Japan that her high-minded and generously benevolent rulers should have risen above all narrow religious considerations, recognised a real need and given a clear indication that henceforth Christians and Christian institutions are to be given equal consideration with those of other faiths.
Mission News.

It is reported that the authorities have under consideration the granting of State aid to the primary schools in our settlements in Korea and will probably submit to the next session of the Diet a bill for this purpose. Similar bills have been placed before the Diet in previous sessions, but were never discussed, owing to the dissolution of the assembly or other causes. As, however, there is a continual increase in the number of our emigrants to Korea, the realization of the scheme is urgently desired, and it seems that the authorities are determined to bring the measure forward in the coming session.—*J.T.*

Aoyama Gakuin, after careful revision of its register, has at the opening of the fall term, 209 enrolled in the academy and 103 in the college. Prof. Muller's place is filled by Rev. F. A. Cassidy. For many years Mr. Cassidy needed to teach in order to live in the interior, hence the work he has undertaken is not by any means new to him. His scholarship and experience are guarantee that the school has again been providentially led after parting so reluctantly with Prof. Muller.

Miss Vail's classes are taken in part by Mrs. Wm. Buchanan of Takamatsu, Mrs. Buchanan has

come to Tokyo to be with her children who will attend the school for foreign children. Here also we recognise providential leading in being able to obtain the services of one so capable in the class room, at the organ, and in Christian work among the students.

The school welcomes back to Japan and to its class rooms Mr. T. Funahashi. After five years in the academy and four in the college, where he always took very high rank, Mr. Funahashi went to the United States, and now, after a number of years of hard study at Syracuse, Boston and other institutions, returns ready to serve his *alma mater*. We rejoice to have one in every way so able and another of our old students, as an addition to the teaching staff. *Tidings.*

The funeral of the late Prof. Lafcadio Hearn was performed, according to Buddhist rites, at the Kōbu-dera temple on the 30th Sept. The assembly consisted chiefly of the relatives and friends of the deceased, there being also present Prof. Fardel, Yone Noguchi, Dr. Tsubouchi, Pay-Inspector Mitchell McDonald, and others. The body of the deceased was cremated and the ashes were interred at the Zōshigaya cemetery on the 1st inst. Among the many wreaths was one presented by his former students, with this note labelled to it:—

"Presented to the memory of the late Professor Lafcadio Hearn, whose pen was mightier than the sword of the victorious nation amongst which he lived, loved and loving, and whose highest honor it shall ever be to have given him citizenship and alas! a grave.

"FROM HIS FORMER STUDENTS."



PERSONALS.

BIRTH.

At 2,520 Vallejo St., San Francisco, California, on Sunday, Aug. 28th, to the wife of Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto, of a Daughter.

ARRIVALS.

Yokohama, Sept. 18th, per S.S. "Athenian," Mr. M. G. Boynton and Mr. C. Howard Ross, Y.M.C.A. teachers of English, to be located respectively in Yamaguchi and Hakodate.

Yokohama, September 19th, per S.S. "Empress of China," Miss A. G. Forrest (Meth. Prot.) from furlough; and Rev. S. S. Snyder and family (Germ. Ref.) formerly of Sendai, *en route* for China.

Yokohama, September 18th, per S.S. "Manchuria," Mrs. C. W. Van Petten (Meth.) for Yokohama, Rev. E. R. Fulkerson, D.D., (Meth.) for Nagasaki; and Rev. and Mrs. T. H. Haden (So. Meth.) for Nakatsu.

Dr. Festal Crane, of Cairo, Ill. has arrived in Tokyo to join Dr. Remington in the practice of Osteopathy, and to do independent Mission Work as a Disciple.

Yokohama, October 7th, per S.S. "Korea," Mr. and Mrs. W. H. Erskine and Dr. and Mrs. R. D. McCoy, new missionaries (Disciples); Rev. E. F. Iglehart, new missionary (Meth.) for Aoyama Gakuin, Tokyo; Miss L. Imhoff (Meth.) returning from furlough; Miss M. M. Kuhns (Meth. Prot.) returning from furlough; Rev. Geo. M. Rowland, D. D., and family (Cong.), returning from furlough; and Rev. J. W. Erdman (Pres.), returning from short trip home, with the addition of Mrs. Erdman.

Married, Tuesday, July 12, 1904, at Kumamoto, Japan, Grace Wilmette Hoekje to Rev. Garret Hondelink (Dutch Ref.) At home after October 1st, 45 Satusuji, Kagoshima, Japan.

DEPARTURES.

Yokohama, September 30th, per S.S. "Empress of Japan," Mrs I. H. Correll and son (Amer. Epis.) from Nara; and Rev. and Mrs. E. A. Wicher (Union Church), from Kobe.

The new address of Rev. H. H. Coates and family (Can. Meth.) is 23 Kamitomi-zaka, Koishikawa Ku, Tokyo.

Prof. Henry Topping and family are now located at Granville, Ohio.

Bishop M. C. Harris has received the honorary degree of LL. D. from his alma mater, Allegheny College.

There are now 100 children in attendance at the Tokyo School for Foreign Children.

Mr. R. S. Miller, Japanese Secretary of the U. S. Legation, Tokyo, having obtained a short leave of absence, has gone to Manchuria, to assist in the Y.M.C.A. work at the front.

J. W. Wadman has been appointed Superintendent of the Japanese and Korean work in the Hawaiian Islands, and pastor of the Methodist church in Honolulu. *Tidings.*

Rev. H. B. Johnson has been appointed Superintendent of M. E. Japanese Missions on this Coast. He succeeds Rev. Dr. Harris, now Missionary Bishop for Japan and Korea. Mr. Johnson was a missionary at Fukuoka, Japan, where he was markedly successful.

American Oriental.

The title of Mr. Lafcadio Hearn's new book, which the Macmillan Co. announce for issue this month, is "Japan: An Attempt at Interpretation." This volume is described as a more elaborate and through-going attempt at an explanation of the Japan of to-day than Mr. Hearn's previous works and represents the gathering together of all the results of his ten years of life among the Japanese.—*Dial.*

THE JAPAN EVANGELIST

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As the EVANGELIST is published on the 20th of each month, manuscripts should be in the editor's hands by the 5th day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 15th of each month.

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THE IMPERIAL GRANDSONS.

The Japan Evangelist

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NOVEMBER, 1904.

No. 11

THE JAPAN REFERENCE LIBRARY.

THERE has been prepared for the use of classes studying either "Dux Christus" or "Sunrise in the Sunrise Kingdom," a reference library of nine books for five dollars. As classes using either of these text-books will wish to consult the other, "Sunrise in the Sunrise Kingdom" has been included in the "Dux Christus" library, while "Dux Christus" takes its place in the set for classes in "Sunrise." The value of the course will be greatly increased for those who use these reference books. The set is also well adapted for libraries of young people's societies, women's auxiliaries or Sunday schools, and in these days when Japan is such a central topic of interest, will probably be purchased by private individuals who wish a choice collection of books at a low rate.

The list is as follows:

1. *Peery: The Gist of Japan.*

One of the most readable accounts of life and missionary work in Japan that has been written. The later chapters discuss problems of mission work.

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An excellent, well-balanced sketch of Japan from the missionary standpoint, written originally for the Student Volunteer Movement.

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An able discussion of the social causes that influenced both old and new Japan. To a mature mind a book of great suggestions.

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A treatment of many phases of Japan to-day. Far superior to most of the descriptions published to-day, both in its accuracy and in its missionary sympathy.

6. *Newton: Japan: Country, Court and People.*

While this is the third sketch of the country written by a missionary in this library, it contains much information, chiefly historical, which the other two omit.

7. *Davis: A Maker of New Japan. (Life of Joseph Hardy Neesima.)*

The life of one who was by common consent the foremost Japanese Christian and who founded the Doshisha Christian College. A compact and readable sketch.

8. *Griffis: A Maker of the New Orient. (Life of Samuel Robbins Brown.)*

The biography of a man who mightily influenced education in China and Japan by training leaders in both countries.

9. "Dux Christus," or "Sunrise in the Sunrise Kingdom."

These nine volumes, the list prices of which amount to over ten dollars, in uniform bindings for five dollars, carriage not prepaid. Sets can not be broken. In ordering, please state which book is desired as ninth volume. All orders and money should be sent to T. H. P. SAILER, 156 Fifth Avenue, New York City.

Assembly Herald.

THE PRESENT CRISIS A TURNING POINT IN THE HISTORY OF THE CHRISTIAN CHURCH

By Rt. Rev. Wm. Awdry, D. D.

(CONCLUDED FROM OCTOBER.)

II. It does appear as if in God's providence the visible unifying of His church would probably be brought about through the coming in of a predominant element of what we may call new nations,—that is, nations with a new consciousness of "Mission," and nations new to the Christian faith—rather than through the old nations. In this sense America may belong to the old and China to the new. Of course there must be a real continuity, and that not of doctrine only but of tradition and of organization, but it looks as if this might be handed on through individuals and groups rather than through nations or churches, through a "remnant" large or small, as Isaiah and St. Paul call it at their two similar periods of religious crisis.

Several lines of indication appear to converge towards this; and they fall under three groups: (1) *Historical Analogy*; (2) *Characteristics of Christendom at the present time*; (3) *Indications of Divine purpose and preparation*. Let me speak of each of the three. The two first I will treat together; the third separately.

(1 and 2) *Historical analogy*, and *The condition of Christendom at the present time*.

We have already observed how embarrassed and entangled we "Christian Churches" are for good and evil by our own past. We are the heirs of special spiritual privileges held for centuries. What advantage then have we that were born into one of the Christian nations, or what benefit is there in the baptism which came to us as a matter of course? Much every way. I need not follow St. Paul in his enumeration.

(a) But these "Christian nations,"—what are they? Is a "Christian nation" one in which Christianity in some form or other is the established religion, or at least so far recognized by the state that Christian worship, for instance, is used by public authority on national occasions? Or is a Christian nation one of which the public policy acknowledges Christian principles and is controlled by them; or one of which the government is bound to be composed of Christians; or one of which the citizens are believers; or one in which the conduct of the individuals is shaped on the teaching and example of Christ? Or what is it? The mere putting of the question makes it clear that under no one nor under all of these headings could we define the Christianity of the nations, and in fact that the words "Christian nations" have become a cant phrase kept on for purposes of claiming superiority to others after the meaning has gone out of it. In the nations which claim to be Christian the consciences of electors, educated through generations of Christian teaching, are sometimes a check upon the line of action taken by their rulers, and the rulers are glad to be thus checked; but the operation is purely individual, and those nations in which this check through the conscience of individuals is most keenly felt are often those whose statesmen would acknowledge that their policy was dictated by their commercial interests or their honor, but would strongly repudiate the idea that it was dictated by religion of any kind. Indeed the two nations of which the governments most distinctly acknowledge their religion as the foundation of their policy are probably Russia and Turkey. The latter does not concern us at present, but Russia's "National Christianity" does not appear to us to issue in any superiority to other

nations in the Christian essentials of "justice, mercy, and truth." So far as nations vaunt their Christianity it is in order to claim privilege, to assert superiority, and to get an excuse for exclusiveness. Take as an illustration the claim of France to be the protector of Roman Christians in the East. What could correspond more exactly to the hypocritical, haughty and exclusive attitude of the Jews, which lost them the religious leadership of the world, and brought in of necessity new nations, guided by a Jewish remnant to take the new steps which that time of crisis demanded?

(b) Have the nations called Christian known the time of their visitation? What boundless opportunity has been put into their hands as the leading powers of the earth! Talents lent of which account must be given. Have they not "hid their Lord's money" glorying in its possession? Or worse, turned it to their own ambitious and often unholy uses? Men's "worth" is measured by their money. Fresh luxuries are invented under the name of "supplying felt needs." Are the ransacking of the world, the worship of commerce, etc., the "almighty dollar," the "spirit of imperialism," diminishing greed? Remember the millionaires and the widespread interest in them to which the newspapers bear witness. Or are they creating peace? These years have been years of much war. Or unselfishness? Observe the few millions in Australia bent on keeping a continent to themselves.

(c) One characteristic of the leading Western nations at this time is of such immense significance to our present subject that I must treat it separately, though it might perfectly well have come under our last head. I refer to the diminishing birthrate. Even if it were automatic, the mere physical result of bodily evolution, it would settle the point that the

nation in which it was an established feature had reached its climax and was entering upon decadence. But when it is connected with vice deliberately indulged; when it is produced of set purpose by the individual; when the most usual motives for childlessness are purely selfish,—luxury, the love of pleasure, the evasion of pain or irksome duty and responsibility, and the sacrifice both of personal character and of every duty of true patriotism to these objects,—what stronger evidence can there be that the nation as a nation is no longer fit to be God's instrument for leading the world either in secular or in religious matters and is excluding itself from that position. This particular national feature is the absolute contrary to all prospect of continued leadership. I know well what may be said from the prudential, the patriotic, and even from the moral point of view against imprudent marriages, against lowering the stamina as well as the standard of comfort of the rising generation through numbers pressing too close upon the means of subsistence, and even for limiting by self-control the number of a family that each of its members may be able to be properly brought up. But this last argument can under no circumstances justify a marriage from which at least three children are not intended to be born and reared, else the marriage is deliberately made to the injury of the nation, for the purpose is to limit the offspring of two persons to a maximum of two persons in the next generation, and as a percentage are certain to die before marriageable age, it wilfully arranges to produce a diminution in the number of the nation. Even on the lowest grounds such a resolution would be selfish, self-destructive and intolerable.

Most naturally, medical science as well as patriotism are crying out

that what is thus selfish and self-destructive *must* be against the laws of nature, and therefore *must* be vicious, whatever specious arguments may be brought forward in its favour; and Christianity steadily refuses to permit such tampering with the laws of God written on our bodies and our consciences.

A condition and habits less contrary to nature, less selfish, more willing to forego ease and to bear personal labour, pain, loss, discomfort, anxiety, responsibility in the path of duty and for the sake of the nation's future, are absolutely necessary in the peoples that are to carry forward the fortunes of mankind, and above all the religion of the Crucified.

And such, in spite of much looseness, is Japan, and such may China become, and so may any other nation that follows nature and at the same time is capable of fresh enthusiasm and aspiration. Is "*our day*" passing quite away? Does God need others less ripe but, what is far more important, less effete than we are, to carry out those further purposes towards which this age of crisis seems to point? Has the time come when God must put aside our vaunted Anglo-Saxon and Teutonic peoples, as in turn He has put aside the Babylonian and Egyptian, the Israelite, the Spaniard,—and are we to add, the Frenchman?—through their own faults and failings that He may bring in new blood to discharge new services for man?

(d) One more point I must touch in regard to the present state of so-called "Christendom." I mean the wide spread of agnosticism, and despair of finding truth. These things pervade society nominally Christian. I need not stop to prove this, but I may as well say that in my opinion the deadly thing is neither criticism and speculation in search of truth, nor unreasonable but sincere defence of all that is traditional—no, nor even sin-

cere and earnest unbelief—but the spirit which lazily or cynically acquiesces in not knowing, which gives up the problem instead of trying to solve it, which is not sufficiently in earnest nor sufficiently uncomfortable in face of difficulty about great matters of truth or duty to rouse itself to sustained effort. The spirit of a man who wants to reach a certain destination, but when the track he has followed brings him to the edge of an impassable swamp, stands there and looks and says, "I cannot get on, I must give it up," instead of turning back to see whether or where he has missed the path, has much in common with the agnostic attitude of many.

3.—*Indications of Divine preparation and purpose.* We are all accustomed to the idea of the *preparatio evangelica* by which the fulness of time for Christ's coming was marked,—the spread of the Greek language and of the Roman Empire, the work of Israelite lawgivers and prophets, the completion of the canon of the Old Testament, and the spread of the Jews throughout the Roman Empire, so that God's earlier Revelation was everywhere known by some and could be explained when required. None of these whom God meant to use, —neither Jew nor Greek nor Roman,—saw at all through His purposes, but the train was laid, the match was struck.

Has there been no such unperceived preparation in this case? Why has one of the most intelligent of nations been isolated from the general stream of progress and of Christian thought for 18 centuries? Why does there lie by her side a slower but not less capable nation almost ten times as numerous, so that the two together number from a quarter to a third of the human beings in the world? Why has one been educated by the other in the past so that they readily sympathize, and

understand each other's thoughts and writings? Why has God been "winking" at the times of their ignorance" for all these centuries, and why is He now powerfully "calling them to repent," making His call heard first by the lesser which cannot but leaven the greater? Why have Christian principle and character gained such wide acceptance in this nation even before Christian doctrine has got far in winning general approval? Certainly God has a purpose: and the mass of these two nations, thus reserved till an appointed time, is greater in proportion to mankind than was the mass of Rome's subjects at the time of the early preaching of the Gospel. Such a mass, if progressive, and especially if progressive, side by side with the decadence of those who were the leaders, is fully adequate to inaugurate a new era, not for the world only, but for the Church. We are, of course, but guessing at God's purposes, but in thus guessing are we "discerning the signs of the times,"—"discerning *this* time"—in a way in which, to their ruin, the Jews did *not* discern *their* time?

V.—I need not follow this thought further. You are familiar with it, and if anything in it should be new, you will catch its bearing at once. But what of ourselves? Are *we* to go down, even if our nations as nations should go down, or if our own separate religious organizations should be merged in some form of unity? We shall all agree that anything like a native Japanese Christianity will not be divided in the same way as ours, even if it does not achieve anything like complete unity. There will be a blessed blurring, if not wiping out, of many old lines of demarcation: and it may be that in the purpose of God Japan is first leavened through and through, that China may be the recipient from its early days of a less divided Chris-

tianity. What a glorious prospect if we, who have found ourselves placed here by God before His purposes began to develop themselves thus visibly, should find that we are indeed to be His chosen instruments in this great work.

It *may* be that the work of foreign missions, by the intense and growing interest taken in it in the home churches, may be a means of arresting decay at home, so that to us may be granted indirectly to do something for our brethren at home, something of that which St. Paul so pathetically longed for in Rom.9-11.

VI.—But in any case there must be a "remnant" to pass on the eternal treasures of the old era to the new; and we are placed here to be, if we are worthy, among that remnant. None of us guessed, I suppose, when we first came, how great our place would be.

Let us then consider, in conclusion, what appear to be the special characteristics required in such a remnant. We will take our guidance from what we see in our Saviour's time of those whom God chose to carry over the eternal treasures of the old covenant into the new.

1. Most prominent among them is the generous zeal of Peter and the fiery love of John. It was Peter, with all his blunders, that received his name as a foundation stone, and had it confirmed to him when he dared to make in the name of all the great confession. It was John who, though he was the Apostle of love, would have called down fire on those who treated the Master with disrespect. Nor was St. Paul, the only one who can be named with these two, one whit behind them in the fiery zeal with which he battled and he suffered. "Though we or an angel from heaven should preach another gospel . . . let him be accursed." Lukewarm, compromising, half-accepted faith which will

not fight is not the metal of which men of the "remnant" must be forged.

2 The guileless spirit of the "Israelite indeed," which accepts truth when it sees it, is needed at such a time, when all the forces of unreasonable as well as of reasonable conservatism are arrayed against the modifications needed, if the old is to be adapted to the new conditions brought about under God's providence.

3. Humility and unworldliness are needed; for there will be sacrifices it may be of reputation, it may be even of maintenance, to be made especially in times of crisis, and the person who is thinking of himself and his rights and merits will not make them. There is a profound lesson in the twice-repeated, "They are not of the world even as I am not of the world," in that prayer with which the Redeemer expressed the fact that, with whatever anxiety, He could now leave them here to do His work, walking by faith and not by sight.

4. Most conspicuous of all in our Lord's estimate of the qualities to be required of those who were to pass through that great religious crisis with success, is an open mind capable of appreciating new truth. No saying of our Lord's seems to be so often repeated as "He that hath ears to hear let him hear," and these words were drawn from those spoken to Isaiah in the great vision at the time of his commission, when "blinded eyes and closed ears and dulled hearts" are the mark of the multitude whom the crisis left behind. The same characteristic is dwelt on by St. Stephen.

We see it also in such phrases as "How is it that ye do not understand?" "Are ye so without understanding also?" "Ye can discern the face of the sky, but can ye not discern the signs of the times?" and all those denunciations in which the Lord points to the inconsistencies through which the leading Jews

shewed that they had not seen how what they said of others condemned themselves. "Ye fools and blind," He says to them.

What was needed was an open, not an unprejudiced, mind. No earnest mind, unless it is empty, can be unprejudiced, for prejudice on a point is nothing but a pre-existing bent or conviction one way or another, due either to our own experience or authority of those whom most we trust. But the previous judgment on a point does not to an open mind prevent our freely admitting new evidence and allowing it full weight. "If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead," tells of minds closed against new truth.

"Who is He, Lord, that I may believe on him?" of the man born blind, is the exact opposite; and his "Now herein is a marvellous thing, that ye know not whence He is, and yet He hath opened mine eyes" puts the contrast between the men of opened and closed eyes in the most striking light. St. Peter's answer to "Will ye also go away?", and Martha's to "Believest thou this?" reveal the character of those who can go forward in a time of crisis because their minds are open to conviction.

Such was the Jewish "remnant" through whom the message of Salvation was transferred from one chosen nation to our ancestors and so to us, and if God has in His purpose a great transfer now, such must we become if we would be chosen channels of His Grace to the Church and nations of the future.

Rev. J. Hartzler writes: "The eyes of the U.S. are on the war between Russia and Japan. The people are with Japan in the conflict. Right makes might. The EVANGELIST keeps us in touch with Japan."



MIYAGI GIRLS' SCHOOL, SENDAI.

BUILDING IN JAPAN.

BY REV. WM. E. LAMPE.

The Mission of the Reformed Church in the United States (German Reformed) has just finished several large buildings for the Miyagi Girls' School and some smaller buildings for missionary residence, mission business office, etc. A large recitation hall to cost forty thousand *yen* is now being erected for the North Japan College (Tohoku Gakuin) and a dormitory for the same institution will soon be begun. The writer had charge of the buildings that have been finished, and some missionaries who know of his experience while erecting them have suggested that he give through the columns of the EVANGELIST some suggestions that might be helpful to missionaries, who have building to do.

The reader should bear two things in mind. First, that I am not an architect or a builder, but a missionary; I did no building in America, and prior to these buildings built practically nothing in Japan, except my own house. Second, that my experience is limited entirely to Northern Japan, except that I frequently visited Tokyo and conferred freely with missionaries and other residents of those cities who had some experience in building. Sendai, however, is not Tokyo with its fine buildings, nor is it in the back woods, and it is likely that in matters pertaining to building what is true of Sendai will hold good in almost any other part of the Empire.

Few missionaries understand drawings for buildings and fewer yet know how to go about the actual work of building. These are not missionary qualifications, and yet, if there is building to be done, unpleasant as the task may be, it should be given the attention it

deserves. Some time ago I asked a Japanese carpenter who had put up a house at which I had been looking, if he had a copy of the plans the owner had given him when the contract was made. The only plans that had been given him were rough sketches of the first and second floor plans, showing size and location of rooms; he had been given no specifications, except the general instruction that this house was to be "about like" another house several blocks away. Perhaps there are not many such instances, but I have known missionaries to make contracts largely upon the basis of floor plans, with no plans showing the height above the ground, the pitch of the roof, the number of steps in the staircase, and no specifications as to the kind of wood to be used for doors and windows and for floor boards. Then when the building is going on, they drop in for a few minutes once or twice a week. The result is bitter disappointment and harsh criticism of all who have had any thing to do with the building, for it is not exactly what was wanted and the owner expected. The materials are inferior, the workmanship is poor, the stairway is too steep, and the doors all open the wrong way. In my opinion, the missionary is often-er and more to blame than the poor carpenter or builder. The Japanese do not live in houses like ours, nor do they have churches and schools just like those we missionaries build.

I employed a foreign architect to draw the plans for the beautiful solid brick recitation hall, but I used Japanese assistants who were experienced carpenters with the other buildings. I think a competent foreign architect should be engaged to prepare detailed plans for large important buildings. For a missionary residence, a chapel or

other small building, unless the missionary has had some previous experience, it would pay to have a foreign architect at least criticize the missionary's ideas and draw the main plans. In the latter case the architect will probably charge from 2% to 5% of the cost of the building, while, if he draws complete and detailed plans, prepares the specifications, assists in making contracts and in the oversight of the building while it is being erected, his fee will be from 5% to 10%. Some think they cannot afford this, but it is money well spent, and often more money will be saved than is paid the architect.

There is a suggestion I would like to make that is not new and that I am afraid few will be willing to heed, but I am sure that, if it were generally heeded, many would be happier when their churches or residences are completed. It is that, before you draw the plans, you decide with some degree of definiteness what kind of building you want. My brick recitation hall cost two and a half times as much per square foot as the frame dormitory; the dormitory cost only two thirds as much as a missionary residence, while other buildings cost less than the dormitory. When you have settled the general style, try to find out how much such a building will cost per square foot or square yard or *tsubo*. Be very careful in this. Two buildings may be of the same size and at first glance look very much alike and yet one may be worth twice as much as the other. If you compare prices of buildings put up years ago, be sure to allow for the difference of exchange and for the fact that building was much cheaper then than now. With the facts in your hand, cut your coat according to the cloth and plan for a little *less* than the amount of money you have at your disposal.

After you have begun to build, you will want to make this change and that one, and there will be things for which you have forgotten to provide. After you have finished, if you should be so fortunate as to have a hundred *yen* left over, you can use it to good advantage in beautifying the lot or in any other of a dozen ways. How much better this is than attempting to build with no margin and with a little larger plan than you have a reasonable right to except you can succeed with and in the end having to borrow with which to finish!

After the plans have been made and the specifications are rather definite, the hardest work is about to begin. Some think they can escape all this by putting everything into the hands of the architect or by simply giving the contract to the carpenter who helped to make the plans. But the architect is not a builder, and he will give the job to a contractor just as you could have done, except that because of his greater experience he could do better than you. From this moment you are in the hands of the contractor and all may go well, but sometimes everything goes wrong.

Before a building is begun, it is almost impossible for anyone, even a trained architect, to tell what the actual cost will be. If you make a contract with a builder for the entire building, and make no changes afterward, the contract price will be the cost to you, but this can scarcely be said to be the actual cost. The contract may be for ten thousand *yen*. The bids you received varied from ten to fifteen thousand *yen*, and, as this was the lowest and seemed to be reliable, you gave him the job. The specifications may call for fine materials and he may have underestimated, for to build according to the contract may require twelve thou-

sand. The contract has been given, and when the building is about half finished, the contractor comes to you and says that he is troubled and for this reason and for that he would like you to give him a little more than is written in the contract. You say this is impossible and that you expect him to live up to the contract. If you are not careful at this point, he may throw up the contract and leave matters in a bad mess. Perhaps after a long talk he promises to do everything according to the contract, although by so doing he will lose much money, but as a matter of fact, unless he is an exceptionally honest man, he will from now on do everything on a cheaper scale in order to lose as little money as possible. To look at the case from the other side, it may be that all of your bids were too high and the contractor may succeed in building for six or seven thousand. In this case materials and workmanship will be first class, the contractor will be all smiles and you will receive presents when all is finished, but you have paid several thousand *yen* more than was necessary.

Only those who are unfamiliar with the situation will think this picture overdrawn or call the statements into question. In America it is possible to determine beforehand the approximate cost of a building. Here in Japan there are a number of "foreign style" buildings but very few put up by foreigners, sometimes not more than two or three in a city of from twenty-five to fifty thousand inhabitants. For this reason, as has been said, "contractors' bids are more often rough guesses than careful calculation".

It was estimated that the buildings I was to put up would cost nearly seventy thousand *yen*. As this was a large sum of missionary money, after I was put in charge, I

decided to give up for the time being all other missionary work and give all of my time and attention to building. I know something of the language and am able to read ordinary receipts and to understand contracts written in Japanese. I did not know much about lumber or other building materials nor about their prices, but spent hours and days and weeks studying these matters in order that I might be thoroughly posted. On account of the undertaking, I felt that it was necessary to become master of the subject and of the situation, and I finally decided to become my own contractor.

I bought all of the materials and employed the workmen. In buying I aimed to purchase in as large quantities as possible, as this meant usually a great saving of money. I always paid the market price, no less and no more. I think I was never charged more for materials or labor than a Japanese would have been require to pay; being a foreigner made no difference whatever.

For more than six months I had an average of two hundred persons at work every day. From the beginning to the end the coolies were employed by the day and one of the small buildings was erected on this plan of employing *all* of the workmen, whether skilled or unskilled, by the day. This plan results in a little better workmanship but it certainly does not pay financially. Once in a while, for a particularly important or delicate piece of work, it might be well to employ the workman by the day, but you may be sure that he will not accomplish much more than half as much in a day as if he were working on contract. More and more I adopted the plan of piece work by contract, so much for dressing and setting a cubic foot of stone, so much for laying a thousand brick, so much for the

carpenter work on a certain part of a building and so much for another part of the same building. I tried to be careful not to push this plan to extremes by dividing into parts the same kind of work, unless there was something to be gained by the division. If a man did his work well, I gave him more to do on the same or another building.

By this plan I paid for what I received, no more and no less, and the result was as surprising to myself as to the architect, builders, missionaries, and others who were watching the experiment. To put the money part of the result in a word, it will be sufficient to say that I did what architects, contractors and interested parties estimated would cost seventy thousand *yen* for a little less than fifty-four thousand *yen*. In addition to having an unused balance of more than sixteen thousand *yen*, the buildings are in every case of better materials and workmanship than we had in mind when the estimates were made.

To me the greatest joy came not from the large balance nor from satisfactory buildings, but from the knowledge that I was able to do much missionary work. From the beginning it was known not only for that these buildings were Christians but that they were to be built on Christian principles. Honesty was a key note throughout. There was more and more of mutual confidence between the superintendent and those whom he employed as work progressed. Sunday was strictly observed; there were several hundred people at work during the week, but on Saturday night the gates were shut and locked as a matter of course and on the Lord's Day silence reigned supreme. The Japanese have still much to learn along the line of business morality

and here was an excellent opportunity to teach. Everyone was made to feel that, as far as these buildings were concerned, the first consideration was not money but honest and fair dealing and a desire to do the right. This is indirect missionary work and is not the kind that appears in missionary statistics, but it is the kind that has helped and is helping to make Japan a Christian nation.

By close contact I acquired a good first-hand knowledge of the Japanese artisan and workman and am prepared to say that the Japanese are skilful and excellent workmen—yes, among the best in the world. Few will agree with this statement, but those who have had the closest and most sympathetic relations with them will be the most ready to accept it. As a missionary, I feel fully repaid for all I gave to this work. Buildings are needed in missionary work and in erecting these something has been done to help build up the Kingdom of God in Japan.

Some people have said to me that, if they built as I did, they paid a good round sum to the contractor for his trouble. Such people had better not make the attempt to do as I did. But if a man has the time, some knowledge of the language and of human nature, and a fair amount of business ability I can recommend the plan. It would pay with one large building but even better with a number of smaller ones, but might not be worth while with one very small structure. Sometimes a missionary who has been in Japan about two years has to build himself a home. He might try the plan, and, even if he did not save any money, he would have an excellent opportunity to use the language he is studying and at least to become acquainted with a class of people

who have not yet been influenced by Christianity.

I close with a few notes that may be helpful, and trust that they will be understood even though they are brief:—

Do everything on strictly business principles. To be careful with half of the items and give no attention to the other half amounts to nothing.

It is well to have a large number of helpers and overseers. Such men must of course have some ability, but in their case honesty is of more importance than ability.

To be successful, you must be complete master of the situation. Be familiar with even the details, so that you can control others rather than be controlled by them and made to suffer loss.

As far as possible, deal with the same men or company.

Be independent. If a man's prices are too high, do not go after him; he will shortly come around to you and to your price.

Never make any sharp bargains. You will not feel right if you know that the man with whom you dealt has lost money. On the other hand you will want to blame yourself if you learn that he has made from 30% to 100% profit. You are perfectly willing that he should make a reasonable profit. You must first of all find out the real value of the labor or the material in question, and second find a *reliable* man to do it for that amount. These two points cover the *entre case*. Have men bid, and if they are too high, frankly tell them so and act as if that ended the matter. Sometimes the man actually cannot do it at your figure. If you are convinced that your figure is right, you must and can find a way, sometimes by combining, sometimes by dividing, and sometimes by striking out along altogether original lines.

As far as possible, deal directly. Encourage middle men or men who come with something to sell, but in all cases get as near as you can to the real owner.

Be fearless. If there is a threat, expressed or even implied in a remark made with a smile, be absolutely fearless and you will certainly win.

Write contracts fully. This does not mean writing long contracts, but writing them inclusively. Have a saving all-inclusive clause so that you need never hear that this or that is "not included in the contract." Always be sure that the *hoshonin* is a responsible person. It is often advisable to have five or ten percent of the contract price deposited as security money, this to be forfeited in case the terms of the contract are not observed.

Write down all verbal contracts or agreements.

Make contracts early and buy materials in advance. This means a building finished on time.

Unless it is absolutely necessary, do not tell anyone how much money you have to spend.

Pay cash for everything. Make direct payments and always do so at the earliest possible moment.

Never pay until work is done, or the goods delivered if the contract is for materials and not for labor. Where it is necessary to pay part, never pay more than seventy or eighty percent of the amount actually finished at that time. In these notes there is no more important item than this one.

Keep all promises to the letter.

Requiring rest on Sunday does not appreciably add to the cost of a building.

Let it be understood, and even take occasion to say once in a while, that in these building operations money is not the matter of primary importance. You are perfectly will-

ing to lose a little money rather than do what is wrong or even questionable. You expect, of course, the same of the other man. Honesty, fair and frank dealing, and mutual good will are far more important than money. This is high ground, and it is what determines the spirit of the building lot. Here the builder becomes a missionary. This item is worthy of careful consideration.

Receiving presents ties your hands and it is far better to discourage the bringing of them. Let a man feel that it is not necessary to bribe you to get a job; after he has the contract, expect him to live according to it, whether he brings you a present or not.

Among recent publications of the Methodist Publishing House, Tokyo, the following are worthy of special notice: "Japan in Days of Yore," No. I., by Prof. Walter Dening,—a second edition, bound in Japanese style and containing interesting stories and pictures of ancient Japanese life (60 *sen*); and *Kirisuto-kyo to Ikkyo to no Shototsu* (Conflict of Christianity with Heathenism), a translation of the first part of Uhlhorn's excellent work on that subject, by Prof. U. Sasaki, of Duncan Baptist Academy, Tokyo. The latter, for sale at 35 *sen*, is a valuable addition to Japanese literature in the line of Christian apologetics.

Rev. Wm. E. Griffis, D.D., always aiming to keep up with the times, has just gotten out a seventh edition of his "Corea the Hermit Nation." This includes four new chapters which bring the history down to the fall of 1904; and the map also has been brought up to date.

We would acknowledge with special gratitude the courtesy of the *Koku-min Shimbun* in permitting us to reproduce, as our frontispiece, the illustration of Their Imperial Highnesses Prince Michi and Prince Atsu, which appeared in the issue of Nov. 3.

CHRISTIAN WORK AMONG SOLDIERS.

A GLORIOUS DEATH

The following story was told by Sergeant Matsubara, a Christian, who was wounded in the Battle of Nanshan and is now lying in an Army Hospital:—

Some time ago a soldier by the name of Ishikawa was placed under my command. He was a most unruly young man, given to all kinds of dissipation, and would oppose my command intentionally very often, just because of my being a Christian.

Both he and I were ordered to go with the army to the Liaotung Peninsula. On the way, we stayed some time in Hiroshima. During that time, Rev. Mr. Murata of the Episcopal Church in that city used to call on me at our lodging house and preach to us from the word of God, in spite of all the opposition and derision he met with. We tried to induce all the soldiers in the same lodging house to hear the truth of the Gospel, and so held a tea-party where the venerable pastor would preach. But we found, to our dismay, that only one or two would stay there to listen to his words,—the rest going out under various pretexts.

It was in one of these meetings that Ishikawa heard the Lord's teachings for the first time in his life. Then a great change took place in his mind, and since that time, he has been one of the most ardent listeners to God's Word. I thanked God for what He had done for this sinner and prayed more than ever for the salvation of his associates.

As an evidence of the great change in the man, he threw away the pictures of bad girls which he had before carried and took a Bible instead.

It was on the eve of the memorable battle of Nanshan that I opened the Book of Psalms and read to him; "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

After reading I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrades whom he had most hated. He had learned to love his enemy! What joy I felt when I heard this prayer of his!

The morning of the 26th of May began to dawn. The hour for action drew near, our officers and soldiers, all in high spirits, were waiting an order for attack, each one anxious to meet the enemy.

The time came at last, and the battle began with all its fury. The fire of our cannon, more than one hundred in number, was responded to by still larger ones of the enemy. The earth, indeed, seemed to shake with the noise.

The enemy's guns were at last silenced and our infantry made a dash to the fort. But as soon as we did so, they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell on the spot.

A bullet hit Ishikawa, and he fell wounded. Seeing this, I went to his help and recited almost unconsciously these words: "Though I walk through the valley of the shadow of death. I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."

He responded instantly: "For which cause I faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Just when he had finished these words, another bullet hit him and he seemed to be aware that his end had come. He grasped my hand and cried "Christ has accepted me"—then died.

His end was all peace. Such a confession of faith would not be found in many of our lives and I could not but wonder at such a marvelous work of God.

"Scripture Union of Japan."

AN INCIDENT OF THE WAR.

Just after the opening of the war with Russia, large bodies of troops were hurried to the front, and on their way to the point of debarkation at Ujina, they passed through the city of Okayama, where all the trains stopped for a brief rest and refreshment. With that patriotic zeal which is so universal in Japan the Christian ladies of the city organized themselves into a committee to meet the soldiers at the trains and do whatever was possible to cheer and comfort them during the short time of their stay. The most common thing was to replace the buttons that had been lost from their uniform and also speak to them words of encouragement.

Among the members of the committee was Mrs. Pettee, who had been a long time in Japan and was a person of great earnestness and sympathy. As she was talking one day to a group of men standing by the fire, she said, "We are Christians and we shall pray for you."

Soon after the men took their seats in the cars, and as she stood by to wave a farewell, one of them beckoned to her from the window in a most eager manner, and she went to learn what it was that he wanted.

As she came near, he said, "Won't you please give me that American flag that you have on your bosom? I shall prize it more than I can tell. I want to have it to wear into battle."

She demurred for a little, but he was so persistent that she at length took and pinned it upon his breast. Then he asked her name, and going about among his comrades succeeded in getting a slip of paper upon which he wrote quite hurriedly, and as the car moved away, passed it out to her from the window. Upon it was a poem, remarkable for its construction, in which was expressed this one thought, "I am going now to offer up my life for my country, and I do so with composure like that which is seen as the autumn leaves fall quietly to the ground."

A few days later, Mrs. Pettee received a letter twelve feet in length, written by the same man, in an unusually scholarly style saying: "I am from Sendai, and all my life I have been a bitter opponent of the Christian religion. I have regarded it as only evil; and as a lover of my country, felt it my duty to do all that was in my power to hinder its progress. I had the same feeling when I came to Okayama. But when I heard you speak so kindly to us soldiers and say that you and other Christians were going to pray for us, it quite broke my heart and I went into the corner of the waiting room and wept. My heart is entirely changed. I no longer seek for death; and if I am spared to return, I shall come to you as soon as possible and ask you to teach me Christianity. My great desire now is to spread this religion; and as soon as I am able to do so, I shall do all in my power to persuade my parents and family to become followers of Christ."

H. LOOMIS.

**HOW CAN WE MISSIONARIES
AROUSE THE CHRISTIANS
OF EUROPE AND AMERICA
TO MEET THE PRESENT
OPPORTUNITIES FOR
THE EVANGELIZA-
TION OF THE FAR
EAST?***

BY G.S. PHELPS, KYOTO.

At the last meeting of this conference we were deeply moved by the paper of Dr. Hail calling all Christians in Japan to prayer and endeavor in meeting the opportunities for service which the present war has presented to us. The paper expressed the convictions of all who had the privilege of hearing it. Since then events have so shaped themselves that we are brought face to face with the serious problem of how we are going to supply the material equipment in money and men which we find imperative to a successful campaign of evangelization. I take it that the topic chosen for to-day's discussion was meant to bring out some practical suggestions along this line. Speaking, as I do, before men and women of much greater and richer experience than my own, I scarcely hope to do more than to record the results of the thought and convictions that have come to all of us during the past four months.

In presenting this topic, I take it for granted at the outset that all must be done as the result of prayer and the leading of the Holy Spirit. What I have to say to-day will deal with the actual problem of how to present our case to business-men or other men of wealth in such a way as will attract gifts of money. And as I think of this problem, I can not rid my mind of the first experience that I ever had in approaching a

* Synopsis of an address delivered before the Central Missionary Association at Osaka, Oct. 11, and published by request.

non-Christian business man for a gift to a religious object. He was not only a Christian but was considered among good men as a bad character and even by his best friends (and I might say by himself) as a reprobate. After two months of sizing up and preliminary work through the introduction of a friend, an interview was secured. I shall never forget how nervous I felt as he swung around in his chair, gave me a vigorous shake of the hand and fairly roared with his heavy voice, "Well, what do you want?" I wanted a building for the University Y.M. C. A. and I knew why it was needed, but no sooner had my little speech been delivered than, looking me through and through, he snapped out, "How much will it cost?" and "Who is backing it?" Three months later this man gave us \$5,000 with a promise of more, if we needed it. In all of the hundreds of experiences I had in financial work I seldom got money from a business man without having to face about the same questions that this shrewd financier put to me. What then is a plain statement of our case?

First of all, what is the situation in the Far East which justifies our appeal for funds?

(1) The cutting off of subscriptions to Christian churches and benevolent institutions with attendant embarrassment to these institutions.

(2) An increasing sensitiveness of the public mind to spiritual impressions. This is suggested by

(a) Revival of interest in old religions, partly due to family customs and traditions in sending off soldiers and partly to the instinctive expression of the desires of troubled souls in prayer.

(b) The opening of avenues of approach to all classes, such as the army, students, officials and even the suspicious masses.

(3) With these providential openings has come a natural but none the less serious financial stringency.

But granted that we have a good reason to appeal for money, why have we the right to assume that our needs should take precedence over the pressing needs of other missionary lands? Under ordinary conditions, I doubt if we could compete with China or Africa on the ground of general need and opportunity. Why may we at the present time?

(1) This is a real case of the much talked of "psychological moment" in Japan. Never before have conditions been so ripe for our propaganda; we may doubt if they will ever be more so. It may be another crisis like the young Mahomet seeking Christian enlightenment or the powerful Mongol chieftain appealing for the bread of the Christian gospel only to be given a stone because, forsooth, the leader of the Christian church saw need of work being done at home!

(2) The present is a critical time for the Japanese church itself. It will come out of this struggle crowned with achievement or suffering in its morale through loss of opportunity.

(3) It is conceded that work for soldiers is attended not only with immediate results but that it is also far-reaching in its effects. But work for soldiers can only be done while they are soldiers and can best be done at the time of their greatest need. At present the winter camps in Manchuria and hospitals at home offer unique opportunities.

(4) Those who help soldiers in any way do and will enjoy a peculiar prestige which will be invaluable to them in the future as Christian workers.

(5) It is granted that Japan is the key to the East or, as I like to think of it, "The school-master of

the East". But if the schoolmaster, what is she going to teach? Many of the men who are to be the teachers and who are deciding upon what shall be the nature of the instruction are now within the sphere of our influence.

(6) In order to seize this opportunity we must identify ourselves with this movement without loss of time or lack of means. It is a case of "growing up with the country".

In the Lord's kingdom there should be an equilibrium of means. In truth there is such a law operative. There is plenty of money available. Ordinary church members at home, those with consecrated wealth, and even many who are not church members are readily placing their means where it may be called into active use. Farther, there are many men of wealth, and Christian men, who are really looking for good places to invest money for God. One very wealthy man in America told me that he meant to spend the rest of his life in giving away his money to Christian causes. Yet he never wastes money nor spends it without investigation as to the value of the enterprise. But if men are looking for places of investment, or if they can be induced to become such investors, then it follows that we ought to present our needs clearly and boldly, "giving a reason for the faith" that prompts us in making the request.

If we are "to give a reason", we must have a plan. And let it be a big plan. I have often heard some of our tried veterans at raising money for associations say that the bigger the plan the easier it is to attract large sums. This is true because it appeals both to the imagination and to pride. Let our plans include then means for doing large things, things worthy of the large idea. (1) It must include plans for men, the number we need to

man the needy posts, the disposition of our forces and adequate supervision. (2) It must include plans for money, (a) for the support of present Christian institutions, (b) for soldiers' family relief, (c) for hospital work at home, (d) for work among the soldiers at the front, (e) for rural *dendo* work. Above all, let our plans be definite. Nothing will weaken an appeal so much as reliance upon generalities. If we could have a division of the field among the different organizations at work here, not only would we find ourselves in a more favorable position for economy of administrative effort, but we would also have more definite appeals to make for money to carry on our work.

To come to what is perhaps the kernel of this topic, how can we present this plan to people at home so that it will attract gifts adequate in amount and timely in coming? I can do no more than to reiterate those already familiar to you all. Most important are the following:—

(1) Advertise. It is the secret of success in any business that must suffer competition, as ours does. We have all been interested in the article appearing in a late magazine telling how a certain famous baking powder "educated" the people by advertising methods up to believing that only cream of tartar powders are healthful and that there is only one such powder on the market. I tried the experiment on the wise members of my own family and always with the same result—"Why, alum powders are poisonous"; and yet the writer of this article assures us on the best medical authorities that the truth is far different. But such is the power of advertising upon the mind. How shall we advertise? (a) By report letters. I have before me a letter from a missionary in China which is a model of its kind. It is short sighted to say the least

to neglect this necessary means of cultivating our constituency. (b) By the use of printed matter. We have not begun to realize the profits that come from investment of time and money in putting before the public our work. One self-supporting missionary in Tokyo publishes a monthly paper for cultivating his constituency and it succeeds because of its freshness and attractiveness. It would pay every organization to publish an attractive prospectus of its work. (c) A third way of advertising is the use of the home papers most of which at this time are eager to publish anything on Japan. There is practically no limit to our opportunity of spreading facts about missionary work in this way.

(2) We can solicit money by personal letters to friends we know or even to strangers whom we have properly cultivated.

(3) We may also wisely resort to private interviews. Most large sums of money these days are secured by direct, personal solicitation. We can do this when at home on a furlough, through our colleagues on furloughs, or members of our Boards, and in many cases through our Japanese friends who are visiting in the home lands.

(4) We may cultivate tourists. There are many indications that we are awaking to the importance of taking care of this class of foreigners. Even our Japanese fellow workers are becoming stirred by the false and distorted reports that too commonly appear in our home papers about missionary and other Christian work in this part of the world. At our last secretaries' conference our colleagues considered the advisability of the National Union establishing an agency for cultivating tourists. We as missionaries can do much in this line by the following means:—(a) teach tourists the true perspective of our work, (b) give to them every facility

for seeing the work as it actually is, (c) bring them in touch with strong Japanese Christians, (d) place in their hands attractive reports and illustrated booklets of our work, (e) put them on our mailing lists and follow them up.

(5) Last of all, and not least, let us be ready to satisfy the question expressed by my first victim when he asked "Who are back of it?", by showing in our own statesman-like vision that we are worthy of a large trust, and let us by our own faith and enthusiasm so instil confidence and win respect that we shall gain control of men's hearts and command the money which we need.

The following admirable rendering of a poem by Her Majesty the Empress appears in the *Independent*, from the pen of the Rev. A. Lloyd, who, we are glad to learn, will shortly publish a volume of Imperial poems:

WISDOM'S GOAL.

By HER MAJESTY THE EMPRESS OF JAPAN.

(The following poem was written for the students at the Peeresses' School of Tokyo. It is translated by our Japanese correspondent, Arthur Lloyd.—EDITOR.)

The water placed in goblet, bowl or cup
Changes its form to its receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be careful in your choice of
friends,
And let your special love be given to those
Whose strength of character may prove
the whip,
That drives you ever to fair Wisdom's goal.
Tokyo, Japan. *Japan Mail.*

Dr. Ed. Divers, formerly professor in the Imperial Engineering College, Tokyo, who is now in Glasgow, intends to publish a work entitled "Dai Nippon, another Great Britain in the Orient."—*Japan Mail.*

The Council News.

GLEANED HERE AND THERE.

IN Fukui Mr. Dunlop finds that the war furnishes opportunities for making friends among the influential classes. Mrs Dunlop has given much time to the Red Cross work and met with grateful appreciation. They are hoping that the fall in the price of land caused by the war will enable them to get a new lot for a chapel in some better location than their present one.

Mrs. MacNair writes, in "Woman's Work", of the uniting of women of all religions, in Tokyo, in work for the soldiers and their families. She says, "The 'Monday Club' interest faded away, and the rooms of the 'Ladies Volunteer Nursing Society' became crowded. The large 'Educational Society' of Tokyo resolved itself into a 'Family Comforting Association'. The city was districted and arrangements were made to visit every house from which a soldier or sailor had gone. One of the leaders, a Buddhist matron, said to a missionary, 'This is something I am sure the Christian women would be glad to engage in, will you not have it proposed in some of your churches?' Mrs. MacNair's Bible women and pupils of the Bible Training School joined in this work and their visits were welcomed by the rich as well as the poor."

One of the most encouraging things in Mr. Myer's work at Tokushima just now is the earnestness of the young men and the interest which they take in the prayer-meetings and evangelistic work of the church. Two of them have decided to enter the ministry and one is already studying theology with Mr. Myers. A new chapel

has been opened in a town six miles out from Tokushima. Services were held for three nights in succession and much good is hoped from this new centre of work.

The Hokkaido soldiers are now going to the front. When those from the Asahigawa barracks passed through Morioka, they hailed the tract-giving missionary as a familiar and welcome sight. The smiles on their faces as they asked, "Do you know Mr. Pierson?" explained how they had become familiar with tract and gospels.

Rev. S. S. Snyder, formerly of the German Reformed Mission at Sendai, so well known for his great success in selling Bibles and Gospels on trains and in public places, has been appointed to their mission in China, and recently passed through Japan, stopping in Sendai for a short visit, on his way to his new field.

Rev. Christopher Noss, of the Sendai Mission, now home on furlough, was elected by a recent meeting of their synod to the chair of Systematic Theology in the Lancaster Reformed Seminary, to fill the vacancy caused by the death of Dr. E. V. Gerhart.

The Cumberland Presbyterians appointed a committee to inquire into the general status of evangelists' salaries. Mr. J. E. Hail writes,— "This is the substance of what we found out:—Almost all missions at work in Japan have a scale of salaries and allowances. Almost all are agreed that the salaries are too small. Very few, if any, of the missions keep their highest salaries within the scales set by themselves. Also the salaries actually paid by the various missions average much below

that paid by the Japanese self-supporting churches and Boards of Missions. Our mission is in favor of an increase of the allowance."

Rev. and Mrs. W. Y. Jones are now in the West. Mrs. Jones' health is slowly improving. She is with her mother in Parkville, and Mr. Jones is touring through the Presbyteries of Kansas, making missionary speeches, visiting six places a week. He says, "There seems to be no end to the amount of speaking wanted, and on Oct. 19th I go to St. Louis for a meeting on the World's Fair Grounds in the Missouri State building." In the early summer Mr. Jones toured the state of North Dakota.

THE DEPARTURE OF REV. AND MRS. HARRIS.

The circle of the Council is the poorer for the resignation from the Reformed (Dutch) mission, and departure from Japan, of Rev. and Mrs. Howard Harris, who sailed on the North German Lloyd S.S. *Prinzess Alice*, Oct. 29th.

Mr. Harris, a graduate of New Brunswick College and Seminary, was a pastor for seven years in New York state, and, in 1884, came out to Japan, under the Board of the Reformed (Dutch) Church to take charge of the Boys' School in Nagasaki, now called Steele College. In about a year a half he was transferred to the "Union College" at Tsukiji, and after two years removed with that institution, which then became the Meiji Gakuin, to Shirokane.

Mr. Harris taught English language and literature in the school, and singing in both the school and Theol. Seminary, for about ten years. During this time he and Mrs. Harris, with the consent of the mission, also taught a few hours a week in Mr. Iwamoto's girls' school, the Meiji Jo Gakko, during the five years of that

school's greatest prosperity. The large Sunday school of over 200 girls, which they held in connection with that school, was very productive of good, for during the five years Mr. Harris baptized nearly a hundred young women, mostly pupils of the school.

In 1898 Mr. Harris entered upon evangelistic work in the northern field of their mission, being stationed first in Ichinoseki, then in Aomori and, after a furlough, a few months in Morioka and then in Aomori again. In all these places they were very successful in gathering large numbers into church meetings, Bible classes, and Sunday schools, being especially successful in attracting young people and gaining an influence over them.

There are few people in Japan who have more or warmer friends than Mr. and Mrs. Harris, and their enforced giving up of their work, for reasons of health, is regretted by all, and especially by their own mission.

The large northern field of that mission, extending from Ichinoseki to Aomori, is now left without any man missionary. The work up there was begun by Rev. and Mrs. E. R. Miller, who moved to Morioka in 1887,—several years before the railroad in that section was finished,—and lived and labored there for fourteen years.

The following paper by Rev. C. A. Logan was the third of the series read at Arima, of which "Fellowship with the Father in Work" and "Fellowship with the Son in Suffering" have been given in previous issues. It has been slightly abridged.

It is requested that communications for the *Council News* be sent to Miss Deyo, Morioka, Iwate-ken, by the 3rd of each month. All articles bearing on the work of the Council will be welcomed, as well as all news items concerning members of the Council.

FELLOWSHIP WITH THE HOLY SPIRIT IN WITNESSING.

Acts 5 : 32. "And we are witnesses of these things and so is also the Holy Ghost, whom God hath given to them that obey Him."

Some time ago a physician who is using electricity for therapeutic purposes invited a friend to his office, saying that he would show him some wonderful things. When he reached the office, he placed him in the insulating chair and turned on 300,000 volts of static electricity. Instantly he felt that his body was surcharged with power; he could feel it streaming from him. He then gave him an ordinary electric light to hold. Immediately the room was lighted with the electricity from his body. He then put a chain attached to a machine into his hand. Instantly the machine began to move furiously. The man was filled with a mysterious potency. Before the current was turned through him, he was as powerless as other men. After he was filled with power, he could turn darkness into light, and whatever he put his hands to, moved.

Something like this must have been the experience of Peter and the other apostles as they witnessed the marvellous scenes around them at Jerusalem, and their one explanation, whenever they referred to them was: "We have preached the gospel unto you which the Holy Ghost sent down from heaven."

We have sometimes been bewildered while standing in the presence of the overwhelming power of some of the great natural forces of the universe. Those who stood in the presence of, and heard these men speak, were subdued, and their hearts became like wax, or else driven into a frenzy of demoniacal madness, they planned their murder. They were surcharged with a supernatural power. When they spoke, hearts moved.

They were witnessing in fellowship with the Holy Ghost. The Lord was with them. Christ had said: "Ye shall receive power after that the Holy Ghost hath come upon you," and now they were wielding that power.

Perhaps there is nothing that we desire more deeply than this, that when we preach the gospel, the Holy Ghost might fall upon the hearers of the word. For this we pray, and according to our faith do we receive. But we are all sadly conscious of the fact that we do not possess the Spirit's power in apostolic measure. When they preached, there was a movement among the dry bones. The Holy Ghost bears witness with Peter, and 3,000 men are saved. He bears witness with Stephen, and crowns him and his message with glorious martyrdom. The apostles lay their hands upon the believers in Samaria, and they also become surcharged with the power of the Holy Ghost. While Peter preaches the word to Cornelius and his company, the Holy Ghost falls on all who hear the word and they are baptized. Paul lays his hands upon the twelve at Ephesus and they are filled with the Holy Ghost.

Nor have such events been confined to apostolic days. According to the promise of the Great Head of the Church, the Holy Ghost has ever borne witness with God's faithful witnesses. I need not rehearse events that are familiar to every reader of history, but I would have you recall that whenever a single heart or a company of believers have tarried with the Lord and waited earnestly for the Spirit, their witness has always been with power.

So it was with Ulfilas, the apostle to the Goths in the 4th century, and so it was with Columba, the apostle to the Scots in the 6th century. His biographer, Adamnan, said of him: "So incessantly was he en-

gaged night and day in the unwearied exercises of fasting and watching, that the burden of each of these exercises would seem beyond the power of endurance. And still in all these he was beloved by all, for a holy joy, ever beaming in his face, revealed the joy and gladness with which the Holy Ghost filled his inmost soul."

The Holy Ghost bore witness in apostolic measure with Raymond Lull, who in 1292 became the first apostle to the Mohammedans. His life was like that of one of the 12 apostles. First there came the day of Pentecost in his heart, when he was so filled with the Holy Ghost, that the experiences of his heart have been compared to Bunyan's Grace Abounding. Then, like the apostles, he sold all his possessions and goods, and parted them to all men as every one had need, and then making a complete consecration of himself to the mission to which God had called him, he labored among a people among whom conversion meant death, until, as in the case of Stephen, he sealed his testimony with martyrdom.

I cannot trace the details in the lives of Ziegenbald, Schwartz and Zinzendorff, but in them we have ample illustration of what the Holy Ghost can do in the way of witnessing through a few consecrated men. The one thing which all these men possessed that has made them famous as missionaries is, that, when they preached the Word, the Holy Ghost fell on all them that heard. They were in fellowship with the Holy Ghost.

This was the key of Brainerd's great success. It is said that "there has never been anything more like Pentecost than the scenes which followed his preaching at Crosswicksung, N. J. Even he himself looked on with astonishment and awe at the power of the gospel on the hearts of those savages." In his journal he states: "The power of

God seemed to descend upon the assembly like a mighty rushing wind, and with an astonishing energy bore down all before it. I stood amazed at the influence which seized the audience almost universally and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with concern together and scarce one was able to withstand the shock of this surprising operation." What a wonderful similarity between the crying Indians of the Susquehanna and those who were pricked in their hearts on the day of Pentecost.

In like manner, the Spirit bore witness with Henry Richards on the Congo. For four years he tried to teach them the Bible account of the creation and fall, and to show them that God is not only a great, all-powerful Creator, but a kind and loving Father. But at the end of that time they were as deep in darkness as before. For two years more he preached the law, but they claimed to have obeyed them all. Then he noticed that Christ's command was to preach the gospel, and also to wait until they were endued with power from on high. He felt that he had not this power. So he returned to his work determined to preach the gospel and to cry unto God for the endowment. He struggled and prayed for two weeks over the meaning of Luke 6: 30: "Give to every man that asketh of thee," and finally literally practised that verse by giving everything away for which they asked him. God had found a man that would obey Him, and henceforth when he preached, the Holy Ghost fell on them that heard, and in a short time 1,000 had abandoned their heathenism, and become disciples of Christ.

The Holy Ghost thus witnessed with Titus Coan in Hawaii, and here is a description of the effect:—

“The vast audience swayed as cedars before a tornado. There was trembling, weeping, sobbing and loud crying for mercy, sometimes too loud for the preacher to be heard. And yet he made no effort to excite but rather to allay excitement, and asked for no external manifestation of interest. He preached with great simplicity the grand old truths, and depended on the word borne home by the Spirit. And the Spirit wrought. Some would cry out: ‘The two-edged sword is cutting me to pieces.’ Once while preaching in the open field to 2,000 people, a man cried out: ‘What shall I do to be saved?’ and prayed the publican’s prayer, and the entire congregation took up the cry for mercy.”

What an apostolic scene! Surely the Holy Ghost had fallen upon that audience as really as upon the company in the house of Cornelius.

These are only a few of the great number of such incidents that might be mentioned, but they are sufficient to show us that the Holy Ghost is as really poured out now upon the hearts of the world when God’s obedient witnesses preach the gospel, as in the days of the apostles.

That such events as I have mentioned are unusual and extraordinary goes without saying. But it is also very patent that the reason for the seldomness of such events is not because God is unwilling to give the Spirit to bear witness with us, but rather because we do not expect such events nor pray for them.

Now it is very plain that each of those whom I have mentioned obeyed God and tarried until they were endued with witnessing power. Christ said unto the apostles: “Ye are witnesses of these things. But tarry

ye until ye be endued with power from on high.” The apostles obeyed that injunction.

One thing is very clear from these instances, that is, that these men first cultivated apostolic habits of prayer, and then received the Spirit as witness in apostolic measure. In the life of each one of them, there was the ten days, or, if necessary, a longer time, of waiting and prayer, and then when they preached, the Holy Ghost fell upon the hearers. They first prevailed with God and then with men. That this is our one great need, we all confess.

What an incalculable difference it makes whether we preach the gospel in the energy of the flesh or in the power of the Spirit!

How often have we gone forth to preach when we were as incapable of prevailing with the hosts of darkness, as was Samson with the Philistines, when he went forth not knowing that the Lord had departed from him.

Of course if we are content to do a merely natural work that can be explained on purely human or natural grounds, we need only natural gifts. But of course we cannot be satisfied with this. We want to do a work which men can only explain by saying that God is in this place. We want to be endued with power from on high. To do a supernatural work, we must have supernatural power. And this is what God promises to them that obey Him. “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call,” said Peter. And a greater than Peter said: “If ye being evil know how to give good things to your children, how much more shall your Heavenly Father give the Holy Ghost to them that ask Him. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses

unto me unto the uttermost part of the earth."

It is possible for us to receive this power, if we are willing to take the necessary steps. Those steps are intense longing, fervent desire, incessant prayer, complete consecration and then the taking of the Spirit by faith. When our missions shall come

together, as the apostles at Jerusalem, to pray until we are endued, or when we, as individuals, in our closets shall make this the supreme aim and desire and prayer of our hearts, then when we preach, the Holy Ghost will fall upon the hearers. God help us to pray and give us the grace to wait for the power from on high.



Mission Notes.

AMERICAN BOARD MISSION.

(From *Mission News*.)

OKAYAMA.

MISS Adams is so much encouraged by a special gift of \$300 from one American lady and several minor gifts that she has decided to rebuild at once. The dilapidated old thatched-roofed, rotten-timbered school building has been gently assisted to retire from the field, a carpenter engaged, and work begun on the new structure. Every department of that interesting and exceedingly useful slum work is going on well. There were three baptisms from there in July and half a score of earnest inquirers are now on the rolls. A concert is to be given next month under the patronage of a large number of the leading people of the city to raise funds for a dispensary for the very poor, to be opened in the new school building. Four able physicians and surgeons have offered their services without charge for this new enterprise. Hanabatake is

surely on the way to becoming a paradise regained. There is no place where funds are more needed or where a little money will count for more in civilising and Christianising the weak and the wicked than Hanabatake.

THE ORPHANAGE.

New children are coming in faster than the older ones can be pushed out. Thirteen have been received since September first and the present number is two hundred sixty-three. The National Relief Association for the Families of Soldiers (*Gunjin Izoku Kyugo Gikwai*) has selected four out of the many orphanages in Japan to receive and care for the children of dead or distressed soldiers. These are the Okayama Orphanage, the Han-ai Fushokukwai (Osaka), the Nohi Ikujiin, and the Tōkyō Orphanage. It is an interesting and suggestive fact that all of these institutions are under Christian superintendents, the last named being in charge of that devout, self-sacrificing Greek Church Christian, Mrs. H. Kitazawa.

One small new dormitory for boys has been recently built. It is called Lion Cottage and was the gift of Mr. T. Kobayashi, the Lion Dentifrice manufacturer. It comes nearer being an ideal dormitory on the cottage plan than any yet erected. It will accommodate one band of ten or twelve boys and contains two rooms on the lower floor and a small room upstairs which is known as an *inoreba* or *kitō-shitsu* (prayer room). It is for private prayer and meditation and will induce many a lad to keep "the quiet hour" or "morning watch." The many friends of Superintendent Ishii will rejoice to hear that he has recovered from a complaint that has long weakened him, and, after a month's treatment in the Government hospital, he is back at home once more full of faith and courageously planning a further aggressive campaign in the interests of suffering humanity.

SPECIAL MEETINGS,

The Y. M. C. A. have held another successful merchants' meeting. They also arranged for a lecture meeting at the church one Saturday evening which was addressed by Dr. I. Nitobe on *Momotaro Onigashima Ensei*, (Momotaro's Subjugation of the Demons) and by Dr. Konishi on Russians and their Literature. Both addresses were exceedingly ingenious, timely, and stimulating.

WORK FOR THE SOLDIERS.

Our station ladies continue their Red Cross and other work for the soldiers daily passing one way or the other through the city. Mrs. Pettee, in company with Mrs. Frank Muller, of Kobe, visited the Hiroshima hospitals early this month and spent two delightful and profitable days with Dr. McGee and the other American nurses. They were shown every possible courtesy by

Dr. K. Onishi, the physician in charge (he himself is an earnest Christian and a helpful member of the Kumiai church), and others both Japanese and foreigners. They are enthusiastic in their praise of Dr. McGee and the good work she and her associates have been able to do in Japan. J. H. PETTEE.

METHODIST EPISCOPAL CHURCH.

(From Tidings.)

Aoyama Girls' School.

Every year when they have field sports at the Aoyama Girl's School, we always wish our friends in America could be present to witness them; for we know of no sight that could be much more interesting. There are in all, in the different departments, about 240 students, and they take such an interest in these sports that the teachers feel obliged to put the great day early in the autumn, so that the school can settle down to steady work. This is the one function of the year when there is room for all; and the people are not slow to improve their opportunity, and come in crowds. And these sports cannot but make the girls of the neighborhood wish they had part in them. And the parents must long to have their daughters get such physical training as these public sports show they are getting there. These sports also reveal the fact that the teachers who have charge of the athletics in the school are not only enthusiasts in their profession, but are thoroughly up to date in their methods. They also show that though the Japanese women are small, they have great powers of endurance; and that the nation is thoroughly military not only in spirit, but in fact, Russia admits having under-estimated the power

and spirit of the Japanese. They didn't take the women into account at all, which was a grave mistake. There are as many brave deeds performed by Japanese women, hidden away in the annals of the history of this country, as were ever performed by the women of any country since the world began. And when it comes to uncomplaining self-sacrifice, we don't believe they have ever had an equal.

The sports this year were to have been on Oct. 17, but that day proving rainy, they were postponed till the 22nd. The field is about an acre and a half in extent, and was fitted out with a long curtain inside the fence in front, and an abundance of flags of all nations, loaned by a Japanese friend of the school. The program consisted of tennis, Delsarte, and Swedish exercises, dumb-bell and halberd exercises, bean-bag and obstacle races, marches, archery, wand exercises, ball played backwards, *dakiu* (a Japanese ball game), basket ball,—twenty-five numbers in all. The marches and various drills were particularly fine, some of them exquisitely well done; and at the close there was a general march by the whole school with flags. Last of all, a castle of good proportions, made of bamboo and covered with paper and labelled "*Mukden*," was set up on posts about four feet above the ground, and then the whole school was marched out in divisions to represent the different armies confronting Kuropatkin; and when all were marshalled in proper order, the word of command was given, and a shower of balls played havoc with the walls of the castle that promptly, "according to a pre-arranged plan," took fire, which caused explosions of certain chemicals supplied by the teacher of chemistry, and the sports came to

an end amid the "banzais" of the the delighted onlookers.

Until within a couple of years the girls have not had a suitable play ground; and in that time they have made very marked improvement in their carriage and bearing. *Geta* and *zori* tend to make them walk "pigeon-toed," and to "scuff"—a gait not so ungraceful until they come to substitute shoes for the clogs and sandals, as so many are now doing, when it becomes excruciating to behold. The change in their walking is very noticeable; possibly their marches and drills are producing a martial stride—for they step about twice as far as they did two years ago; but they are not likely to overdo the matter very seriously in that respect.

The ladies are to be congratulated over the success they have attained.

HAWAII.

The following are extracts from the report of Rev. G. L. Pearson in regard to the Japanese and Korean work in the Hawaiian Islands:—

"The detailed résumé of the Japanese work indicates an heroic and successful work by pastors and people. Here is a sample of the pastoral labor:

The pastor teaches a night school of thirty boys, three nights a week, and a day school having eighty-five pupils three hours a day, five days per week. He preaches twice on Sunday, conducts a Sunday school of ninety members, and gives a class of young men special instruction in the Scriptures. Once a week he visits Olowalo and preaches. This place is six miles from Lahaina. He also goes weekly to Kaanapali and performs the same service. This labor has cost the Missionary Society but ten dollars per month.

Speaking of the First Japanese church in Honolulu, he says: For

more than ten years no Sunday has passed but this society has held a religious service in the Territorial jail for the Japanese prisoners, among whom there have been many conversions, some of which have been notable. Every Saturday evening a band of young men of the Epworth League hold street meetings under the direction of the pastor, where hundreds are addressed and much good literature is distributed. Services are held regularly at the Japanese Hospital and the sick are systematically visited."

* * *

"The report of the Korean work is very encouraging. There are now three thousand Koreans in Hawaii, and many arrive by every steamer from the Orient. Twenty-one classes have been organized. They are ministered to by the presiding elder and several exhorters and local preachers. Sixty-eight were baptized during the year, and more than three hundred were received on probation. The whole number of members and probationers is now about five hundred."

CHURCH MISS. SOCY.

(From *C. M. S. Quarterly*.)

HOLIDAY NOTES.

Cold would be my own heart if I returned unstirred from a week's walking tour through the historic heart of Japan such as to-day has brought to an end—and this all within a day or two's journey of prosaic Osaka with its factory chimneys and puffing penny steam-boats plying along its muddy canals. Before you step out of your train, as it draws up at a county town (Wakayama) two hours from here, you see before you a towering monument of by-gone days—a castle built in the style of that mediaeval architecture which pictures have made familiar to all interested in

Japan. But what is especially interesting about it is, that it bears witness to that fact which has rendered Japan's history unique is all the world, the suddenness by which the old order was supplanted by the new. For this castle—the stronghold of one of Japan's greatest Barons—is not some hoary building left to witness to the existence of some dim age, but a building erected less than 20 years before Old Japan in 1868 became New. There stand its wooden racks, tier above tier, in chamber after chamber, in story above story, designed to hold the spears and two-handed swords now sought after by curio-hunters and looking as new, as has been truly said, as if they had been put up but yesterday. And from its top-most gallery gaze down no armoured knights, but representatives of that product of modern progress which Japan has developed almost as soon in the world's history as Europe—I mean the Girl from the public high-school with her uniform of red skirt worn over her ordinary women's '*kimono*.'

And what do they gaze upon lying beneath them? An open space where once stood the extensive residences of the Baronial retainers, and now—a town hall, a police station, a red brick post-office, a hospital of the Red Cross Society of Japan, a high school for girls, a training college for school teachers, a higher grade school for boys, and an elementary day school. This last occupies the only remaining building of the old Baron's retainers.

Let us pass from knights to monks—those other representatives of mediaevalism. It is but another half-day's journey. We leave the low lands and begin a five hours' mountain climb. First, we are struck by the abundance of fan-palms testifying to the mildness of the climate, which not many miles off produces

its tons of delicious oranges and vegetable candle-wax. By and by we leave the palms behind and enter the most magnificent forest through which I have ever walked. Mile after mile of tall straight gigantic conifers—the cryptomerias such as I have never seen before and these yet even less gigantic than their stately brethren of the genus *chamaecyparis*. One could almost think that that most famous of Japanese saints, Kobo Daishi, may have gazed upon these very same trees, then in their lusty youth, as he toiled up this mountain eleven hundred years ago to found his monastery. How often has monastic religious sentiment allied itself with the beauties of nature! Think of our own Fountains or Bolton or Tintern! And so here, as well as elsewhere in Japan, it is religion and religion's art enshrined in beauteous natural scenery. Far away truly from the madding crowd! and nearer heaven? Human nature seems so strangely to repeat its history—an austere ideal becoming far different: so we ponder as we are shewn the spacious rooms of the abbot's residence adorned with pictures by famous artists, as we examine the great square chimney rising from four dwarf pillars in the center of the room where the monks sat round the blazing fire to recite their scriptures, or as we pass through the great kitchen with its correspondingly great smoke-escape above and ovens and caldrons below: and then to the chief temple building restored only 50 years ago with great magnificence: and then the cemetery—this is an avenue cut through the forest of *Cryptomeria* and over a mile long; on either side are mounmental tomb stones raised over the bones or to the memory of thousands of Japan's most famous sons who, having laid down their brief earthly glories, en-

joy the perpetual privilege of resting near the mortal remains of the great Saint who originated this monastery.

Quite a little village has grown up round the extensive monastic buildings, but there is no inn to be found there. Pilgrims are received and cared for by the monks. In some, the service is attended to by young boys, for no woman servant is employed; indeed in former days no woman was allowed to pass a barrier which marked off the upper and more sacred part of the mountain. I was courteously entertained for the night by two old monks who occupy large and well preserved premises. Vegetarianism is part of the rule. A Japanese fare is generally largely vegetarian, meat or even fowl being rarely added; the monastic meals do not appear very different from the ordinary. They also freely offer the pleasant native rice-spirit. They pressed me to come up and stay with them again and to be sure to bring my wife with me. One of the monks said matins before the tutelary shrine in the room adjoining my apartment.

I might dwell further both literally and figuratively on this famous and beautiful Mount Koya, but time presses, and we pass from monks to emperors. The mediaeval knights have vanished, albeit their spirit lives still in the brave breasts of those who are enhancing the glory of Japan among the mountains of Manchuria: the monks, though still with us, have greatly waned in influence and affluence: but the Emperor who sits upon the throne to-day and whose name is known throughout the civilized world as that of none of his predecessors has been, claims unbroken descent from him before whose burial place we stand, the Emperor Jimmu who five and twenty centuries ago (so say the native historians) marched up from the

southern island of Kyushu and laid the foundations of the present empire in the historic province of Yamato. A granite fence—a broad space overspread with gravel—and then a green embankment encircling a low tumulus hidden in the quiet shade of trees—an archway such as stands before the shrines of Shinto gods—a gateway opened once a year to allow the Imperial Messenger to do homage before the tomb*—willingly do we put down our sun-umbrella at the bidding of our guide and willingly would we take off our hats too, if it were not for the fierceness of the August sun. And here will we leave the reader to ponder on the continuity of old and new Japan. C. H. BASIL WOODD.

WORK FOR SOLDIERS' FAMILIES.

There has been a small branch of the Women's Christian Temperance Society organized among the Christians in Kagoshima for some time past, but it is only lately that it has undertaken any special work. Since the war began, however, very many of the soldiers' families have fallen into distress, and though the townspeople have voluntarily taxed themselves and handed over a sufficient sum to the town Council, to ensure that no one shall die of starvation, still the allowance of rice thus provided is barely enough to live on: and rent, clothes and everything else must be found somewhere; so, seeing this, some of the ladies of the W. C. T. U. have come forward to help them. They first visited a large number of the soldiers' families; these consist largely of wives and children, as the reservists (men who have served their time) were called out and sent to the front at once, and most of them were married men: besides there were parents of

the younger men who are serving their regular term. If the house visited was well-to-do, they simply expressed the sympathy and gratitude of the society they represented to those who were sacrificing so much for their country. But of course many needed help, which was given as they could. It soon became quite clear that some work suitable for old women, and for women whose children kept them at home, was the greatest need. They have therefore opened a little cottage work-room where women come and work from 8 a.m. to 6 p.m. They teach them to make envelopes, and to stamp the lines on the ruled paper generally used in Japanese schools and give the old ladies flax-thread to make from the rough fibre; this they do by disentangling and rolling it by hand. These old women work most diligently (the place is as full as it will hold)—but the value of their work is only about a half penny a day; this is not enough to be much help even to the poorest, so they are paid seven *sen*, or a penny three farthings for a day's work, and the unearned four and a half *sen* is provided out of money subscribed by many wellwishers in the town.

An old man, a Christian, superintends the work, and his salary and the rent for the cottage amount to £1 a month: the extra money paid to workers amounts to about 2/- per head per month: and the whole thing needs £3.10 a month to keep it going, and is helping 25 or 30 families. More than this they can hardly do, until some more remunerative work, easy enough to be done by these poor women, is found. Knitting army socks has been suggested. If this will pay, it would provide the mothers with something to do in their own homes.

The Christian lady who, in spite of poor health, has organized all

* A special visit was paid by the Imperial Messenger at the outbreak of the war with Russia.

this, and borne the whole burden of responsibility besides doing the lion's share of the collecting, &c., is one to love, and to give GOD thanks for: for such as she are *His* gift to His church.

D. I. ROWLANDS.

TOKYO NOTES.

Sick and wounded soldiers are very much in evidence in Tokyo, as in all the larger centres. It is a frequent sight at the railway station to see a train full of these invalids arriving. The men are clad in white—or rather very light brown holland—*kimono*, that is, loose dressing-gown kind of garments, with a red cross on the arm. Some are strong enough to walk and carry their own little bundle, others need to be helped along, while some few may have to be carried on stretchers from the train to the conveyance waiting for them. The arrangements for receiving these men are admirable. Outside the station you may see rows on rows of *jinrikisha* waiting, and as the men come out of the station in single file, each one steps into a *jinrikisha* and is taken off at once to the hospital, so there is no hurry or confusion nor impeding of the traffic.

The military hospitals in Tokyo are full to over-flowing; it is said that there about 11,000 patients altogether in them. As soon as any are sufficiently convalescent, they are sent off to the hills or to hot springs to further recruit. Those in the Tokyo hospitals are sent to Karuizawa or Hakone or Atami or Ikao, places all of which travellers to Japan will recollect as summer resorts. During August and September great numbers were sent to Karuizawa, which is a regular summer resort for missionaries and other foreigners. At Oiwiki, a place about five miles from Karuizawa, about 650 men arrived in the middle of August, and missionaries at once began to make arrangements

to do mission work among them during their stay. Some of us went over and interviewed the doctor in charge, and he kindly consented to allow us to hold lantern meetings in the evening, and visit the men as we pleased. Three lantern meetings were arranged on three successive nights, the officers in charge themselves kindly making all the arrangements. The reason for having three nights in succession was that all the men might be able to attend, as only some 200 could get into the room at one time. The first part of the lecture was devoted to various things of interest, and in the last part slides were shown illustrating the life of Christ, with Gospel addresses. On the first night one of the men who had been present at the meeting was shortly after attacked with beri-beri in the heart and died almost suddenly. We can hope that the message he heard may have become a ray of light to light him in the last moment, but we have no means of knowing. Most of the patients sent to this mountain village were beri-beri patients. In September Mr. Wilkes, who used to work with Mr. Buxton in Matsuye, got permission to erect a tent in the neighbourhood of the village and hold meetings every day, and by making the tent attractive to get opportunities for personal conversation with the soldiers at all hours. From the beginning of September, when the foreign visitors began to leave, soldiers were also sent to Karuizawa, and arrangements were at once made for evangelistic work among them also. The Rev. R. McGinnis, of the Canadian Church of England Mission in this district, and Mr. Norman of the Methodist mission, also working in this part (Shinshu), remained in Karuizawa for this special work. The number of soldiers came to be over 1200, besides those above mentioned at Oiwiki. To help in this work, we

sent Mr. Katada from our Tokyo district staff to help, and propose to replace him with some other experienced worker when he returns. Many of the soldiers show a real desire to hear, and all of them being without occupation are glad to wel-

come any one who will come and talk to them.

We hear that in all the other summer resorts similar work among the sick soldiers has been carried on.

W. P. BUNCOMBE.

V. M. C. A. Notes.

EXTRACTS FROM LETTERS BY C. V. HIBBARD.

REPORT LETTER NO. 5.

Antung, October 26th, 1904.

Acting on the strong probability that this will be a post permanently occupied, we are going into winter quarters. Have a small stove and Japanese bath. It is our plan to carry on such work as may seem possible at Gishiu, and if possible, push on beyond Hojo. This, however, will be our base, and in case of sickness or too trying conditions, we can return here to recruit. I am telegraphing for you to increase the supply of stationery five-fold, as I am satisfied the amount you are sending is insufficient for this point alone. We have used 10,000 envelopes, 16,000 sheets of paper and 10,000 post cards already, and the demand is growing. If you could double the newspaper order, we would be able to use most if not all of the extra duplicate copies at outlying points to good advantage, and failing in that, they would be more than welcome in the hospitals. Takabatake and I feel that if you could send on another competent Japanese secretary and cook with auxiliary outfit, that the chances are that we could open up beyond Hojo, and at any rate, we are sure of a pretty fair opportunity at Gishiu. So you see, the man and the outfit would not come amiss. Ochiai be-

ing absent on a trip to Eiko, I do not like to go ahead with the thing alone, but I think it would be well for you to have the matter in mind and be prepared if we wire you.

Antung, October 27th, 1904.

I have been thinking a good deal about the plan of extension. It seems to me that it is conditioned on the presence of another man and servant. We are working full capacity for our present plant right along seven days in the week. About 200 men are all that we can conveniently handle, and we have upwards of 150 pretty nearly every day. There is scarcely a time between ten and four when there are not more writing letters than can get around the big table with four *suzuri* boxes. I have seen a half dozen men on their knees in a row, writing on a bench because the tables were full. The hair clippers were in use to-night, for example, until it was so dark that the last man barely escaped with his ears. If it seems best to send another man, send auxiliary outfit.

Good tracts are in constant demand. The men do not care much for the tame variety. They like the gospels or more dignified tracts and booklets, and, as a rule, the Association publications. Magazines, even old ones, are very much prized. Would not it be possible to send reading matter to the posts in Korea? I am sure it would be much appreciated, and there are a good many

soldiers there, though widely scattered.

Can we do anything for the Japanese coolies here? It will not do to mix them, I think, with the soldiers. The representative of one of the largest companies came to see us about undertaking work for them a few days ago. Their condition is pretty hard.

Last night I was permitted to speak to about one hundred men. Many of them have never before listened to a presentation of the gospel. All of them were prejudiced in our favor because of what we had been able to do in their behalf. I have never seen men who listened more eagerly. It is not for appearance's sake. They are undoubtedly sincere.

The conditions of our work make us intensely in earnest. There is no playing at things. We realize that time is the stuff that life is made of. And it is very evident to us whenever we talk to the men, especially in the hospitals, that "now is the accepted time." The men are constantly changed. Many pass on to Japan; many return to the fighting line, and not a few move out where they are forever beyond our reach. On a recent visit to the hospital, we were denied admittance to one ward, because one of the men had just died, and in another we visited, one of the men lying just at my elbow was at the point of death.

Within a few days we have placed 1500 scriptures in the hands of men who actually wanted them, and we could have easily used as many more. I wish all the friends at home could see just what this work means and realize our tremendous and practically unlimited opportunities. We are out here where our work is the only thing in behalf of the men and it counts mightily with them.

On October 13th the Military Governor of Antung and the

Councillor of the Department of Foreign Affairs stationed at that point made an inspection of the work of the Association Army Y.M.C.A. quarters at that place. All the commanding officers in charge of the troops located at that point and the acting Governor of the city have also called repeatedly, and all have expressed themselves as pleased with what they saw.

During the week preceding October 23rd, there were 1500 visits to the rooms and in one day ten buckets of tea were served and 250 letters and half as many postal cards were written.

PREPARATIONS FOR YINGKAO.

Mr. R. S. Miller has consulted with the National Committee of the Chinese Association movement concerning co-operation in the Army Work at Yingkao, this being the point nearest the Chinese headquarters. The secretaries and committee have most heartily responded and are planning to render very substantial assistance. The entire work is to be conducted by the National Committee in Japan, but the China Association are making active plans to assist in securing financial aid. Canvasses will be conducted both among the Chinese and Japanese residents in the Chinese ports and other foreigners. Mr. Odagiri, the Japanese Consul General in Shanghai, expressed his willingness to help in the work financially and also called a meeting of prominent Japanese business men at his residence, to meet Mr. Miller. They are forming a committee to canvass for funds.

Mr. Miller was also able through the aid of Secretary Lewis to meet a number of prominent young high-class Chinese who have become deeply interested in the project.

This is a crisis, not only for the Association Movement, but probably for the history of Christianity in the

East. The Association workers in both Japan and China believe that united efforts to this extent will have a direct influence upon the work in China as well as an influence by demonstrating the solidarity of the Association movement, and by opening doors for future work. It is possible that Mr. Gilbert, secretary for the Association among the legation guards in Peking, may be released to co-operate with the Japanese secretaries in Yingkao. He is a college man with several years' experience in the army and general Association work.

The Army Committee has transferred Mr. Ochiai from Antung to Yingkao to assist in opening the work there. At least one other secretary and supplies are to be sent so as to reach Yingkao by the end of November.

On the evening of November 8th the Committee received a telegram from the Commandant in Charge at Antung, urging that an additional man and supplies be sent soon in order to press on from Antung to the point in the interior near Hojo, just now the headquarters of the army occupying that section. When requests from officers on the field come thus, the Committee feel it cannot turn away. Although the secretaries at headquarters are busy gathering supplies to forward for the early opening at Yingkao, the Committee has wired that the man and supplies for Hojo will be sent.

FOR RUSSIAN SOLDIERS.

The Army committee has received from Baron Paul Nicolay of St. Petersburg a large box of Christian literature for distribution among Russian prisoners and invalids in Japan. These pamphlets will be distributed by the Committee at the two or three points where the largest number of Russians are located.

BOOK REVIEWS.

GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS.

It is rather late to review this work which was published in 1901; but it happens that the editorial copy for the EVANGELIST arrived during the editor's absence on furlough and has only recently come into his hands. But, as it is "better late than never," we do not hesitate even tardily to call attention to this most valuable work. It was prepared by Harlan P. Beach, M. A., Educational Secretary Student Volunteer Movement, and is evidently the result of the most painstaking and persistent labor. We cannot but wonder how long it took him to accumulate and assort the information therein contained. Concerning Protestant missions, it sets forth very fully "their environment, forces, distribution, methods, problems, results and prospects at the opening of the Twentieth Century."

It consists of two volumes: one is on "Geography," presenting "facts bearing on the geography, ethnography and religions of the country under discussion," in order to portray "the missionary's environment"; and the other is a royal quarto "Atlas," containing not only very full maps of all mission countries, but also an index to the mission stations and statistics of more than four hundred independent and auxiliary societies. This outline can give only the barest idea of the encyclopedic character of the work. From it one can obtain a good idea, not only of the extent and magnitude of the work of Christian Missions, but also of the still unoccupied fields, many of them "already white for the harvest."

PERSONALS.

The statement in the October EVANGELIST, that Miss M. M. Kuhns (Meth. Prot.) had returned from furlough, is a mistake, as she is still in America. But Rev. and Mrs. U. G. Murphy have returned from furlough, and Rev. and Mrs. Obee have come out as new Meth. Prot. missionaries.

William R. Bishop, '97, for the past year an instructor in Purdue university, has become professor of Pedagogy and supervisor of the Training department of the State Normal school at Lewiston, Idaho. For three years Mr. Bishop was teacher of English and German in the Sixth high school at Okayama, Japan.—*Exchange*.

The one salaried officer of the Japan [Y. P. S. C. E.] Union, Rev. I. Inanuma, has presented his resignation as secretary. After three years and a half of faithful, efficient service, he feels divinely led to return to the regular ministry. He has given much thought and prayer to the matter and insists upon his resignation being accepted.—*Endeavor*.

Miss Festal Crain is not a missionary; she is associated with Miss Remington only in the practice of Osteopathy.

BIRTH.

On the 2nd inst., at Akita, the wife of the Rev. W. F. Madeley, [Amer. Epis.] of a daughter.

DEATHS.

At Montreat, North Carolina, U. S. A., August 29th, Miss Cora A. Stone, aged 35 years and 11 months. Miss Stone was a member of the Japan Mission of the American Board from 1889 to 1894.—*M.N.*

Mrs. Maclay, wife of Dr. Maclay, the founder of our [Meth.] Mission in Japan, and who was well known in Japan until they retired from the work a few years ago, died at Los Angeles early last month (Sept.)—*Tidings*.

On Sunday afternoon, 13th November, 1904, at 1 Nagasaka-cho, Tokyo, Elizabeth Thornton, Head of S. Hilda's Mission, aged 52. The funeral was on Tuesday at 2 p.m., from S. Andrew's Church.

MARRIAGES.

Patrick-Wiseman.—On the 15 Sept., at St. Thomas's, Birmingham, by the Rev. W. G. S. Whicker, M.A., assisted by the Rev. J. W. Purser, C.M.S., Uganda, the Rev. Vincent Hammond Patrick, of the Church Missionary Society, Japan, to Ida Florence, only daughter of Mr. and Mrs. Henry Wiseman, of 64, Hagley Road, Edgbaston.

At the Church of the Redeemer, Lexington, Mass., U.S.A., Sept. 15th, by the Rev. Prescott Evarts, Daniel Crosby Greene, Jr., M.D., of Boston to Marion, daughter of Rhodes Lockwood, Esq. of Lexington.—*M.N.*

At H.B.M. Consulate-General at Yokohama by H.B.M. Consul-General J. C. Hall, Esq., on Tuesday, Nov. 8th at 10 a.m., and at 16 Tatsuoka-cho, Hongo, Tokyo, by Rev. C. J. L. Bates, M.A., assisted by Rev. H.H. Coates, M.A., B.D., and Rev. Y. Hiraiwa, on the same day at 4 p.m.; Rev. Robert Cornell Armstrong, B.A., of Hamamatsu, Enshu, Japan, and Miss Ketha Winifred Service, daughter of Rev. William Service, of Harrowsmith, Ontario, Canada.

ARRIVALS.

Yokohama, Sept. 26, per S. S. "China," Rev. and Mrs. W. R. Weakley, of the Southern Methodist Mission. They are stationed in Hiroshima.

Yokohama, Oct. 18, per S.S. "Empress of India," Miss Service, to reinforce Rev. R. C. Armstrong (Can. Meth.) of Hamamatsu.

Yokohama, Oct. 20, per S.S. "Gaelic," Rev. and Mrs. J. F. Ray, new missionaries of the So. Bapt. Convention for Kumamoto.

Yokohama, Oct. 30, per S.S. "Mon-golia," Rt. Rev. C. M. Williams, D. D., (Amer. Epis.), returning to Kyoto; H. H. Bradley, of Princeton Univ., Y.M.C.A. English teacher for Osaka; Rev. W. B. Bullen and wife (for Kobe) and Miss E. F. Wilcox (for Yokohama), new Baptist missionaries; and Rev. and Mrs. E. H. Fretz, new Methodist missionaries, for Fukuoka.

Yokohama, Nov. 12, per S.S. "China," Rev. F. G. Harrington (Bapt.) returning from furlough and Rev. Fred. Merrifield, new Baptist missionary, for Tokyo; Miss Bertha Clawson (Disciple), returning from furlough; Miss Grace Thomasma (Dutch Ref.), new missionary; Rev. and Mrs. E. S. Cobb, new Congregational missionaries for Niigata; Miss Gertrude Bigelow (Pres.), returning from furlough; and Miss Henrietta Mayo, to visit her sister, Miss L. E. Mayo (Pres.), at Kanazawa.

DEPARTURES.

Yokohama, Oct. 20, per S.S. "Tremont," Miss H. J. Worthington (C. M. S.) from Tokyo on furlough.

Yokohama, Oct. 23, per S.S. "Manchuria," Miss Agnes Morgan (Cumb. Pres.) of Osaka on furlough.

Yokohama, Oct. 28, per S.S. "Empress of China," Bishop C. B. Galloway (So. Meth.)

Among the new books announced for fall publication, we do not find so many on Japan as previously. At least, the principal ones are only four:

"Japan and the Japanese," compiled and edited by Alfred Stead (Dodd, Mead and Co.):

"Japan, an Attempt at Interpretation," by the late Lafcadio Hearn (Macmillan Co.):

"Japan, the Place and the People," by G. Waldo Browne (Dana Estes and Co.):

"The Love of Azalea," by Onoto Watanna (Dodd, Mead and Co.).

THE JAPAN EVANGELIST

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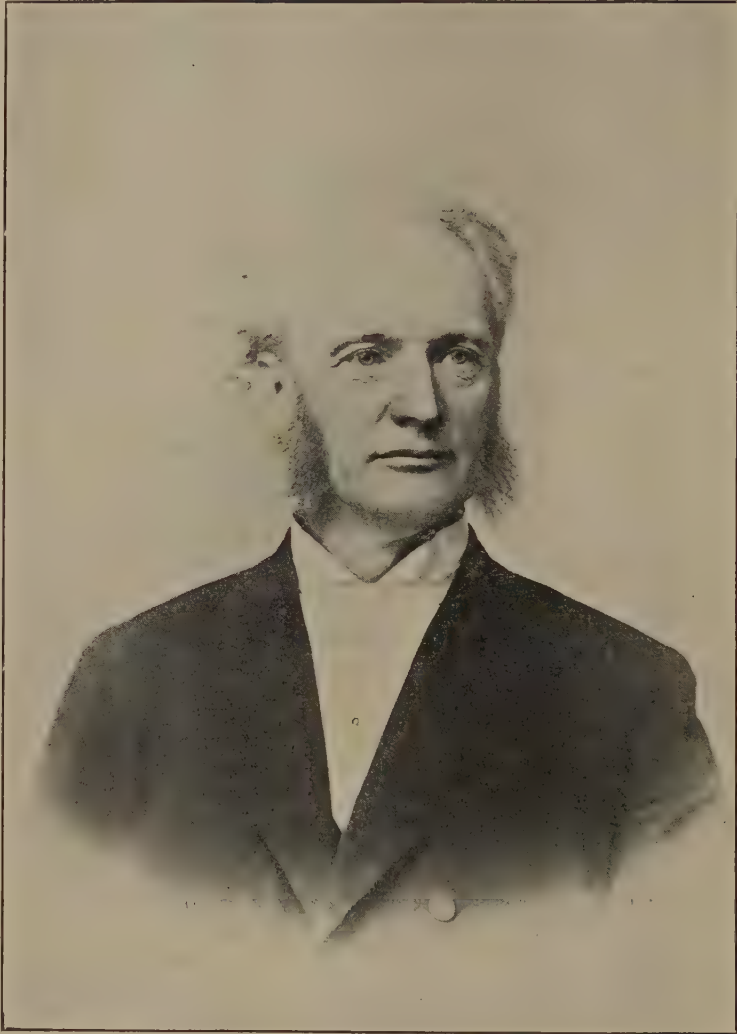
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As the EVANGELIST is published on the 20th of each month, manuscripts should be in the editor's hands by the 5th day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 15th of each month.

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BISHOP M. C. HARRIS, D.D., LL.D.

The Japan Evangelist

VOL. XI.

DECEMBER, 1904.

No. 12

Christ's Proclamation.

The Spirit of the Lord God is upon me,
For He hath anointed me to bring good news to
the poor ;

He hath sent me to bind up the broken-hearted ;
To proclaim release to the captives,

And restoration of sight to the blind ;

To set at liberty them that are oppressed ;

To proclaim the year of Jehovah's favour,

And the day of vengeance of our God ;

To comfort all that mourn ;

To appoint unto them that mourn in Zion,

To give unto them, instead of ashes, a garland,

The oil of joy for mourning,

The garment of praise for the spirit of heaviness.

That the Lord might be glorified.

CHRISTIAN WORK AMONG JAPANESE SOLDIERS

OF all the work yet done in Japan, nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battlefield and the thousands of wounded and slain, and what is perhaps equally, if not more, to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to spread the Gospel.

The great number who have been slain has brought death near to so many of these brave men, that there has come to their hearts as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness, within the attainment of all. The fundamental truths of the Gospel have become so generally known that a large number of the soldiers have some idea of a salvation offered freely to all, but know not fully what the terms are. And so in their hearts there is a secret longing for this peace that their own system does not afford.

The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the easy reception of Christ, when once offered in His Word. This state of things has rendered the work unique and delightful.

Some time ago a request was made at the Head Quarters in Tokyo to hold regular or frequent meetings for the comfort of the soldiers where the Gospels and other Christian literature could be distributed. But the reply then was that, as there were so many sick and wounded soldiers coming from the front, the attendants were all occupied in the

care of the patients, and so there was no time or opportunity for anything beyond the ordinary routine.

On the 4th inst., I went again to the Chief Hospital and there found a Christian doctor who gave me a warm welcome and assured me that I could come and hold services and distribute Gospels and tracts. He then spoke with approval of work in that line which had been done already. He also gave me a list of the various hospitals and health resorts, with the number of men in each, and the fixed time (if any) for visitation.

With this assurance of approval, I went to the hospital at Toyama, where Mrs. McCauley and Miss Wirick had been visiting, and found the men ready to welcome us. Mrs. McCauley mentioned to some of them that this time there had come with her the one who had supplied the tracts and Gospels, and at once some one of the number shouted, "Hurrah for the old man."

Then one of them asked, "Can't you come and sing to us every day?" She replied that, owing to other duties, she could come only on Friday. A soldier then burst out with the remark, "I hope there'll be a lot of Fridays next week."

An organ had been given to the hospital by a wealthy Japanese, and this was taken into one part of one of the wards where an empty space was available, and around it the men soon formed a compact mass of several hundred. Those in the immediate front sat on the floor, those next behind on low benches, those next were standing on the floor, then another row stood on benches, and last of all, and reaching nearly to the ceiling, were the heads of men standing on tables.

The bright eager faces were a sight to fill one with admiration. These were the men who had participated in the great battle at Liao-

Yang and won undying glory for their country. And yet they were as modest and respectful as possible. Not a word or suggestion of any kind was offered but that of appreciation and gratitude.

We were accompanied by one of the native pastors who took the change of the service and explained to them the hymns that were sung, and told them about the work of the American Bible Society. This was received with evident pleasure, and some remarks by the agent were followed by a general burst of applause.

As far as possible, the men joined in the singing, and evidently enjoyed it thoroughly. It was ascertained that the Scriptures left there before had been distributed, and so we gave them each a copy of a leaflet that told of the glorious death of a Christian soldier at the battle of Nanshan. Every man wanted a copy; and some who could not get inside thrust their hands in at the windows and begged for one. To give out Gospels and tracts under such circumstances was like giving water to those who were athirst, or bread to the famishing.

So deep and general was the interest in all that was done and said the time passed very quickly, and it was with regret that we were obliged to leave. Before doing so, some of us passed rapidly from ward to ward to give to each one something to read. The beam of joy on their faces and the expression of thanks repaid us richly for our effort.

Next day after our visit to the Toyama Hospital, Miss Wirick received a postal card from one of the soldiers sick in bed, saying, "I have a Bible(Gospel?) I want to see God," and asking her to come and clear away doubts and help him to understand. She went on Sunday and spent three hours with him and a Lieutenant, also interested.

One of the missionaries took to an officer at his request a German Testament. Not long after, he asked if he could not bring him another copy, because he had given the first to one of his comrades who was about to leave for the front and was anxious to have it.

Another officer said: "I was once a believer and found comfort in the Christian religion till I came in contact with Unitarians, who made me believe that what I had trusted in before was only a delusion. Now I am yearning for the same trust, and I want a copy of the Bible once more that I may have God's Word to guide and comfort me." So one and another are coming out into the light and peace of believing.

Writing of this work, Miss Milliken says: "Thank you many times for the generous supply of Gospels and tracts. The work among the sick and wounded soldiers is in many ways the most interesting it has ever been my privilege to have a share in and the appreciation the soldiers show of the books and especially of the gospels, is simply wonderful. It must be that a blessing will follow all this reading of God's Word. The new leaflet 'A Glorious Death' is received with immense enthusiasm."

In acknowledgement of the receipt of some gospels to give to the soldiers as they were passing through Morioka to the front, Miss Deyo adds: "The soldiers reach out their hands from the car windows and are eager for them. The officers come out of the cars and thank us for them. It seems a wonderful opportunity to do good."

Besides the work among the sick and wounded, there is a great opportunity to spread the Gospel at the front. One of the Christian ladies in Tokyo is having 30,000 "Comfort Bags" made for the soldiers in the field and into each one she puts one of the Gospels and a tract. In this

way the truth of the Gospel will reach the men under the most favourable circumstances.

Scriptures have also been supplied to the Russian prisoners of war. A friend writes in regard to this distribution, that they "were gladly received by the Japanese officers and the captives. There was one Finn in the number and the officer summoned him and lent to him the Finnish Bible. He was delighted to receive it and spoke his gratitude earnestly. I hear that some of the captives are earnest Christian men and sacrifice their own comforts for the support of their chaplains."

A converted Buddhist priest has been having great success as a collector and sold in 25 days Scriptures to the value of \$23.66. Now he has been called to join the troops who are preparing to leave for the front. In a postal card received a few days ago he says: "My heart is full of gratitude. The blessings of God are abundant. To know and serve the Lord is more to me than food, or clothing, or home. Rejoice with me. I have prayed to enter the army for the opportunity it would give to spread the true religion and my great desire has at last been fulfilled. I am living the life that is ideal to me. This is the place where the truth can be realized most abundantly. I find here God's presence in a special degree. Pray for me."

Thirty Testaments, three thousand Gospels, and 40,000 tracts have been sent already for the use of the Y.M.C.A. representative at Antung. A report has been received that those were quite insufficient to meet the demand, so to-day a further grant has been made of 100 Testaments, 7000 Gospels and 5000 tracts. More will be needed, as new stations are about to be opened and the work has met with a hearty welcome from all.

Up to the present date, 966 Testaments, 76,928 Gospels, and 45,000 tracts have been donated for this special object, and the demand for more is urgent and continuous. From present appearances there is only one limit and that is the supply of funds to continue the work. The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of these men whose bravery and endurance have won the admiration of the world.

H. Loomis.

The cable brings the news of the demands of at least one Labor Union that the Japanese be refused admission to the United States. The Japanese press has received this news very calmly, considering the movement to be only an eddy in the mighty stream of public opinion in the States. It surely is to be hoped that it is only an eddy and one too that will not grow to any size. Any general movement to exclude the Japanese from the United States will result in disaster to the happy relations that now obtain between the two countries, and the effect on mission work would be hardly short of a calamity. If such a movement shows signs of growing, it should be repressed before it has time to do any mischief.

—*Gleanings*.

The funeral of Mrs. Shimizu (wife of Consul Shimizu at Chicago), was conducted according to the Christian rites at the Aoyama cemetery on the afternoon of the 4th Dec. the Rev. Takeshi Ukai of the Ginza Church officiating. There were present Mr. T. Kato, former Minister of Foreign Affairs, Mr. Yamaza, Mr. Ishii, Mr. Matsukata and many other officials at the Foreign Office, as well as a number of the deceased's friends, Japanese and foreign. The deceased lady leaves behind a son and four daughters.—*Japan Times*.

EVANGELISM.*

THE DEVELOPMENT OF AN EVANGELISTIC TYPE OF CHRISTIAN EXPERIENCE NECESSARY TO AN EVANGELISTIC CHURCH.

What is Truth? This was the well known query of Pilate. Whatever Truth is, it is something that is held in very high esteem at the present day. There are two great attitudes of mind toward the Truth. One of these might be expressed in the words of one who said:—"If I held Truth as a bird in my hand, I would let it go that I might seek it again. If some one offered me the choice of Truth or of Search after Truth, I would unhesitatingly choose the Search after Truth." As in the Olympic Games of ancient Greece, (or the Tennis tournament of modern Karuizawa), it is not the intrinsic value of the something attained, but the glory of having contested successfully. This attitude is often seen in Men of Science. Their motto is "Science for Science's sake;" not for the telephones and anti-toxins and new food stuffs that may be discovered, but merely for the exhilaration of making new discoveries. This same attitude of mind is seen in many religious thinkers. In their mind the great province of religion is Discovery. Dogma is a word to be specially abhorred. That band of Unitarian missionaries that came to Japan some years ago, earnestly repelled the thought that they were come to teach the Japanese a new religion. Their object was, as they declared it, "To meet with the representatives of Buddhism and Shintoism and the rest, for *Mutual Conference* on the subject of Religion."

The other attitude of mind values the Truth for the truth's own intrinsic

value. It values the gold itself, not merely the exercise of digging it out of the mine. These thinkers are not ashamed to take the known facts of science and make them minister to the healing, feeding and elevating of the lives of men. In Religion, they do not wince at the word "Revelation." They believe that God has in a real sense revealed important facts to men, in terms just as definite and plain as they themselves could state them, and without denying the possibility of new revelations or discoveries, they yet hold that the great, supreme province of Religion at the present day is to take those revealed facts, and try to get them realized in the lives and actions of men.

The word "Evangelist" like the word "Missionary" means, etymologically, One Sent, or more specifically, A Messenger,—One sent with a message. That there is an Evangelist, implies that there are revealed facts to be made known to persons not yet fully acquainted with them. Like Christ, the Evangelist's province is:—"To bear witness to the Truth." That was an object sufficiently important to warrant the sending of the Son of God from Heaven to Earth, and Christ says that he has sent his disciples abroad into the world for the same object. I have no quarrel with those who choose to devote their lives to other objects,—to conference and study of the Ethnic Religions. The study is interesting, and may be instructive; so also may the study of Butterflies, or Latin Gerunds. But as a matter of classification, such persons must not be confused with those whom Christ has called and sent out as Messengers, with his message of life for the world.

It is quite popular just now for those who wish to advertise themselves as Liberal Thinkers, to say that "Japan is an Oriental nation, so

*A paper read at the Y.M.C.A. Conference in Karuizawa in August, 1904, and published by request.

we must not expect to convert her to our Occidental creed; she must develop an Oriental type of Christianity." If this means merely that greater emphasis must be laid on those ethical teachings which touch most nearly needs of *this* society,—that the same divine truths that have wrought such marvelous transformation in Western life and society, will here produce results appropriate to the special character and institutions upon which they act here,—that the imported seed planted in a new soil will acclimatize itself in the forms best adapted to that soil and climate,—that will be but repeating a law that governs all life, and Christianity is pre-eminently a Life. But if it means that the old truths are not applicable here, but Japan must build up a new system upon different or modified beliefs, that is to repudiate the validity of our own faith entirely, for there is but one God, who stands in the same relation to all men, and if that which our religion teaches as fact concerning Him is not true, it is untrue, and our own religion is not only defective but a deception.

If we are messengers, what is the message? Paul formulates it thus;—"That God was in Christ Jesus, reconciling the world unto Himself, not imputing their trespasses." John's statement of it is,—“This is the Message, That God hath given unto us Eternal Life, and that Life is in His Son. He that hath the Son hath Life, and he that hath not the Son hath not Life, but the wrath of God abideth on Him.” I may leave to others the discussion of the purely academic question whether there is any other way that a man may “have the Son” except through historic knowledge of the Man of Nazareth. Practically for us that question does not weigh. Our commission is in plain terms: “Go ye in to all the world and preach that good Message to every creature. He

that believeth and is baptized shall be saved. He that disbelieveth shall be condemned.” This may seem a narrow, mechanical sort of service to those who feel that their province is to discover and make a plan of Salvation, rather than simply to bear witness to one already made, but if we accept the Bible as authoritative, there is no question but that is our commission. And, moreover, it is quite usually the narrow, well defined, and mechanically articulated agency that is most effective in securing results.

Historic Christianity is Bible Christianity, Evangelistic, and is a Way of Salvation. Whatever internal variations and differences there may have been,—and their name is legion,—it has always been those three things,—especially is this true of Protestant Christianity. First, it has held the Bible as the authoritative source of its teaching. Second, it has claimed that it has a definite message from God, which it is not to make, develop or discover, but which is given to it by God in a form that can be clearly understood, and its duty is simply to make known that message to men, and get them to accept it and found their lives upon it. Third, It is a way of salvation. Its one great underlying thought is that all men are liable to the punishment of death for sin, and assumes to reveal a way appointed by God himself, by which men may escape from that death, and have a future of eternal life. So fundamental have these three thoughts been in all that has called itself Christianity from the very first that I think we might make them the basis of our classification and use the word Christian, to indicate those who have them as their basis and motive. This does not mean that we do not sympathize with all good men who are seeking by other means and with other beliefs to benefit mankind, but we must

have some definition of terms, and especially in this land, where we are meeting thinking people, eager to hear and believe every new thing, it is only fair that we be able to give them some definite and concise statement of what Christianity really is.

We stand here then to-day before the Japanese nation, representing a system and a power that we believe not only has been the greatest agency in the world's advancement, but which we believe for every one of them, "has the promise of the life that now is and of that which is to come." And more than that, we believe that, "There is no other name under heaven given among men whereby we must be saved." Now the question is trite but pertinent, "What are we going to do about it?" That is the question that I am here to-night to ask,—to ask, that is, of those who come within the classification which I have defined above. To those who consider Christianity only a general name for any kind of twentieth century sweetness and light, a hundred different lines of effort would be equally pertinent. To those who consider Christianity merely as one stage in an Evolution,—one draft of a religion still in the making,—the answer would be, Confer, Invent, Labor to perfect a system of belief that shall be adapted to the Japanese needs. But I am asking that question to-night only of those who believe that God has already done that; that He has fully prepared a way of salvation, revealed it in the Bible, and entrusted it to us to be made known to all the world. If that is our belief, then the imperative question comes to us,—“What are we doing, what do we intend to do in view of that trust and responsibility, and of the infinite potency which lies in it?”

What is "Evangelism?" Is it a function of the Church? An official, ecclesiastical act, like Baptism or

Ordination? In one sense it is, and there are some that are disposed to lay stress upon that view. They would build noble cathedrals, and assemble throngs of devout worshippers in an impressive service, and the Church, thus standing for the glory and authority of Christ its head, is a perpetual witness of his salvation before all men. There is truth and force in this view which perhaps we Protestant and non-liturgical churches are not disposed fully to realize. In the same class may be put the fact that the pure godly life of every sincere Christian is a witness and a most important witness to the power of Christ's salvation. But surely this is not the whole of Evangelism. After all it is rather "the foolishness of Preaching" which God has appointed as the main way by which men are to believe and be saved. And this "Preaching," as Paul used the term, does not mean merely ordained men standing in consecrated pulpits to deliver set orations. It is every one that heareth saying "Come." It is every effort that every one of us makes in any way to make known to men God's willingness to save them and the way to receive that salvation.

To be more practical still,—Just what are we to do and say, in fulfilling this commission to preach Christ's salvation? What are to be the particulars of our teaching? I remember being present at different Sabbath School conventions at home, when expert Normal Teachers stood before the audiences and gave sample exhibitions of the way to teach teachers how to teach the Bibles; and as I remember it, the lesson that they illustrated in almost every case was some device to impress upon the memory the location of the cities of Palestine, or the order of the kings of Israel. Now these *are* Bible topics sure enough; and there are a great many things that we can teach legi-

timately from the Bible, that would be no more Evangelism than lessons from Barnes' Readers, and possibly not much more profitable. If we want to hit a mark, we must aim at that mark. We must not think that, because we teach something pious out of the Bible, in some way God is going to use it to lead the hearer to give himself to Jesus Christ as his Saviour and Master.

For that, mark you is the object of Evangelism; not by ethical teaching to lift a man up to a certain high plane of life that is to called salvation, but to lead the man to commit himself to Jesus Christ, with the thought that it is Christ that undertakes to lift every such man up and make him what he ought to be. In every Christian lesson that we have the opportunity to teach we should make that object central and dominant,—to convince the hearer of Christ's willingness to have him, and to induce him to commit himself to Christ for that purpose. That should be our central thought and controlling purpose, and all that we say should be made definitely auxiliary and consciously connected with that one ruling theme. This does not mean that we are to go blindly on, only casting pearls before swine, —teaching only the sacred precious things of Christ's grace and love, to those that will merely mock at it. There may be cases where rather the whip is necessary first, and the law, the schoolmaster to bring to Christ. Yet even there we must remember that the north wind was not nearly so successful as the sun in making the traveler take off his coat. The view of Christ's love and purity is one of the most effective things to make a man feel his own sinfulness. And my experience leads me to say that the Japanese do have a deep feeling of sinfulness, (only they disguise it by another name), and they are as readily reached

through that channel as are people at home, if we have tact to approach them rightly and sympathetically.

Nor does this mean that we are never to do anything but go on repeating over to them the plan of salvation, and take no other Bible lesson but the third chapter of John or the eighth of Romans. Every truth, not only of the whole Bible but of all knowledge, may be used, but it should be used in such a way as to have a definite bearing on the dominant object, to persuade the man to commit himself to Christ. However, I should not hesitate to say, that unless we are very sure that the man fully understands it, we should not let one opportunity pass without, sometime in the interview, in definite terms explaining to him the plan of salvation, not only the doctrine, but just the definite practical things that he has to do,—explaining it so definitely and so practically that, if he is willing, he can then and there accept Christ's offer and be saved. Don't think that by this I mean to depreciate the necessity of Christian education. And yet I do say, that both logically and in the words of Christ's commission, the "Making Disciples" comes before the "Teaching." They are to be made Christ's sheep first, and then fed, not fed and fattened up in order to become Christ's sheep. We may over-estimate the Evangelizing value of Education, even of Bible education.

It is true that in Japan mission schools have been a very fruitful evangelizing agency, largely because of the warm Christian life with which the students come in contact in those schools. On the other hand in India, there are hundreds of schools under mission and Christian control, of all grades from University down, many of them numbering their pupils by the thousand, all under constant Bible and Christian instruction, and yet the conversions in those schools are about

as scarce as earthquakes. Another India mission that I know has gone to the lowest and the outcast, with positively nothing but the simplest message of salvation, because they were too ignorant to understand anything more, and these people have come to Christ by the thousand and have been saved too, and made new men, and are now being carefully taught both by Christ's Spirit, and by the missionaries.

I will go still one step further. Are we fulfilling our commission as evangelists if we present Christ, even thus faithfully and definitely, but only in the stated times that we have men before us in the formal Bible class or meeting? Does a politician only present his candidate's cause when he has men assembled for a formal political meeting? Is not nine-tenths of really effective work done by buttonholing men in private, and making all his conversation and work contribute to the one supreme object? Can we afford to let any conversation with any unconverted Japanese pass without indirectly, or even directly, making an effort through it to lead him to Christ? They don't take it amiss, as perhaps in some cases people might at home. It is a new topic to them, and they are just as willing to talk and to hear about Salvation as about anything else. Indeed, they are often more ready to hear and talk about it as a matter of ordinary conversation than we are.

And that brings me to the subject assigned to me for this paper: "The development of an evangelistic type of Christian experience as necessary to an evangelistic church." There is the crucial point of the whole matter. Is Christ real to us? Is it a great desire to save and help brother men that has brought us here? And is that our controlling motive? After all it comes back to the fundamental question of what

we are, and what is our relation to Christ. That is what will determine very largely what we do, and how much we shall accomplish in his service.

D. A. MURRAY,
Osaka School for Evangelists.

Citing the example set by a Christian body, which has lately opened what it calls a "tent club" in Antunghien, where our combatants are given freedom to visit and to read the books, periodicals, newspapers, etc., the *Fiji* recommends the work as one well worthy of imitation by our religious solidarities. The endeavours of charity and ministration are those peculiarly fit for religionists and priests to undertake. As, however, the work of comforting and relieving soldiers' families at home is being taken in hand on a fairly extensive scale by secular bodies with tolerably ample means, the persons of spiritual vocation will do well to cross over the waters and transfer the sphere of their activities to the battlefields, and in so doing their usefulness will be increased by their endeavouring to furnish means of materially entertaining soldiers at their leisure moments, in addition to their religious ministration. The *Fiji* thinks that some of our sectarian institutions are rich enough to assist in carrying out this kind of work on a fairly large scale.—*Japan Times*.

Mr. Charles Stalker, who is just now completing his second world-tour of the mission fields, conducted special gospel meetings and Bible readings for English-speaking people at Sukiwabashi Church (No. 3 Yuraku-cho, Nichome, Kojimachi) on the following dates:—Wednesday, December 7, at 3 p.m.; Thursday, December 9, 7 p.m.; and Saturday, December 10, 3 p.m.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco; and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to MRS. MARTHA A. GUY, 257 Nakazato Mura, Takinogawa, Tokyo.

WHAT WE ARE DOING FOR THE SOLDIERS.

EARLY last spring a picture of the Soldier's Comfort Bag, used in America, with directions for making same and many helpful suggestions for this particular feature of the work, was printed in the *Woman's Herald*, our National magazine, and quite a number seemed interested from the first. As an experiment six hundred bags were made and filled. These were sent to men in the Navy as the War Department at that time refused to accept them for the Army.

For many weeks, in common with other women of the Empire, the members of our organization were kept busy knitting woolen socks and cholera bands for the soldiers, also visiting trains laden with troops, passing through or departing, at such times often serving tea and light refreshments, sewing on buttons, or taking a needed stitch here and there, as well as distributing literature to the soldiers who were leaving.

Soon those at head-quarters began receiving letters from the soldiers who had received our first installment of Comfort Bags. These letters were so full of thanks and appreciation for the things which

had been sent, that our women were inspired and determined to continue the good work. Each local society was requested to help. Before many weeks had passed, several thousand bags were on their way to the naval men at the front.

Shortly after, word was received from the War Department that they would be glad to accept the bags for the Army also and would furnish free transportation for them. Then the Comfort Bag Campaign began in earnest and has grown to such dimensions that it now requires a goodly corps of workers to keep pace with it.

Not only are the members of the local societies sending in bags but many persons outside our ranks have contributed. So great has become the demand that, aside from those made by hand, we are now having bags made by machinery out of strong white muslin, upon which has been printed a characteristic picture, in colors, with the words "Comfort Bag." These bags are sold for six *sen* (3 cts.), which sum is used to defray the actual expense of preparing and collecting them. As many as 1000 bags have been purchased by one person or firm, who have then filled and returned them to our society to forward to the front.

In Tokyo alone, in one month's time, 17,150 of these filled bags were collected by the local superintendent, Mrs. Chika Ozeki, and her helpers. Over 30,000 bags have been received, and still they come by the dozen, by the hundred, and by the thousand. Both sexes and every age and condition of society are represented in the making and filling of these bags.

The Empress herself has seen some of the bags and was very much pleased with them. With her consent the ladies of the Imperial Household have already sent us two hundred bags and they are now filling three hundred and twenty more.

Marquis Tokudaiji, chief chamberlain, became so interested that he took it upon himself to interest several of the nobility in making and filling bags. Two hundred and ninety-eight beautiful bags, made of pretty colored and flowered sateen with silk cord or ribbon strings, and well filled with most useful articles were given by the households of Their Highnesses, Princes Takatsukasa and Shimazu, Marquises Tokudaiji and Satake, Viscounts Nabeshima, Hisamatsu, and Soma, Counts Sakai and Matsudaira, and several other personages of high rank.

The following incident occurred in connection with the acceptance of this gift. When the bags were examined, they were found to contain boxes of cigarettes among other things. This caused consternation in the heart of the brave little local superintendent and what to do she did not know. To refuse to accept the bags on that account or to take out the cigarettes would be considered as an insult to these high-class people. Yet she knew that those cigarettes could not be sent out in our "comfort bags."

Concluding that it was best to make the situation known to them,

she very bravely and frankly told them that these bags while given by them were to be sent out by the W. C. T. U., that it was against THEIR principles to use tobacco in any form or any kind of intoxicating liquor, and asked that they permit her to remove the cigarettes and put something in their stead. A young son and daughter of the Marquis, who heard her request, told her they would themselves do what she had asked, and the bags were left with them.

Our National Convention was then in session. The Marquis desired to present these bags to the ladies before it closed in order that they should be encouraged in their work, consequently the son and daughter sat up all one night, taking out those cigarettes and replacing them with other articles. The bags were then duly presented to the Convention and were received with much rejoicing and heartfelt thanks.

When the Marquis Tokudaiji learned of Mrs. Ozeki's stand in the matter of cigarettes, he asked her to tell him "why our organization did not believe in letting other people use cigarettes, even if they themselves were pledged not to use them?" In answering this question, our friend proceeded to inform her inquirer in regard to all our work and also in regard to the injurious effects of tobacco and alcoholic drinks. Thereupon the Marquis, who was just then recovering from an attack of heart disease, remarked that he could well believe all she said, as she was a trained nurse and knew whereof she spoke, and then he added, "perhaps I better stop smoking myself."

The first time I visited the Bancho School Building of the Presbyterian Mission, in whose rooms we have been very kindly allowed to receive and prepare the bags for shipment, I found a group of nearly a dozen

women and two men hard at work at a table in the center of the room. Half of the room itself was filled almost to the ceiling with filled "comfort bags", and they lay a foot or two deep all over the remaining portion of the floor. Every day and all day, you find when visiting this place, from four to six persons working steadily on these bags, while their numbers are frequently increased by those who drop in to lend a helping hand. About six hundred bags a day are turned over to the packers. Two men do the packing and a third makes the boxes which must all be uniform in size, made of inch lumber, and large enough to hold one hundred bags each, no more, no less. One hundred and eighteen *yen* have been already spent for boxes alone, at the rate of forty *sen* a box.

Under the Government regulations we are required to open every bag, and to remove therefrom any objectionable articles, written or printed matter. In addition to this we place in each bag our temperance and religious leaflets and gospels or Testaments. These last have been thus far furnished free of cost to us by the American and British Bible Societies, for which we have been deeply grateful.

We are permitted to send the following articles as comforts to the soldiers—a Japanese towel, handkerchief, stockings, undershirts, waistbands with pockets, tooth-brush, tooth-powder, Japanese writing brush and paper, pencils, thread, scissors, buttons, *kanshi* paper, a certain patent medicine, Japanese sweetmeats, not likely to spoil in the transportation, beside the literature, and most of the bags contain the majority of these articles named, except that but one article of wearing apparel is put in.

The War Department which refuses to take "comfort bags" except through our organization, and has forbidden any one else to make bags and use the term "Comfort Bags", has informed us that we must send not less than 10,000 bags at one time, and that we may send as many ten thousand lots as there are letters in the Japanese alphabet, which leaves us a balance of some 400,000 yet to be sent. Our indefatigable President, Mrs. Yajima, says we shall not only reach that high mark, but shall go beyond it. The Government holds her individually responsible for every bag that goes out, but she bears the burden joyously and fearlessly.

Except for the generosity of many private individuals who have given, and are giving of their strength, time and money, we should not be able to carry on the work on such a large scale. Many ten thousands of leaflets have been donated, and yet many more are and will be needed.

Reports from the front say the literature is the most appreciated of anything sent and is also the most needed; that one leaflet will be read over perhaps a dozen times by the recipient, and when at last he has it by heart, then it is loaned to dozens of his comrades. One lead pencil was divided into three parts, the demand for them is so great.

We have also learned that in many instances, one of our "Comfort Bags" has been given as a prize or a mark of special honor to the soldiers who have especially distinguished themselves by bravery or daring, and the bags are highly prized by those receiving them.

One who was thus fortunate, being wounded and sent home to recover, tells how he saw a soldier

who had been especially brave, brought in from the field to the hospital tent in a dying condition. He lay seemingly unconscious and remained so in spite of the attendant's efforts to get him to rally enough to send a last word to his home friends.

At last an officer standing by said, "He surely has earned and deserves a "comfort bag," if any one does, and I am going to get him one." The officer went for the bag and returned with it immediately. Kneeling by the dying man, he held it above and near his face, telling him what it was and how the women of his home land were making and sending these bags out to the soldiers, and that this one was for him. The poor fellow then opened his eyes and gazed long and steadily at the bag. Soon the tears came into his eyes, and he whispered, "Tell them I thank them for it." While he was still looking at his gift, a beautiful smile flitted over his face and he was gone. Thus the little bag prepared by some loving woman's hands proved a last and real comfort to some mother's boy.

In addition to the making and sending out of these bags, some of our women are making soldier's uniforms and winter hospital robes. One society has promised to make three hundred of the last named as quickly as possible.

Some of the Y's are cutting out pictures from magazines and journals. These they are mounting on heavy paper. At the bottom of each picture so mounted, a verse of Scripture or a temperance quotation is written, and the pictures are then taken to a hospital and are given to the sick soldiers, who are said to find great pleasure in them.

Thus the work for soldiers in Japan progresses.

KARA G. SMART.

MINUTES OF THE FOREIGN AUXILIARY OF THE W. C. T. U.

A meeting of the Executive Committee of the Foreign Auxiliary was held at the Ginza Church on Monday, December 5th, 1904, with twelve members present.

After devotional exercises, the minutes of the last meeting and the treasurer's report were read and adopted.

As Mrs. McCauley had received many requests for information about the Rescue Home, she was authorized to prepare a leaflet setting forth the requirements for admission to the Home.

As Superintendent of Work among Foreigners, Mrs. Van Petten was authorized to begin Loyal Temperance Legion work at once among foreign children.

After discussion as to the best way of keeping in touch with our members, it was resolved that the Foreign Auxiliary send to each of its members a New Year's Greeting, also that the Press and Literature Committee with Miss Smart, send to each member during the quarter a copy of the reports published monthly in the EVANGELIST, together with samples of new literature.

The treasurer was directed to write to all delinquents asking for their dues.

Fifty *yen* was granted from the treasury for Purity and Temperance literature among the soldiers. Mrs. McCauley told of the great need for good reading matter at the hospitals. A non-Christian at one hospital told her that, though they had a reading-room for the invalid soldiers, the books were "only about wine and women," and not fit for the men to read.

Miss Penrod suggested that a children's paper be published once

a month, with a page each for Loyal Temperance Legion, Sunday School, and Mercy work. It was resolved that a sample copy and appeal be prepared, and sent to

Mission Schools and Churches, soliciting subscriptions.

L. M. LONGSTRETH,
Secretary.



Y. M. C. A. Notes.

PLANS DEVELOPING AT YINGKOW.

A letter received on November 15 from the representative of the Young Men's Christian Association at Yinkow is in part as follows:—

"Things have been moving rapidly since I wrote you last, which I believe was from Tientsin. You may imagine my surprise on my arrival at Yinkow a week ago to-night, to hear that Ochiai, the secretary from Antungghien, was here waiting to see me. I saw him next morning and heard from him how he had come round via Dalny by Government transport all rail, having been granted the privileges of an officer in the Japanese army. His experience in the work at Antung and his excellent address have made the opening of the way most easy and effective. Mr. Kurosawa, director of the customs, and Mr. Segawa, Japanese Consul, have given efficient assistance, and the military governor, Major Yokura, has been most kind.

"On Monday morning Ochiai and I were escorted by Mr. Kurozawa and presented to Major Yokura. I had a brief formal interview on the preceding day to present my papers and announce briefly my plans. The meeting of Monday was to bring matters to a practical issue. Major Yokura and his aide—Captain Sato—heartily approved our plan and gave us letters of introduction to Colonel Miyazaki, the commander of the garrison at Neuchatsu, some

three miles up the river. After careful examination, we have decided that is the place to open the work. The possibilities here daily grow on one. At Neuchatsu, to which we proceeded by a special steam-launch, placed at our disposal by Mr. Kurozawa, we first went to Captain Kaneko, in charge of the quartermaster's department there. With him we called upon the commandant, who received our plans favorably, and with Captain Kaneko decided to set apart a building for our use, centrally located, the grant to be subject to the approval of Consul Hibiki, who is Quartermaster Colonel for this whole section and who was due in Neuchatsu the next day. I went back to town very much satisfied with the day's work. Ochiai remained at the barracks, where he was given the accommodation granted to officers. Early on Tuesday morning we started for Liaoyang on a visit of inspection. We had to ride in open freight cars, but that was a luxury compared with travelling by cart. We were well received by the Military Governor of Liaoyang, who told us he would be glad to have the work started there, if the permission could be obtained. We believe it will be a very important place and should be kept in mind as an objective. The same with Dalny, which Ochiai is convinced should be our next place opened and that on a large

scale. I am prepared to agree with him without seeing; but I expect to see for myself some time next week—on my way to Antung with Ochiai. At a number of points in between, on the line of the railway, we believe good work can also be done,—for instance at Tashikiao (Dai-sekkyo,) the junction of the Yingkow line with the main line. The hospital work there would be important, and I am sure a great deal of good could be done by preparing to serve tea and reading matter to the wounded passing through. Tashikiao can for the time being be worked from Neuchatsu, from which it is separated by only forty-five minutes by rail. I believe we should be prepared to take this up in the near future.

"If conditions permit, we will doubtless be able to open work at Dalny before the end of the year. I would emphasize the fact that the work there should be on a large scale. It might be safe to have in mind doubling up at Dalny, both as to men and supplies.

"Gilbert, secretary of the successful Association for Legation guards at Peking, has been released for two months to assist in opening the work here. To-day, after a general talk and presenting him to the officers here, he and Ochiai went out to the barracks and were given their choice of three good large buildings, one of which they have settled upon."

PROGRESS AT ANTUNG-HIEN.

The following is a portion of a letter received November 16th from Mr. C. V. Hibbard, one of the secretaries at Antung-hien:

"Our supply of stationery is practically exhausted. Two days more will see the last of it. We have used 20,000 sheets of writing paper, 15,000 post cards, 10,000 envelopes brought from Tokyo, 2,000 envelopes purchased here and 1,000 "envelope postcards" presented by Yamashita,

a local merchant. Doubtless you will think these supplies have been wasted, but we have made it a rule to issue only five to any one person at one time. Three has been about the average number. At first we left the supplies on the table, but they got to going so fast that we thought they were being carried away wholesale. Later experience, however, leads me to think that such was not the case. The above will lead you to understand why I urged the large increase over your invoice. I should be inclined to further increase it now.

"We have held three religious meetings per week and it is my personal judgment that under present conditions the number should be increased. The men inquire for the meeting, listen well and usually remain to the end. A number of "Sambika" would be a welcome addition.

"It is hard to get at the attendance exactly, but for more than two weeks now it has averaged fully two hundred per day. I am quite sure that I am within the mark in saying that we have had four thousand visitors since opening in Antung five weeks ago. In addition to this, we have reached perhaps two thousand different men in the hospitals through the phonograph, literature, etc. The attendance of commissioned officers is proportionately slightly higher than that of the men.

"We find a cordial response to our efforts everywhere. The commandant has loaned us labourers and given much personal attention to our work. Men of the Railroad Construction Department, under the direction of officers, made and presented a book case. Other soldiers presented potted shrubs. The above-mentioned merchant presented stationery as recorded. Two gifts of *yen* 5 each have been received as reported. The chief of the post office

contributes a large number of papers which come to the office.

"The military commandant invited us to pitch the tent on the site of to-morrow's big celebration and play the phonograph and serve tea whole-sale. We accepted, and the quartermaster is to furnish soldiers to raise the tent. The general preparations are elaborate.

"Recently our work has been too large for its clothes, and since Ochiai left, Takabatake and I have been on the jump all the time. Under present circumstances, we cannot wisely consider work elsewhere without assurance that we can have another man with servant and supplies on demand. I believe they should be on the ground.

"You had better send on with the new outfit twice as many of the large brass buttons I asked for, *i.e.* 1,000."

FROM ANTUNG.

The Association at Antung was invited by the authorities to take a special part in the celebration of the Emperor's Birthday. The celebration took place on the parade ground of the city. The morning was given to a review and in the afternoon various forms of amusement were furnished the soldiers. On one side of the large ground the authorities had erected four large sheds; one for commissioned officers, one for non-commissioned officers, one for privates and the fourth for coolies. On another side of the ground was the wrestling ring and a Chinese theatre. Opposite the latter was the site allotted to the Association where the large Association tent, capable of holding 200 persons, was erected by the aid of a squad of men assigned by the Commandant. The secretaries had been asked to serve tea and provide a continuous gramophone entertainment during the afternoon. The early morning found them at the appointed place,

with two great iron kettles, a liberal array of tea pots and tea cups, and a large supply of wood.

The Association was ready for its guests at 12 o'clock, the time when the ceremony of the morning was completed. When the gramophone began, a great crowd soon collected and half-a-dozen Chinese gendarmes came to the rescue and held back the mob, so that the soldiers could have a chance. A Japanese gendarme ran a rope around the tent, and by keeping vigilant patrol an entrance was kept clear.

The soldiers came in large relays to the Y. M. C. A. tent for "banzai cha." The gramophone was kept going for three hours, stopping only enough to let the crowd change. The Commandant came in during the afternoon and expressed his pleasure at the help being given in the celebration of the Emperor's Birthday. Nine tenths of the commissioned officers visited the tent during the after-noon, but it was impossible to estimate the number of soldiers. At 3 o'clock, when the festivities were over, the secretaries took a good picture of the tent before it was, with all the utensils, carted back to the city.

FROM YINGKOW.

At Yingkow a local advisory committee has been appointed, among the members of which are Mr. Nakamura, Manager of the Yokohama Specie Bank's branch; Mr. Endo, Manager of the Mitsui Bussan Kwaisha; and Mr. Kurosawa, Director of the Customs.

Colonel Hibiki has taken in charge the matter of fixing up the building assigned for Association use, and at last report had a force of twenty carpenters repairing and putting it into proper shape.

On November 11th, Messrs. Miller and Ochiai proceeded to Kinshu to consult with General Kamio, Acting Chief of Staff, concerning extension

of the Association work and concerning methods of rendering the work as effective as possible and adapting it to the actual needs of the men. They were given a hearty reception and assured of cooperation in every way possible.

TOKYO HEADQUARTERS.

Four additional Japanese secretaries have been sent to the front during the past week; two of these, Messrs. Kawakami Kyuro and Iibi Yasumaro, have gone to Antung in response to a telegram sent through the Commandant at that point, asking for two men to push on into the interior to the headquarters near Hōjo. They were accompanied by an assistant and sailed from Osaka October 25th. The other two, Messrs. Kawasumi Harutoshi and Fuji Naoki, have departed for Yingkow to co-operate in supervision at that point with Mr. Gilbert, Army Secretary from Peking. This makes, up to the present, six Japanese secretaries at the front, and with three foreign representatives of the Committee, a force of nine.

The Committee has received at its headquarters recently a single order of stationery including 200,000 sheets of paper, 200,000 Army postcards and 60,000 envelopes. These are being sent to the front with each consignment of supplies.

Messrs. Miller and Ochiai have returned from the front and have reported to the Committee the successful opening of work and the deep interest manifested by officers and men.

The Association has been granted permission to extend its work from Antung and Yingkow as centres. The Committee is taking steps to open work at Dalny and Liaoyang. It is hoped that work may be opened at Dalny by the middle of January. The Associations of Osaka, Kobe

and Kyoto are assuming special financial obligations in connection with the work at this latter point.

EXTRACT FROM LETTER OF C. V. HIBBARD.

Antung, November 9, 1904.

Takabatake has just closed his Bible Class, and I think it was the best I saw conducted by a Japanese. He stood at one end of the *hibachi* and the men sat and stood all around him. To as many as wished them Testaments were distributed, and as he talked, he gave the references and made his points on a card on the wall behind him. He spoke on Peter, and the men, about seventy in number, listened well.

Just now I was interrupted by the question "*Baputism nan deska*" I looked up to recognize the face of a cavalryman with whom I had a little chat over the *hibachi* the other day and to whom I gave a gospel. He had read it all and came back with a string of questions that was imposing, to say the least. I staggered along as best I could until Takabatake came up and helped me out. There is no limit to the opportunity for that sort of conversation, except the limit of one's ability.

Tokiwa Seiyō Ryōri is the title of the Tokiwa Cook Book just issued by that enterprising company. It was written by Mrs. Binford, who has made such a success of the cooking class as a means of reaching the housewives of Mito. The recipes are simple, practical and hygienic and have all been actually tested. There is an appendix on "Invalid Cooking" by Miss Sarah Ellis, principal of the Friends Girls' School. At the top of each page is an English summary, which makes the book usable by foreigners as well as by Japanese.

The Council News.

WEST JAPAN MISSION.

From the report of the West Pres. Annual Mission Meeting we clip the following :—

During the year additions have been made to almost all of the churches connected with the Mission. The work in many of the out-stations is in a very flourishing condition, so much so that to two of these resident missionaries will be sent in the near future.

Rev. J. B. Ayres, of Yamaguchi, will remove to Moji, and the Rev. R. P. Gorbald, who has just been appointed to the West Japan Mission will go to Toyama on his return to Japan. Mr. Gorbald was formerly a Y.M.C.A. teacher in Yamaguchi, where he did a signal evangelistic work among the students.

The training class which Dr. D. A. Murray conducts in Osaka for the training of lay-workers has had a prosperous year; the students study the Bible during the day and preach in the evening at various *Kogisho* (preaching places) in the city. During the summer vacation almost all these students were engaged in *dendo* work in the country.

The Hokuriku Jo Gakko in Kanazawa has increased its number of pupils to 125 and is fast growing into a self-supporting school. The Christian students are earnest workers and exert a strong Christian influence in that neighbourhood.

The Naniwa Jo Gakko in Osaka has united with the Cumberland Presbyterian Mission School—"The Willmina Jo Gakko"—of the same city, and, as a united school under the name of the "Willmina Jo Gakko," it has increased to 175 students.

Kojo Jo Gakuin in Yamaguchi is full to its utmost limit—50 students. The report from the school shows growth in Christian character among the students.

The reports from the various kindergartens in Kanazawa, Kyoto, and Yamaguchi told of interesting work done among the children, of many homes visited and helped by Christian truth.

Making use of the opportunities afforded by the war, work among the soldiers in the hospitals has been carried on in four of the stations of the Mission, viz: Kanazawa, Osaka, Hiroshima, and Matsuyama.

Thousands of Bibles and tracts have been distributed, personal talks and public addresses given. Everywhere the missionaries have been received kindly and cordially; in several instances the officers in charge of the Hospitals giving great assistance. Far-reaching good has been done by this sympathetic and practical presentation of the Gospel.

WORK AMONG THE TROOPS AT ZENTSUJI, SANUKI.

WRITTEN FOR THE COUNCIL NEWS.

Last spring the head of the garrison and all his staff officers seemed to vie with one another in showing us kindnesses, and we had the privilege of addressing all of the outgoing troops and of distributing among them more than 20,000 Gospels and Testaments, the generous gift of the British and Foreign Bible Society. Since the sick and wounded have been coming back, we find them very glad to see and hear us, as well as to receive the tracts. There are now over 6,000 men in the

hospitals at Zentsuji and the neighboring town of Marugame, and doubtless there are many more to come. It strikes me that these men are more impressionable than they have ever been in the past, and perhaps more so than they will ever be in the future. While convalescent time hangs so heavy on their hands, they are glad to hear even a Christian talk and they can't help thinking about what they hear and what we give them to read. The opportunity is certainly a splendid one for us to show them what Christian love is like, and once they appreciate that, the door to their hearts is, at least, ajar. Recently the head of one of the hospitals volunteered the information that there is a marked change in the attitude of the men generally toward Christianity and the Scriptures, that formerly "quite a number of the men on receiving the Scriptures threw them away or tore them up, and convalescents often left them behind, but now they take the little books with them as something of value. One poor fellow who was badly wounded said he had gotten interested in Christianity on account of the earnestness of a comrade who had fallen. It seems that this comrade received a copy of Luke in the general distribution before they went out. He read that carefully and became so intensely interested that every spare moment he used to get his special friends about him, while he read to them from Luke, and explained its wonderful truths as best he could.

The man who told us of the incident said that this fellow knew nothing of Christianity before, but that he had become an earnest believer from the study, all alone, of that little book. As for himself, he said he was very much impressed with his friend's manifest sincerity, but he really never felt specially interested until the last talk this friend made on Luke, one evening before

the beginning of a great battle. They belonged to one of the artillery divisions and next day were working side by side by one of the big guns. While this friend was standing with field glasses to his eyes examining the enemy's artillery position, a shell struck his glasses and carried off the top part of his head. Soon after that, the man who related the incident was wounded, but his heart and soul seem to be on the way to laying hold of Eternal life. Incidents like these help to show how important this work is, though the real facts belong to that realm in spiritual work that the Lord of the Kingdom never intended to have tabulated.

This work has a practical bearing on general evangelization. These men are from all the little hamlets and small towns throughout the Empire as well as from the great cities, and when they go back to their homes they will be looked up to by all their neighbors and friends. Whatever impression we can make on them now in favor of the Truth will tell indirectly on the future attitude of those towns and villages, for, when they have talked out on other subjects, they will speak a good word for the Cause we love, and that will have its weight.

Our Mission (Southern Presbyterian) has just voted the necessary money to purchase a large number of tracts for this hospital work in Zentsuji. We propose to print, as nearly as may be convenient, all the addresses of all preaching places connected with the work of the several denominations represented in the island of Shikoku, as the 11th Garrison is composed of men drawn from all over that island. In conclusion I would say that it pays to observe all the "red tape" that the authorities may unravel, even though that *part of the work* may prove a little tedious.

I am now on my way to Nagoya and hope to be able to do similar work in the hospitals in connection with that garrison. Mrs. Buchanan, now in Tokyo, is giving all her spare time to the hospitals near the Aoyama Gakuin, and she, too, finds the work intensely interesting and deems it of the utmost importance.

Yours in our Lord's work,
Wm. C. Buchanan.

FACTS AND RUMORS

Rev. and Mrs. C. K. Cumming, of the Southern Pres. Mission, have been removed from Nagoya to Kobe on account of Mrs. Cumming's health, and Rev. Wm. C. Buchanan has moved to Nagoya. Mrs. Buchanan is in Tokyo with the children, who are attending the School for Foreign Children in Tsukiji.

We hear that Rev. and Mrs. C. A. Logan, of that mission, will soon be located in Sasebo. This city has been worked for twelve years by the Southern Dutch Ref. Mission: but they were unable to station a missionary there, and as the place, owing to the importance of the naval station, is now one of the chief cities of Kyushu, with a reported population of 100,000, they felt that the opportunities for missionary work demanded a resident missionary and this summer asked the Southern Pres. to take charge of the place and locate a man there.

Miss Gertrude S. Bigelow, who went home for her furlough last year via Europe, has returned to Yamaguchi and been appointed the representative of the West Pres. Mission on the staff of the COUNCIL NEWS.

The German Ref. Mission has received the resignation of Rev. Christopher Noss who has accepted his election to the chair of Systematic Theology in Lancaster Seminary. The whole Council will share the regret of the mission at the loss of

such a valuable member. Mr. 'Noss' name will not be forgotten here so long as his excellent translation of Lange's Grammar remains to cheer the student of the Japanese language.

This same mission were saddened on Nov. 12 by a cablegram announcing the death of Ichimura Takema, one of their ablest and most promising young pastors, who went to New York City in 1903, as the first incumbent of the newly established Oriental Scholarship at Union Seminary. This Scholarship was endowed through the efforts of Dr. Chas. Cuthbert Hall, who also was instrumental in securing this first appointment for Mr. Ichimura.

It is customary for the pastors and evangelists connected with our church in the north to hold a "Workers Conference at Sendai." About fifty churches and preaching places are represented, and this annual meeting is highly appreciated by all. This year in addition to the usual program of Bible studies, addresses and discussions, a plan was proposed and matured for an extensive evangelistic campaign to be called "Senji Taikyo Dendo." A number of committees were appointed, some one of which should visit each of the fifty places represented, to hold evangelistic meetings and do individual work with the special view of arousing believers to greater earnestness in the Christian life and greater sacrifice for the work, as well as to bring unbelievers to a decision to follow Christ. In every case the visiting preachers were to be those not accustomed to work in that particular place and to consist of two Japanese and one American. The members of the Council who took part in this work were Drs. Moore and Schneder, and Revs. Miller, Lampe and Faust. The work was to continue till the 6th of this month and we hope for some report of it for our next issue.

The following finishes the series of Fellowship Papers, the first three of which have been previously published. All who have read them consecutively will understand why, with such a keynote, the Conference at Arima stands out in the memory of those present as one of the most spiritual conferences of their experience.

FELLOWSHIP WITH THE SAINTS IN PRAYER.

Acts 2: 42.

Paper read at the Council of Missions by Helen Knox Strain, Women's Union Missionary Society:—

At an early morning prayer meeting, Henry Varley once said: "Let us listen to Jesus pray for us:—"

"Holy Father keep them in Thy name which Thou hast given me that they may be one even as we are. That they may all be one: even as Thou Father art in me and I in Thee, they also may be one in us; that the world may believe that Thou didst send me."

One accord with the Father in work, fellowship with the Son in suffering, and co-partnership with the Spirit in witnessing are the foundations stones upon which this fellowship with each other is built. A fellowship fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, built up in love.

"To have all things in common belongs to Heaven—not earth. This world knows only the narrowness of a mine and thine system. A co-partnership of love has its source and spring alone in the living energy of union in Christ."

Being of one mind and one heart reveals the deepest work of grace, for it is far easier to be generous in a tangible way than to yield one's private opinion, to abandon prejudices, to sacrifice modes of thought and feeling.

By sad experience we all know that the friction of such unyieldingness and lack of harmony causes jar and disorder of the most disgraceful sort in Christian relationship. Therefore it is only as we are buried with Him in the baptism of suffering; risen with Him in the newness of life:—ascended with Him far above all power and dominion and every name that is named in this world and also in that which is to come, that we are able to enjoy as God meant us to enjoy—fellowship with each other.

I have divided my subject into four parts:

1st.—Fellowship in the *privilege* of prayer.

2nd.—*Agreement* as to the *purpose* of prayer.

3rd.—Companionship in the *patience* of prayer.

4th.—*Communion* in the *power* of prayer.

I.—FELLOWSHIP IN THE PRIVILEGE OF PRAYER.

When Jesus Christ was here upon earth, He said:

"Whatsoever ye shall ask the Father in My name He will give it you." "In my name," Jesus said. And we read that His name shall endure forever. "His name alone is exalted," "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." "A great and terrible name." "Neither is there any other name under Heaven that is given among men, whereby we must be saved."

"A name which is above every name." No matter how unworthy man may be—that name is worthy: and as our petitions reach Heaven on the wings of prayer, at the mention of His name, things in Heaven bow—things in Heaven, things on earth and things under the earth. The hosts of Heaven see prayers rising from human lips, authorized

and credited by that name which is "excellent in all the earth, and supreme in Heaven.

II.—THE PURPOSE OF PRAYER IS
TWO FOLD.

(a.)—Fruit-bearing.

(b.)—Sanctifying.

"I chose you and appointed you that ye should go and bear fruit. THAT WHATSOEVER YE SHALL ASK OF THE FATHER IN MY NAME HE MAY GIVE IT YOU."

We have been brought into relationship with One whose projects are stupendous; we know but an infinitesimal part of His achievements; His interests—not only WORLD wide—include the vast universe with its *multitude* of worlds, and beyond the limits of our widest imagination, He ENVELOPES eternity!—the age from everlasting to everlasting, knowing the end from the beginning.

Consider the heavens; and while considering—listen: "concerning the works of my hands command ye Me," is the startling message sweeping down through the ages.

Man has been given dominion over the fish of the sea, the birds of the air, and over the cattle of the field, but here is a further step;—partnership with God in the control of all His works: partnership: fellowship: communion: prayer.

All depends upon God and prayer. "As long as He lives and loves and hears and works, as long as there are souls with hearts close to the Word, as long as there is work to be done in carrying the Word; PRAY WITHOUT CEASING." All the powers of evil seek to hinder us in prayer. Prayer is a conflict with opposing forces. "It needs the whole heart and all our strength."

The second purpose of prayer is *sanctifying*. Intercessory prayer brings us nearer to Christ; gives us an insight into His purpose: deepens our love: increases our knowledge; makes us realize the reality and completeness

of the Lordship of Jesus Christ; makes us see as never before the infinite love and power of God: lifts us up into a comprehensive view of the vastness, the length and breadth, the depth and height of the blessed gospel: broadens our sympathies: widens our interests and teaches us the true value of our work.

Having considered the *privilege of prayer*: "In His name"—and the *Purpose of prayer—fruit-bearing and sanctifying*—we have a most practical division.

III.—COMPANIONSHIP IN THE
PATIENCE OF PRAYER.

The prophets say that judgment is God's strange work, but *no* stranger than the test of patient waiting for answers. When the call to prayer comes to us; when the burden of prayer is laid upon us; when the power of prayer is revealed to us, the strangest experience of the saints of God is to have to wait, wait, wait—for days, for weeks, and even years for the gift which He is more ready to give than we are to receive.

"As an eagle stirreth up her nest", so the Lord sometimes drives out His children into the darkness by grievous thorn pricks, and we find ourselves alone, bewildered, almost despairing and hardly conscious even of the everlasting arms spread beneath. Then we cry with David; "Hast Thou clean forgotten us?" and read through our blinding tears, "He that walketh in darkness and hath no light, let him trust in the name of the Lord and stay upon his God." And it is then that sweetness of a man's friend is most sweet.

Perhaps it was at such a time that John Newman uttered the words of that beautiful prayer: "I am born to serve Thee: to be Thine instrument. Let me be Thy BLIND instrument. I ask not to see. I ask not to know—I ask simply to be used. Amen." And Isaac O. Rankin may have been passing through the fires

of such an affliction as he prayed: "When action ceases and we can only wait; when decision gives place to doubt; when weakness or ignorance leaves room only for submission; when we have spoken our last word, made our final effort, and in our own strength can do no more; then for the sake of Jesus who was tempted with our temptations and straightened in lingering days, until His work might be accomplished, come Thou to our aid; speak the words in our perplexity which of old upon the lips of Christ brought calm to the troubled sea; turn even our impatience to profit in the deepening of a purpose that is not dependent upon immediate attainment and a faith that lays hold upon the eternal purpose of God. Amen."

Have you ever thought of Daniel's unanswered prayer? Is there a doubt about his praying to be delivered from the lion's den? Have you ever thought of the unanswered prayer of Daniel's three friends, who were cast into the burning fiery furnace?

And so, although God sometimes withholds His blessed face and draws back the mighty right hand, till we cry out in our anguish, "Lead us not into temptation but deliver us from evil, ———," he never is a minute too late, and we find in the end that He was only bent on strengthening our characters, or like Job, making us an example to an unseen world.

In the back of an old Bible, I read the other day: "When the Lord is to lead a soul to great faith, He leaves His prayer *unanswered*. So let us seek to get the lesson our unanswered prayers teach; saying, Speak, Lord, for Thy servant heareth."

Here is an ample opportunity to practice the perseverance of the saints; for if we grow languid on the ground that no answers have yet come, we have ceased to pray the prayer of faith. Our Lord teaches very forcibly

the lesson of importunity and from first to last tells us that the prayer which can not persevere and urge its plea importunately and renew and renew itself again and gather strength from every past petition is not the prayer that will prevail.

"Teach me to feel that Thou art always nigh:

Teach me the struggles of the soul to bear:

To check the rising doubt, the rebel sigh:

Teach me the patience of *un-*answered prayer."

"Oh, blessed are they that *wait* and trust in the Lord."

IV.—THE POWER OF PRAYER.

We read wherever Abraham went in the hand of Canaan, he built an altar, so he could always be traced in his journeys by the altars he left behind him. God's mighty men can be found in this little world of ours in just the same way, to-day. India is full of Carey's answered prayers. Has light penetrated that dark continent of Africa? Has the sun of Righteousness arisen with healing in His wings over the great open sore of the world? See then the altars of Moffat, Livingstone and others.

Find the altars of Hudson Taylor in China; the altars of John Paton in the south sea islands; the altars of the Pilgrim Fathers in our dear America; and the multitude of altars crowded in the dominion of the English sovereign and all Europe—altars of just men made perfect.

There are altars in our own homesteads which our mothers left behind them.

The false spirit plies his devilish arts and heats his idol-furnace sevenfold. Satan ventures to thwart love's best, to baffle mercy's uttermost; but the smoke of the incense which comes with the prayers of the saints ascends up before God. Heaven puts forth more than princely strength, the angels of Heaven

pitch their tents around the saints of God, alike in prison and palace, in cities and in lonesome dens and caves.

The fire-filled censer is dashed to the earth; and there are voices and thunderings and lightnings and an earthquake; and men see to-day what they have seen in all ages since the beginning of the world, that what is impossible with man is possible with God, and whatsoever men ask believing, they receive.

In every age, in every country, the 11th chapter of Hebrews is re-enacted. The world wags on in its own thoughtless, wicked way, while all the time, by faith, kingdoms are being subdued; righteousness is wrought; promises are obtained: the violence of fire is quenched; the edge of the sword is escaped; out of weakness men are made strong; by faith they wax valiant in fight and turn to flight the armies of aliens, finding God to be a rewarder of them that diligently seek Him.

The Jewish High priest gives us a beautiful picture of Jesus Christ with His saints in Heaven.

On the breastplate were twelve precious stones, each stone bearing a name——the names of those whom God carried year in and year out upon His breast: and each jewel arranged in such an order as to harmonise and blend perfectly with the surrounding ones, adding to their radiance and beauty. What a mag-

nificent display—a fitting emblem of "Israel, My Glory!": but while these rested on the heart of the High priest, they were linked and bound TOGETHER by little golden chains, inseparable from God, inseparable from each other. Bound by the strongest, truest, holiest best of ties in fellowship divine.

Not fellowship in our limited sense but what is *symbolized* by fellowship. Not friendship but what typifies—the meaning now made fact, the ideal realized in real unity. Oh never in its loveliest form is friendship as lovely as when hearts are united in Christ in perfect harmony and radiant with the likeness of their Lord: adding to each other's glory, like the jewels on the breast plate; each necessary to complete the whole;—that in the dispensation of the fullness of time He might gather in ONE all things in Christ and in the ages to come He will show the exceeding riches of His Grace in kindness toward us through Christ Jesus. Even so, come, Lord Jesus. And the Spirit and the Bride say come, and let him that heareth say come. For thine is the kingdom and the power and the glory forever and ever. AMEN.

It is requested that communications for the *Council News* be sent to Miss Deyo, Morioka, Iwate-ken, by the 3rd of each month. All articles bearing on the work of the Council will be welcomed, as well as all news items concerning members of the Council.

The Missionary Herald for Nov., 1904, contains a very interesting article by Dr. Griffis on "Prayer for Japan in 1827." In this connection we may state that we are promised an illustrated article on this subject by Rev. A. A. Bennett, D.D., who has made most thorough and complete investigations thereof.

Miss J. M. Gheer (Meth.), of Nagasaki, has gotten out a collection of daily Scripture readings under the title of *Mainichi Fukuin* (Daily Gospel). Rev. Geo. W. Knox, D.D., formerly a Presbyterian missionary in Tokyo has written "Japanese Life in City and Country," published by G. P. Putman's Sons.

GOSPEL MISSION.

(From *Electric Messages*.)

One of the brethren, a native Christian, has been undergoing persecution, more or less, at the hands of his employers, who have been threatening him with dismissal from their service, unless he gave up his Christian religion, which he stoutly refused to do, not only that, but preached unto them Christ and Him crucified. When they found he was firm and could not be moved by threats, the devil put it into their hearts to adopt another means to assail him, so they showed him great kindness, flattered him, etc., but he is still on the rock and says he is going all the way, and if the Government discharges him, he is willing to take any kind of employment that God gives him, to support his family.

STILL MORE OF IT AT KANUMA.

Kanuma, another town a few miles from here, where we have been holding, once a week, street meetings, was the scene of rather a thrilling experience, a few weeks ago, for two of our native workers, Bros. Ichu and Yoneda, who went to that place to preach the gospel.

It was quite dark when they commenced, and they soon found there was trouble brewing, the devil was there with many followers and determined to make a stand to hold the ground he has gained in that hell-bound place, where he reigns supreme, for I do not know of a true follower of Jesus Christ in the town.

The brethren saw no use to try to continue the meeting, so they started to walk to the depot, which is located at the outskirts of town, quite a long distance, and in some places very lonely. About thirty men and boys followed them, throwing stones, and using their *geta* (a Japanese wooden shoe) to beat them

with. On reaching one of the lonely spots, they pushed Bro. Ichu into a small river. He managed to wade across and climb out on the other side into a rice field, and as the men didn't follow him, he made his way without further molestation to the railway station. Bro. Yoneda escaped with but very little injury, but Bro. Ichu had his head cut, and was more or less bruised in other parts.

THE DEVIL DEFIED.

When this state of affairs had been reported, we made up our minds to go to Kanuma the next Friday, one week from the date of the disturbance, but was prevented from doing so by being called to Tokyo on business. On the next Friday Bros. Ichu, Yoneda, Yamada and myself took an early afternoon train for the scene of battle. God had given us 1 Peter 3, 14—"But if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled." Armed with this and about 1500 tracts, we entered the town and for nearly two hours, we handed out God's word to passers by and from house to house until most of the tracts were gone.

About half past six we took our stand on one of the main streets and opened the meeting with a hymn; Bro. Yoneda then preached, followed by Bro. Yamada, and about this time the trouble commenced. Mocking, and shouting to push us backwards into a ditch at the side of the street, then a stone was thrown which struck the writer in the mouth; everything was disorder and so as not to allow them to surround us, we concluded to walk away; as we did so, the stones flew, great and small, fairly showering down upon us. Two of the brethren were ahead, and as I turned to look for the other one, I saw Bro. Yamada talking to the crowd. I thereupon

hastened to him and awaited events, I don't know what he was talking about just then, but shortly he turned down the street again, and as I turned to follow, a large stone struck me in the back, that nearly took my breath away, and I hadn't gone but a very short distance further when another stone broke my stiff hat, and again another

STONE STRUCK MY ANKLE, and almost disabled me. Bro. Yamada was faring in about the same manner, having been badly hit on the head, arm and leg.

There is no telling what would have happened, if the police about this time hadn't arrived on the scene and given us protection, until we reached the police station. While we were in the station, two of the ring-leaders were arrested and brought in. I learned later that one of them was sentenced to ten days in prison.

Officers accompanied us to the depot and saw us safely aboard the train, and did not leave until we had pulled out for Utsunomiya.

The next day the Chief of Police of Utsunomiya sent an officer around to my house to make some inquiries, wanting to know if I was going to do anything about the matter, etc. I sent word in return that there was nothing on our part to be done, that we freely forgave all parties concerned. He also said that any time we intended visiting any of the neighboring towns to let him know in advance and he would telegraph to the Chief of Police and see that another occurrence like that at Kanuma would not take place, he having jurisdiction over most of these other towns.

I must say that the police as a general thing are friendly, they seem to understand that our religion is one of peace, and don't understand our forgiving our enemies, but it has started them thinking and may God bless them and help them to

arrive at the truth. Let us give all PRAISE AND GLORY TO GOD.

This is His hand, we now see our prayers answered, a door has been opened that no man can shut. If we hadn't gone to Kanuma the second time, we would never have had this sweeping victory. I believe that God was testing us, He had a work for us to do down there, and if we did it, victory was ours. Glory, I am glad we went, we are going again, Hallelujah.

I don't think I would have blamed Bros. Ichu and Yoneda very much, if they had refused, to go with us that last time as they had been there not long before and had been wounded and very roughly treated; but I want to say that these boys are not made of that kind of stuff, they are always ready and willing to go where they can do any good and lift up Jesus. They are boys who have been trained in the Bible school at Tokyo, saved and sanctified, and generally found in the front of the battle. R. Atchison.

AMER. BOARD MISSION.

MIYAZAKI.

A couple of days ago an event occurred here in Miyazaki which, as reflecting the prevalent attitude toward Christianity, was of considerable significance. It was the celebration of the Christian funeral of a soldier who was the first to be killed of those going from Miyazaki—a public Christian funeral under the patronage and partial direction of the civil authorities. The mother of the soldier is a Christian and he himself was baptised in infancy, so it was the wish of the family that Christian rites should be observed. Being a soldier, of course, the public had an interest in the burial, and under orders from the authorities the newspaper announced that the funeral ceremonies would be held in the public school grounds—the largest

available space,—and that it was expected that at least one representative from each house would be present, and also all the school children, of whom there are something like a thousand. The number actually present was somewhat larger, perhaps, than these figures would indicate and it was a thoroughly representative audience. Representatives were there from the officials of the city, county, and province; from the faculties and student bodies of all the schools; from the different women's organisations and clubs of the city, besides the large number of friends and relatives.

And yet, although there was such a variety of opinions and forms of belief represented, the services were wholly in the hands of the Christian workers. One church deacon, a man with a law education, had general charge of the service, the itinerating evangelist led in the scripture reading and prayer, the pastor of the Miyazaki church preached the sermon, while the school girls and others of our household formed the nucleus of singers. The service was not without its Japanese peculiarities, but notwithstanding it was Christian throughout and for that reason remarkable, for it is the first time in the history of the province, I dare say, that any Christian function has been recognised by the civil authorities. The same sort of thing has doubtless been experienced elsewhere, in other parts of Japan.

C. BURNELL OLDS.

M. E. CHURCH SOUTH.

FIFTEEN YEARS.

A very pleasant event took place in the Methodist Church, Hiroshima, last night [Nov. 20]. It was the felicitation of Mr. S. Tanaka and wife, as among the first members of the church, on fifteen years of continuous membership in it—more than

long enough to see it assume a self-supporting relation. Two mottos conspicuously adorned the front of the building: "Fifteen Years of Blessing," and "He that Endureth to the End Shall be Saved." A large congregation assembled, and hearty congratulatory speeches were made and songs sung. Three missionary ladies of the Jo Gakko, with which Father Tanaka has long been connected, to its great advantage, rendered "Some Day the Silver Cord will Break" with fine taste and feeling. The meeting was a very enjoyable one. W. E.

METH. EPIS. CHURCH.

(From *Tidings*.)

A CHRISTIAN SOLDIER'S FUNERAL.

On Saturday, the 29th of October, we went to Toyohashi to play the organ and assist in the singing at the funeral of Lieut-Colonel Akiyama, an earnest member of our church there. The little black box containing the ashes was placed on the table at the east end of the Officer's Club. In front of it were the uniform and sword of the deceased, around which were grouped artistically several very fine wreaths of flowers. To the left, in front of these, were seated the family, and on the right the officers of the Toyohashi barracks, together with several gentlemen of very high rank, one of them the Lieut-Gov. of Aichi-ken. Nearly all the Christians of Toyohashi were there in a body, and made a very good volume of sound in the singing.

The exercises were in charge of Rev. K. Ichiku, and the sermon was preached by Mr. Uemura, of whose church in Tokyo the father of the deceased was a member. All the pastors and missionaries were upon the platform. There was an audience of about 500, including long lines of school-boys and girls in their uniform. After the sermon there were about 20 eulogies read

and presented to the family by the officers and dignitaries present. Before and after his speech, each made a profound bow to the ashes of the deceased.

The remains were drawn by six soldiers, ropes being attached to a "dummy" cannon holding the remains. Six buglers and a firing platoon of about 30 men led the procession. Then came the pastors and missionaries, followed by the flowers and the remains. Next were the family and the Christians, every one of whom was distinguished by a little white woolen bow. There were a great many soldiers in the procession, and I think at least 20,000 people lined the streets to see us pass. All the school children of the city were there, and as the remains came by, every hat was off at a word from the teacher in charge.

At the cemetery Rev. Y. Sekizawa was in charge in place of the Presiding-elder, who could not be there on account of illness. It was the regular Methodist service and was closed by singing, and the benediction by Rev. J. M. Baldwin of the Church Missionary Society. The firing of two volleys completed the ceremonies.

The hitherto unexplained presence of several Buddhist priests in resplendent robes now became evident. As soon as our service was completed, they began their chanting and burning incense. Scores of people came and offered a pinch of incense with a deep bow to the soul of this Christian who sleeps in a soldier's grave. Thus does Buddhism die hard. But, it was a great day for Toyohashi Christianity.

F. N. SCOTT.

AMER. BAPT. MISS. UNION.

(From *Gleanings*.)

When, a year and a half ago, we went frequently to the Exposition in Osaka, we little thought that in so

short a time we would be going frequently again to the same place, but on a very different errand. Now row after row of low hospital buildings cover the grounds where stood stately Exposition Halls, and the Fine Arts Building, the only one left, looks down from its height upon entirely different surroundings. As the Exposition opened to Christian work a great field for usefulness, so the present occupation of the same grounds gives even a wider range for Christian activity and usefulness. Permission was obtained from headquarters for several ladies to visit these hospitals, and an assignment of work was made among ourselves, so that there would be no overlapping of effort. Miss Hughes and myself assumed the care of twenty-six buildings, two rooms to a building, and an average of about twenty-five soldiers to a room.

With Hirozane San, our faithful Bible woman, we have spent one and sometimes two afternoons a week in this extremely interesting and extremely tiring work. On reaching a building, we first enter a small room where sits the official in charge of the two wards of the building. We state our errand, and although sometimes we are more pleasantly greeted than at others, we are never refused, but are allowed to pass immediately into the ward. Two rows of cots with a wide aisle between are seen, as we enter the ward, and on them soldiers in white *kimono* (garments), some lying down, too weak to sit up, or asleep, others playing games or chatting with their neighbours. One and all of those awake bow to us pleasantly and gladly receive the Scripture portion, tract, or paper which we hand them. Many ask questions. Occasionally a Christian is found and we tarry longer at his cot, perhaps. Then others who have heard Christian teaching seek more light. One said, "You say Jesus is

the Son of God; how do you know?" He is asked to read carefully the account of Christ's birth as given in the portion of Luke just handed him, and we pass on, for we must not linger too long in any one ward. So we go on from building to building, from ward to ward, and are occasionally cheered by the hearty words of an official, like the one who recently said, "You take much trouble to come so far with those books." This work is a pleasure as well as a tax on one's sympathy, and how we long for each one to know Christ as we know him.

Mr. Wynd and Mr. Scott, in common with other workers, both native and foreign, have free access to the hospitals on Monday afternoons, and I cannot tell of the many, many soldiers with whom they have conversed, nor of the many, many Bibles, portions, tracts, etc., distributed, not only in the hospitals, but also at the depots and harbour, to the soldiers leaving for the front.

There are usually about 100,000 sick and wounded in all the Osaka hospitals, and often there are as many as 20,000 soldiers in the city waiting to go to the war.

That this is an expensive work does not need to be said. Through the kindness of Miss Blunt and two home churches, we were made the recipients of a small fund "for work among the soldiers," and this has enabled us to do what otherwise would have been impossible. We hope other churches in the home land will be drawn to contribute to the same object.

(Mrs.) CARRIE V. SCOTT.

BOOK REVIEWS.

JAPAN: AN INTERPRETATION.

This is Lafcadio Hearn's latest and probably last book, the final proofs of which he is said to have finished only just before his death. It is unlike his other books in being more objective than subjective, less fanciful and more practical. It is his final attempt to sum up his ideas of the meaning of Japanese civilization and institutions. It portrays the difficulties which beset a foreigner in "comprehending what underlies the surface of Japanese life." It sets forth the influence of Shinto upon all phases of Japanese life and character and shows how strong is "the rule of the dead" over the living. It closes with some interesting reflections upon the present conditions and the future prospects of Japan. It is not conclusive but is well worth studying. For sale for 4 *yen* net at the Meth. Pub. House, Tokyo.

THE GOLDEN CHOPSTICKS.

This is the title of a pretty little book by Mrs. M. B. Madden, of Sendai, where it was also printed and published. It is a translation of a number of Japanese Children's Songs, of which "The Golden Chopsticks" is the first. It is gotten up in Japanese style, both of binding and of illustration; the pictures, indeed, are all by a Japanese artist. Each song is accompanied by its tune, many of which are of the old style. A page of notes at the end explains points which might not otherwise be clearly understood. We are under obligations to this missionary wife and mother for giving us these glimpses into Japanese music and folk-lore. The book makes a nice Christmas present to children, even to those of larger growth; it is for sale at the modest price of 1 *yen*.*

* For sale at the Meth. Pub. House, Tokyo, as well as other bookstores in Tokyo, Yokohama, Osaka, etc.

KIRISUTO-DEN KENKYU NO SHIORI.

This course of Bible Study is the simplest yet issued by the Young Men's Christian Association Union of Japan, and is intended for students of Chu Gakko grade and above. It does not pre-suppose as much preliminary knowledge of the Bible as the former studies of the Association. It is based on one of the Bible study courses of the American International Committee, "Life and Works of Jesus According to St. Mark," prepared by Wm. D. Murray for Preparatory School students. It has been adapted by Dr. D. A. Murray, of Osaka, and translated by Mr. H. Yoshizaki, secretary of the Kyoto Young Men's Christian Association. The book presents a course of twenty-six weekly studies, each divided into daily portions. It is adapted for individual or class use. On account of the connection between the English original and the present text, teachers may use the two together. The two texts thus present also an easy method for foreigners to begin their first Japanese Bible study or Bible teaching. The English text may be ordered through the Association Union at *yen* 1.10 per copy; the Japanese text at 10 *sen* per copy; postage 2 *sen* each.

The *Century Magazine* in its November issue contains a number of pictures representing tableaux arranged by the graduates of the Peeresses School in Tokyo for the benefit of the domestic and industrial schools. The pictures are prefaced by a sympathetic article from the pen of Miss Yei Theodora Ozaki; and the reproductions show that very artistic minds contributed to the grouping of the figures and to the arrangement of the accessories in the tableaux. —*Japan Mail*.

WEEK OF PRAYER.

EDITOR EVANGELIST,

Reflecting it is but one short month till we will be in the Week-of-Prayer, and having just read the proof of the Evangelical Alliance Call and Programme for the Week of Prayer, Jan. 1-7, which is soon to be published and to be had of *Dōmei Kai*, Tokyo, I have thought it were well you should have a copy* in advance to call attention to its admirably presented plea for prayer, and its valuable and instructive programme of subjects calling for praise and prayer on the part of all "God's remembrances." Particularly is such a list of subjects highly educational to Japanese Christians and should be fully made known, and I feel the call for the reasons given should appeal to them as well as those of other lands, and the more especially as their land, as well as Russia, is to be made a special subject for repeated appeals to the Throne of Grace. Particularly am I interested in the plea for peace and the speedy termination of the war. For ten months since the outbreak of the war, daily united prayer has been offered for the success of the Japanese arms, and has been very signally answered; yet I feel it is of the utmost importance for Japan to have its speedy termination, if it so please the most merciful and righteous Governor of nations.

J. H. B.

(* Too long for publication.—ED.)

The following new books on Japan are announced: "Russo-Japanese Conflict," by K. Asakawa (Houghton, Mifflin and Co.); "Kibun Daizin; or From Shark-Boy to Merchant Prince," by Gensai Murai (Century Co.); and "The Awakening of Japan," by Kakuzo Okakura (Century Co.)

JAPANESE WORK AT THE WORLD'S FAIR.

There are about five hundred Japanese at St. Louis, either as guards to the Fair exhibits, or as salesmen in the bazaars, and a few visitors. Christian work is being conducted for these Japanese by the Immanuel Baptist church of St. Louis under the able leadership of Rev. L. S. Bowerman, who got his practice in that kind of work at Seattle. About thirty gather on Sabbath afternoons to study the Bible, in English and Japanese. Rev. A. A. Bennett, D. D., of the Yokohama, Japan, Theological school, helped to start the work and stayed until he had to leave for the commencement of his work with the fall term. Dr. Bennett had the cordial respect of all the Japanese, and could he have stayed longer, would in all probability have seen the gathering in of a good number as the result of his fidelity to gospel methods of work. After Dr. Bennett left, Mr. T. Takahashi of the Louisville Theological Seminary, came to assist in the work and during a trying time did faithful work which will count when the Master makes up His rewards for the foundation work done without observation through quiet, patient hours. The writer of these notes arrived late on the field, and has hardly got the work well in hand yet, but he trusts he will be able through the Holy Spirit to gather in some of the results of the faithful work of those who have gone before. Pastor Bowerman and his local corps of workers will have the satisfaction I hope, before the season closes, of seeing some of these bright young men come to the Savior.

One already has put on Christ's uniform by baptism as a result of the enterprise and faithfulness

of this church. Mr. Yodo's conversion is striking enough to interest and profit all who read the particulars. This brother came here without a prospect of work. He was led to meet Mrs. A. J. Barnes, an earnest member of Immanuel Baptist church. He said he was willing to do anything to earn an honest living. The Lord had been preparing a place for him in Mrs. Barne's household. The worker and the work were brought together by the Holy Spirit. Was it a miracle? The young man was converted through the loving and earnest efforts of Mr. and Mrs. Barnes. Soon after he was invited to take a place in the Exposition as guard. He accepted the position. Only a few days ago he politely but firmly refused an offer of a higher position, because he could not so well keep the Sabbath in the higher position. He does not know but that his faithfulness to his convictions may cost him his place, for according to Japanese customs an offer like that from the government is almost equivalent to a command. I know Bro. Yodo will have the prayers of all who read this, that he may be blessed in being kept faithful always to his convictions. A good many Christians we find engaged as guards of the exhibits. Whether they have been chosen with any discrimination I have not been able to discover. But it is not unusual to find Japanese non-Christians employing Christians because of their superior industry and reliability. I have found one student of our own Denison University. Quite a number of Methodists are giving valuable assistance to our work. One member of the Christian church, a Mr. Harada, who has a high position in the administration office, has been very earnest in aiding us. We ask the prayers of all for success in this work.

E. H. Jones.

CONVERSION OF A BUDDHIST PRIEST.

Some years ago a young Japanese, named Kimura, went to America and entered the Bible training school of Mr. Moody. After completing the course, he returned to Japan and has been doing special evangelistic work with much success. It is a new thing in this country, and it is to be hoped that many of the pastors and preachers will catch the same spirit.

At a service held in Kyoto in May last there was present a young priest, named Kano Eko, of the Nichiren Shiu; which is the most bigoted and one of the largest of all the Buddhist sects in Japan.

Mr. Kimura preached upon the subject of the Prodigal Son. The Lord helped his message, and eighteen persons accepted Christ as their Savior. Among them was the priest.

The following night he appeared again and gave this testimony as to the power and value of the new experience that had come to him: "Many years I have longed for peace, but I could not find it in the teachings of Buddha. I do thank God for what I have found since Christ has pardoned all my sins and accepted me as His child. What a blessed thing this is! I can not describe it to you. It passes all comprehension by those who have it not. You can never know what joy I have until your sins have been washed in the blood of Christ".

He afterwards came to Tokyo and entered a training school for evangelists. Already quite a number of persons have given their hearts to God as the result of his earnest efforts. Among them is Mr. Kimura's brother, who had long listened unmoved to the Gospel message.

Mr. Kano was taken into the employ of the American Bible Society and eagerly engaged in spreading the Word of God among his people; and, during the time that he has devoted to this work, was more successful than any colporter in our service. In about one month he sold 20 Bibles, 57 Testaments, 12 portions and sent to the Bible Society \$10.56 as the excess in his receipts above his commission and expenses.

Not long after he left Tokyo, there was a farewell meeting at which he made an address in which he said: "In January last I returned to my native village to visit my family. It was the first time that I had done so for ten years. During that time I had become a Buddhist Priest and I wore a purple robe. The people of the village showed me every mark of respect. Every tongue spoke in my praise and every head was bowed in my honor. But when I return as a penniless Christian, clad in only an ordinary dress, the very tongues which praised me will revile me. But in spite of poverty and scorn I am a thousand times more happy than ever before."

In a postal card received recently he writes: "My heart is full of gratitude to God for his abundant blessings. To know and serve the Lord is more to me than food, or clothing, or home. Rejoice with me. I have prayed to enter the army for the opportunity it would give to spread the true religion, and my great desire has been at last fulfilled. There is no life so hard as that of a soldier, but at the same time it brings satisfaction to the mind. In fact I have found the life ten thousand times happier than I ever expected. This is the place where the truth can be realized most abundantly, and I feel God's presence in a special degree. Pray for me."

H. Loomis.

NOTES.

We are under obligations to the Friends' Mission, of Tokyo, for a beautiful calendar for 1905.

We would acknowledge with thanks the receipt of the Christmas pamphlet advertising the Japanese publications of the Tokiwa Sha, Yokohama.

George Kennan's articles in the *Outlook* on the situation in the Far East are interesting and conclusive. Especially would we commend the one in the October 29th issue on "Japan or Russia: Which is the Civilized Power?" In the same issue is a spicy article on "Some Backgrounds of English," which may be useful to teachers of English in Japan.

Subscriptions to the Florence Crittenton Rescue Home:—

Mrs. C. H. Evans ...	yen 1.00
Mrs. B. Chappell ...	5.00
Mrs. F. W. Rowland...	5.00
Miss H. C. Cockram ...	1.50
M. A. SPENCER, Treas.	

We happened recently to spend a Sunday in Mito. During the afternoon, while a military funeral was passing through the streets, we were astonished to hear a tune, which sounded familiar and which we soon recognized as "Bringing in the Sheaves." We thought at first that it was only another case of Japanese adoption or adaptation. But, when we made further inquiry, we learned that the young flutist is an attendant of one of the Friend Sunday-schools, from which he had been compelled to absent himself that day to assist in the funeral procession. Moreover, the only tunes that he can play are the Christian ones which he has learned

in the Sunday school! And the Buddhist and Shinto priests who were out in large numbers were escorted to the cemetery with the strains of Christian music.

Recent magazine articles on Japan include the following: "The Japanese Spirit," by N. Amenomori (*Atlantic*); "General Nogi," by S. Shiba (*Review of Reviews*); "Admiral Togo," by K. Adachi (*Century*); Japan, A Letter from. Lafcadio Hearn. *Atlantic*.

Japan, Emperor of. D. W. Stevens. *World's Work*.

Japan and the Resurrection of Poland. *Review of Reviews*.

Japan's Fitness for a Long Struggle. *World's Work*.

Japan's Opportunity. Baron Kaneko. *No. American*.

Japanese Devotion and Courage. O. K. Davis. *Century*.

The children in a certain large orphanage have fixed times for their baths and each set must come to time or lose its chance. The other afternoon, as a C. E. meeting was just getting under full headway, a little fellow put his head inside the door and shouted: "Go to the bath. Hurry or you'll be too late. The teacher says so." Nine little lads responded with soldier-like promptness to this call of duty and rushed away, leaving four lads and the superintendent to continue the meeting.

Clearly cleanliness seemed at the moment more imperative than godliness. A redeeming feature was that, before the meeting closed, the little chaps began to re-appear one by one with well-boiled bodies, soaking heads and a general appearance of reverent cleanliness. But the whole performance proved highly entertaining to at least one observer.—*Endeavor*.

PERSONALS.

ARRIVALS.

Yokohama, Nov. 13, per S. S. "China," Misses Jessie Riker (Cumb. Pres.) and Miss M. G. Mebane (So. Meth.),—new missionaries.

Yokohama, Dec. 3, per S. S. "Prinz Eitel Friedrich," Rev. and Mrs. V. H. Patrick (C.M.S.), Tokyo.

Adjutant Dodd, of the Salvation Army, who is accompanied by his wife and two children, has been engaged for eighteen years in the work of the Salvation Army in Australia.—*Japan Mail*.

Yokohama, Dec. 7, per S. S. "Manchuria," Mrs. Bishop McKim and her mother, Mrs. A. D. Cole (Amer. Epis.), Tokyo; and Miss Jennie Pieters on a visit to her brother, Rev. A. Pieters (Dutch Ref.), Kumamoto.

BIRTHS.

At Cambridge, Mass., U.S.A., on November 14th, the wife of Galen M. Fisher (Y.M.C.A.), of a son.

Mr. and Mrs. Hambleton (South Bapt.) are rejoicing in the advent of a new baby boy (at Kagoshima). We all extend hearty congratulations.—*Gleanings*.

Born to Rev. R. P. and Mrs. Alexander (Meth.), of Hirosaki, on Nov. 26, a son and daughter.

DEPARTURES.

Yokohama, Nov. 30, per S. S. "Mongolia," Rev. Isaac Dooman and family (Amer. Epis.) on furlough.

Mrs. Laura DeLaney Garst has been appointed Secretary of the Iowa Christian Education Society. She will take the field in the interest of Drake University. Mrs. Garst was one of our [Disciples] first missionaries to Japan. *Christian*.

MARRIED.

North Branch, Kansas, Nov. 20, Miss Edith Dillon, formerly of the Friends Girls' School, Tokyo, to John W. Becman.

THE JAPAN EVANGELIST

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1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 20th of each month, manuscripts should be in the editor's hands by the 5th day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 15th of each month.

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